

## GCSE (9–1) in Religious Studies

### (Short Course)

#### J125/01 Religion, philosophy and ethics in the modern world

#### Sample Question Paper

**Date – Morning/Afternoon**

Version 2.3

Time allowed: 2 hours



**You must have:**

- OCR 12-page Answer Booklet  
(OCR12 sent with general stationery)



#### INSTRUCTIONS

- Answer **four** questions.
- You must answer **two** questions from Section A, **one** from Section B and **one** from Section C.
- Use black ink.
- Write your answers in the answer booklet. The question numbers must be clearly shown.

#### INFORMATION

- The total mark for this paper is **126**.
- The marks for each question are shown in brackets [ ].
- Quality of extended response will be assessed in questions marked with an asterisk (\*).
- Spelling, punctuation and grammar and the use of specialist terminology (SPaG) will be assessed in questions marked with a pencil (✎). 6 marks can be awarded for SPaG.
- This document consists of **8** pages.

## Section A – Beliefs and teachings

Select **two** religions from this section. Answer **all** parts (a–e) of **both** of your chosen religions.

### 1 Christianity

- (a) State **three** characteristics of God. [3]
- (b) Describe **one** Christian belief about the Trinity. [3]
- (c) State **three** things Christians believe about heaven. [3]
- (d) Describe how the resurrection affects Christian life and worship. [6]
- (e) “If God is good there should be no evil in the world.”

Discuss this statement. In your answer, you should:

- Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity
- Refer to sources of wisdom and authority.

[15]

 Spelling, punctuation and grammar [3]

### 2 Islam

- (a) Name **three** angels in Islam. [3]
- (b) Describe **one** reason why Musa is an important prophet for Muslims. [3]
- (c) Describe **one** Muslim belief about life after death. [3]
- (d) Outline why the Qur’an is regarded as the final undistorted message. [6]
- (e) ‘It is impossible to describe the nature of Allah.’

Discuss this statement. In your answer, you should:

- Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam
- Refer to sources of wisdom and authority.

[15]

 Spelling, punctuation and grammar [3]


**3 Judaism**

- (a) State **three** Jewish beliefs about the coming of the Messiah. [3]
- (b) Describe **one** Jewish attitude to the 'Promised Land'. [3]
- (c) Describe **one** Jewish belief about life after death. [3]
- (d) Outline the role of Moses within Judaism. [6]
- (e) "All mitzvot are equally important."

Discuss this statement. In your answer, you should:

- Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism
- Refer to sources of wisdom and authority.

[15]

 Spelling, punctuation and grammar [3]

**THIS IS THE END OF SECTION A**

**PLEASE TURN OVER FOR SECTION B**

### Section B – Relationships and families

Select **one** of the religions that you answered in Section A. Answer **all** parts (a–d) of the question on your chosen religion.

#### 4 Christianity

(a) State **three** reasons a Christian couple might give for getting married. [3]

(b) Describe different Christian beliefs about contraception. [6]

(c) Explain how different Christian teachings influence beliefs about gender discrimination.

You should refer to sources of wisdom and authority in your answer. [6]

(d)\* “Parents should not influence their children’s choice of religion.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity
- Explain and evaluate the importance of points of view from the perspective of Christianity.

[15]

#### 5 Islam

(a) State **three** reasons a Muslim couple might give for getting married. [3]

(b) Describe different Muslim beliefs about contraception. [6]

(c) Explain how different Muslim teachings influence beliefs about gender discrimination.

You should refer to sources of wisdom and authority in your answer. [6]

(d)\* “Parents should not influence their children’s choice of religion.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Islam
- Explain and evaluate the importance of points of view from the perspective of Islam.

[15]

**6 Judaism**

(a) State **three** reasons a Jewish couple might give for getting married. [3]

(b) Describe different Jewish beliefs about contraception. [6]

(c) Explain how different Jewish teachings influence beliefs about gender discrimination.

You should refer to sources of wisdom and authority in your answer. [6]

(d)\* "Parents should not influence their children's choice of religion."

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Judaism
- Explain and evaluate the importance of points of view from the perspective of Judaism.

[15]

**THIS IS THE END OF SECTION B**

**PLEASE TURN OVER FOR SECTION C**

### Section C – Dialogue between religious and non-religious beliefs and attitudes

Select **the same** religion that you selected in Section B. Answer **all** parts (a–d) of the question on that religion.

#### 7 Christianity

(a) Describe **one** reason that a Christian might give in support of faith schools. [3]

(b) Describe Christian attitudes towards proselytisation.

In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. [6]

(c) Explain how secular attitudes towards equality are a challenge for some Christians.

You should refer to sources of wisdom and authority in your answer. [6]

(d)\* “The world would become a better place if everyone followed Christianity.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity
- Explain and evaluate the importance of points of view from the perspective of Christianity.

[15]

#### 8 Islam

(a) Describe **one** reason that a Muslim might give in support of faith schools. [3]

(b) Describe Muslim attitudes towards proselytisation.

In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. [6]

(c) Explain how secular attitudes towards equality are a challenge for some Muslims.

You should refer to sources of wisdom and authority in your answer. [6]

(d)\* “The world would become a better place if everyone followed Islam.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Islam
- Explain and evaluate the importance of points of view from the perspective of Islam.

[15]

**9 Judaism**

(a) Describe **one** reason that a Jew might give in support of faith schools. **[3]**

(b) Describe Jewish attitudes towards proselytisation.

In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. **[6]**

(c) Explain how secular attitudes towards equality are a challenge for some Jews.

You should refer to sources of wisdom and authority in your answer. **[6]**

(d)\* “The world would become a better place if everyone followed Judaism.”

Discuss this statement. In your answer, you should:

- Draw on your learning from across your course of study, including reference to beliefs and teachings within Judaism
- Explain and evaluate the importance of points of view from the perspective of Judaism.

**[15]**

**END OF QUESTION PAPER**

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**...day June 20XX – Morning/Afternoon**

**GCSE (9–1) Religious Studies (Short Course)**

**J125/01**

**Religion, philosophy and ethics in the modern world**

**SAMPLE MARK SCHEME**

**Duration: 2 hours**

**MAXIMUM MARK    126**

This document consists of **78** pages.

**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed).*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses).*

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space).

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. There is a NR (No Response) option. Award NR (No Response):
  - if there is nothing written at all in the answer space
  - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
  - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question.

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question)

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

## 10. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
- ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
- iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below:

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as what has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be good although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### **Written communication, spelling, punctuation and grammar and the use of specialist terminology (SPaG)**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of spelling, punctuation and grammar and the use of specialist terminology must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners’ responses.

**SPaG is now assessed in all Section A part e) questions. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in the second two d) part questions. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
<ul style="list-style-type: none"><li>• Learners spell and punctuate with consistent accuracy</li><li>• Learners use rules of grammar with effective control of meaning overall</li><li>• Learners use a wide range of specialist terms as appropriate</li></ul>
<b><i>Intermediate performance 2 marks</i></b>
<ul style="list-style-type: none"><li>• Learners spell and punctuate with considerable accuracy</li><li>• Learners use rules of grammar with general control of meaning overall</li><li>• Learners use a good range of specialist terms as appropriate</li></ul>
<b><i>Threshold performance 1 mark</i></b>
<ul style="list-style-type: none"><li>• Learners spell and punctuate with reasonable accuracy</li><li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall</li><li>• Learners use a limited range of specialist terms as appropriate</li></ul>
<b><i>0 marks</i></b>
<ul style="list-style-type: none"><li>• The learner writes nothing</li><li>• The learner's response does not relate to the question</li><li>• The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li></ul>



## INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content of each question will help you to understand how the band descriptors may be applied. This applies to parts d) and e) in Section A, and parts b), c) and d) in Sections B and C. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required.

### Assessment objectives (AO)

Assessment Objectives	
AO1	<ul style="list-style-type: none"><li>• Demonstrate Knowledge and understanding of religion and belief, including beliefs, practices and sources of authority</li><li>• Demonstrate Knowledge and understanding of religion and belief, including influence on individuals, communities and societies</li><li>• Demonstrate Knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</li></ul>
AO2	<ul style="list-style-type: none"><li>• Analyse aspects of religion and belief, including their significance and influence</li><li>• Evaluate aspects of religion and belief, including their significance and influence</li></ul>


Note that the Assessment Objectives for the GCSE Short Course in Religious Studies are identical to those of the GCSE Full Course. However, OCR's GCSE Short Course **does not** require candidates to demonstrate their knowledge and understanding of religious '**practices**'. When marking AO1 strand 1, examiners will be assessing knowledge and understanding of religion and belief in the context of **beliefs** and **teachings (sources of authority)**.

Question	Indicative content	Marks	Guidance
	<b>Section A: Beliefs and teachings</b>		
<b>1</b>	<b>Christianity</b>		
	<p><b>(a) State three characteristics of God.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Benevolence</li> <li>• Omniscience</li> <li>• Omnipotence</li> <li>• Judge</li> <li>• Eternal</li> <li>• Transcendent</li> <li>• Immanent</li> <li>• Personal</li> <li>• Loving</li> <li>• Holy.</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
	<p><b>(b) Describe one Christian belief about the Trinity.</b></p> <p>Responses might include:</p> <p>Although Christians believe there is only one God, they believe God can be understood in three different ways or persons – Father, Son and Holy Spirit. Some Christians say that the idea of Trinity helps Christians to understand God more easily. However, the doctrine of the Trinity is complex and can be difficult to comprehend. It was developed during the 4<sup>th</sup> Century and is expressed in the Christian creeds, in particular the Nicene Creed. The Trinity is sometimes symbolised with emblems such as the clover leaf.</p> <p>Learners may suggest an analogy for the Trinity, such as water taking three different forms yet still remaining H<sub>2</sub>O. God as the Father: the almighty creator who gives life to all the created order and continues to care for creation; there is no limit to his power and love. God as the Son: existed with God from the</p>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.

Question	Indicative content	Marks	Guidance
	beginning but by the incarnation was made visible in the human form of Jesus as the Son of God; in human flesh he suffered death for the sins of humanity. God as the Holy Spirit: the power of God at work in the world in both the past and present. Christians believe that Jesus sent the Holy Spirit to empower and guide the disciples after his ascension and that the Holy Spirit lives in believers.		
(c)	<p><b>State three things Christians believe about heaven.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A place the soul goes after death.</li> <li>• Where good people are rewarded by God after death.</li> <li>• Need to have repented and turned to God to be allowed to enter heaven.</li> <li>• God will judge Christians to decide if we can be accepted into heaven.</li> <li>• Some Christians believe that those who are not Christians but who have done the will of God without really knowing it, will also be in heaven.</li> <li>• Jesus told the thief, 'Today you will be with me in paradise.'</li> <li>• Being in the eternal presence of God.</li> <li>• A place of light and beauty.</li> <li>• Described in Book of Revelation.</li> <li>• Place where there is no pain, suffering, death, etc.</li> <li>• Place of unending worship of God.</li> <li>• Eternal.</li> <li>• A spiritual existence.</li> <li>• A place where people will be reunited with loved ones.</li> <li>• Literal belief that it is somewhere up above the earth.</li> <li>• Some believe Christians should be working to create a heaven on earth.</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each correct response to a maximum of 3 marks.</p>

Question	Indicative content	Marks	Guidance
(d)	<p><b>Describe how the resurrection affects Christian life and worship.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to describe the resurrection of Christ and explain how it is viewed by Christians. All four Gospels have accounts of the empty tomb. The resurrection is a key stage in Christ's saving work. Christians feel thankful for their sins being cleansed and want to praise God for his gift of grace. Easter celebrates the resurrection of Jesus Christ and the salvation that this brings. This is arguable the most important religious festival in the Church calendar.</p> <p>Some may explain how the belief in the resurrection of Christ has affected Christians down the ages, particularly resulting in denominations that emphasise different aspects of Christ's saving work, e.g. the Protestant and non-Conformist Churches focus more upon the resurrection in worship than the Roman Catholic Church, who focus more upon the suffering of Christ.</p> <p>Some may give a historical response to the question by explaining the development of the early Christian Church by the Apostles, and that according to St Paul, Jesus was seen alive by more than 5000 people who believed that he was resurrected and should be worshipped as the Son of God.</p> <p>Some learners may cite examples of personal experiences with the resurrected Christ and how it has transformed their lives and worship, how it convinces them that Jesus is alive and that He is truly God. It leads them to devote their whole lives to their faith, living by Christ's teachings and worshipping God regularly.</p> <p>Some may explain how the resurrection of Christ gives hope that there is life after death and that in order to achieve eternal life there is a requirement to believe that Jesus is the Son of God, sent down to save the world from sin.</p>	<p><b>6</b></p> <p><b>AO1</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“If God is good there should be no evil in the world.”</b></p> <ul style="list-style-type: none"> <li>• <b>Discuss this statement. In your answer, you should:</b></li> <li>• <b>Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</b></li> <li>• <b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>The fact that there is evil and suffering in the world presents a thorny problem for Christians who claim that God is a loving and just being. This problem is cited as one of the major reasons for people either not believing in God’s existence or losing their faith. Many people ask why bad things happen and why God has apparently done nothing to stop events such as natural disasters and serial murders. An attempt to defend God’s goodness in the face of the existence of evil is called a theodicy.</p> <p>Some learners might begin by differentiating between different types of evil with different causes, giving appropriate examples. Some might question whether what we call evil is simply the result of selfish human behaviour, what Russell calls a ‘brute fact of life.’ If God is responsible for everything that exists then that must include evil, which raises doubt over his goodness.</p> <p>Some Christians would point out that when evil or suffering happens, God is a loving presence alongside the victims and God knows what it is to suffer, since his Son was crucified for human sin. He does not leave humans alone.</p> <p>The Deist approach sees God as the absent creator, an impersonal entity who has set the world going and then left it, with no involvement in either causing or solving our difficulties. God is therefore good, but not responsible for evil. Some Christians regard the Devil as the source of evil, both as an agent and a tempter, causing humans to commit evil. The question remains, of course, as</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p>() <b>3</b> SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>to where the Devil originated, since if God created everything then he is also responsible for the Devil and therefore for evil itself.</p> <p>Some learners may conclude that human beings, not God, cause evil and suffering. Rather than spend time debating a question for which there is no satisfactory answer, Christians should get on with the business of alleviating some of the suffering that patently does exist.</p>		


Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
2	<b>Islam</b>		
(a)	<p><b>Name three angels in Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jibril</li> <li>• Izra</li> <li>• Mika'il</li> <li>• Israfil.</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p><b>Describe one reason why Musa is an important prophet for Muslims.</b></p> <p>Responses might include:</p> <p>Musa is considered to be a prophetic predecessor to Muhammad. There are parallels between the life of Muhammad and the life of Musa. Islamic literature also describes a parallel between their believers and the incidents which occurred in their lifetimes. The exodus of the Israelites from Egypt is considered similar to the hijira made by the followers of Muhammad. Musa is also very important in Islam for having been given the revelation of the Torah much of which Muslims hold is confirmed and repeated in the Qur'an.</p>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification
(c)	<p><b>Describe one Muslim belief about life after death.</b></p> <p>Responses might include:</p> <p>Muslims believe in a life after death and what it is like depends on a final judgement, leading to either hell or paradise/heaven. Muslims will therefore want to avoid punishment in the afterlife as they believe they will be judged according to how they lived and the intentions behind their actions. To a Muslim, this life is a test. Therefore, Muslims believe there is definitely a life beyond this which is dependent upon how they live and behave now.</p>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline why the Qur'an is regarded as the final undistorted message.</b></p> <p>Learners might consider some of the following:</p> <p>Learners may explain how the Qur'an came into existence. It is the holy book for Muslims, revealed in stages to the Prophet Muhammad over 23 years. The messages were memorised by Muhammad and his followers and were eventually collected and written down in the Qur'an. Some may explain how Muslims believe this is the only true Word of Allah as it has not been changed by humans since its conception and it is written in Arabic as that was the language in which it was given to Muhammad. Muslims believe the Qur'an was the final message given by Allah to show them exactly how to live their lives and live a good Muslim Life.</p> <p>Some may explain how Allah gave His word to several messengers such as Musa, Dawud and Isa but over time the message became distorted. Previous written texts are no longer entirely accurate as the true word of Allah. Therefore Allah gave His final revelation to Muhammad and this was recited exactly word for word as Allah gave it to him and this became the Qur'an.</p> <p>Qur'anic revelations are regarded by Muslims as the sacred word of Allah, intended to correct any errors in previous holy books such as the Old and New Testaments. Unlike the Bible that came before it, the Qur'an is thought to be uncreated and eternal, existing in heaven with God in the Arabic language. Muhammad is considered an intermediary in the revelation of the Qur'an, not its author.</p> <p>Some may explain that Muslims see Islam as the true religion of God; its existence predates Muhammad. They regard Islam as the oldest of the monotheistic faiths reflecting the true revelation of God, which began with Adam and includes Abraham, Moses, and Jesus, among many other prophets. Therefore, the Qur'an is the final book in a line of revelation that includes the Torah, the psalms of David, and the gospel message of Jesus.</p>	<p><b>6</b></p> <p><b>AO1</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“It is impossible to describe the nature of Allah.”</b></p> <ul style="list-style-type: none"> <li>• <b>Discuss this statement. In your answer, you should:</b></li> <li>• <b>Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam</b></li> <li>• <b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might demonstrate knowledge and understanding of the ways in which Muslims attempt to describe Allah, such as by using the 99 names or by making reference to explanations of the nature of Allah given in sacred writings.</p> <p>Learners are most likely to expand upon the revelation to Muhammad of the Qur’an, the Words of Allah and its importance to Muslims. The Qur’an gives clear teaching into the oneness of Allah and his nature.</p> <p>AO2: This statement focuses upon the nature of Allah, how his nature is described and raises the question of whether it is possible to describe the nature of Allah at all.</p> <p>Provided one accepts the authority of texts such as the Qur’an, The Hadith, and listens to comments by key figures, coupled with spiritual experiences/revelations and other key teachings that have developed over time, it seems that Allah can be described. In fact Allah can be described to such an extent that it might be true to say that the knowledge of him is considerable. This means that from the knowledge gained in this way it is possible understand why things happen to humans and to explain that the different aspects of the nature of Allah mean that merely human aspirations are</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p> <b>3</b> SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>frustrated and that the will of Allah is more important than any ambitions of humans. From a Muslim point of view, it is possible to describe Allah.</p> <p>However there are risks to this. The possibility of misunderstanding or of thinking that describing Allah means that a person knows all about Allah is a dangerous path philosophically. If Allah can be known fully and described, then it is questionable whether he is still the Allah of belief who is both immanent and transcended at the same time. In Islam, a further danger of shirk lurks in the desire to describe Allah. Comparison and the arrogance of believing one has knowledge of Allah are to be avoided at all costs. The 99 names show just how partial and provisional human understanding is.</p> <p>On the other hand, if the sources of authority mentioned above are questioned, then so is the knowledge of the nature of god contained within them. Some would doubt the very existence of a god whilst others would prefer to think of their knowledge of the nature of god as a dynamic personal relationship which, like most relationships can't be put into words successfully. The meaning and value of the knowledge of the nature of god can be lost in trying to express it verbally.</p>		


Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
3	<b>Judaism</b>		
(a)	<p><b>State three Jewish beliefs about the coming of the Messiah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Messiah has yet to come</li> <li>• He will bring peace</li> <li>• Exiles will be gathered in</li> <li>• The Temple will be rebuilt</li> <li>• He will be a descendent of King David</li> <li>• He will be a human being, not divine</li> <li>• His coming depends on mitzvot observance.</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p><b>Describe one Jewish attitude to the 'Promised Land'.</b></p> <p>Responses might include:</p> <p>The land that God promised to give to the descendants of Abraham, Isaac, and Jacob which was known as Canaan or Palestine. The 'Promised Land' was described in terms of the territory from the River of Egypt to the Euphrates river (Exodus 23:31) and was given to their descendants after Moses led the Exodus out of Egypt. (Deuteronomy 1:8). It also has the meaning to some Jews of any longed-for place where one expects to find greater happiness or fulfillment. The concept of the 'Promised Land' as the central tenet of Zionism which asserts that modern Jews inherit the right to re-establish their "national homeland".</p>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(c)	<p><b>Describe one Jewish belief about life after death.</b></p> <p>Responses might include:</p> <p>Judaism is a 'religion of life' and is essentially vague about the nature of the hereafter. Jews believe in eternal life. When they die, a person is with G-d. Some Jews believe in the resurrection of the body in the Messianic Age. The role of G-d's judgement is vital. There are different attitudes regarding a place of punishment and the importance of good deeds in a person's life. Jews have believed in Sheol, Gan Eden and Gehenna. It is left to G-d to decide what will happen after death.</p>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline the role of Moses within Judaism.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to explain that the covenant mediated between Moses and G-d was the start of the Jewish nation. The covenant with Abraham was the start of the journey but it is the covenant with Moses that moulded the 12 tribes of Israel into a nation, with laws about how to worship G-d, how to live and how to treat one another.</p> <p>Some may provide details about the Exodus event and journeying to the Promised Land and how Moses led them through the wilderness, inspiring them and teaching them to worship the one true G-d and live by His commandments.</p> <p>Some may explain how it was through Moses' Sinai covenant that the Ten Commandments and The Shema, the most important mitzvot, form the basis of Jewish belief. They are the Chosen People of G-d and, as G-d has delivered the Jews from Egypt, in return they have to keep his commandments. Exodus 20:2-14 could be cited. Some may explain the Torah and its association with Moses. It is known as The Five Books of Moses. It is The Law and it is central to Jewish faith and belief. For Jews, the Torah contains the divinely revealed word of G-d, given directly to Moses on Mount Sinai. It is therefore absolute truth and must be obeyed.</p> <p>Some may explain the history of Jews leaving a life of slavery to the Egyptians to a life of freedom from oppression and captivity by Moses as being very important role. It resulted in the view that Israel is their land, and the only land where Jews should live and be free to carry out their religious practices. For many secular and religious Jews it is of paramount importance. Whilst the Promised Land is an idea with its basis in Jewish scripture, the present State of Israel is an independent country but yet every Jew believes they have the right to settle there.</p> <p>Some may explain that Moses is considered one of the most important religious leaders in world history, not just in Jewish history. He is claimed by the religions of Judaism, Christianity, Islam and Bahai as an important prophet of G-d and the founder of monotheistic belief.</p>	<p><b>6</b></p> <p><b>AO1</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>



Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>“All mitzvot are equally important.”</b></p> <ul style="list-style-type: none"> <li>• <b>Discuss this statement. In your answer, you should:</b></li> <li>• <b>Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism</b></li> <li>• <b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might refer to examples of mizvot and their importance for Jews and Jewish life and religious observance as factual statements. They might demonstrate knowledge and understanding of procedures and observance.</p> <p>AO2: Learners might discuss and evaluate the view that:</p> <p>As all mitzvot are from G-d they are all therefore of infinite value and importance. It would be inappropriate to try and judge between them because people are not worthy to prioritise mitzvot. They are important as part of the covenant which is central to the relationship with G-d and should not be challenged. The mitzvot denote holiness and being ‘chosen’. Obedience to them is a key part of the blessed obligations and responsibilities placed on Jews as a people, by G-d. However some mitzvot are difficult or even impossible to follow today.</p> <p>Parts of the Torah are perhaps incompatible with other conventional ethical beliefs held by many people 21<sup>st</sup> century western society and what might be described as ‘enlightened and liberal thinking’. The relative importance of ethical mitzvot compared to ritual mitzvot might be a focus of the discussion.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p>() <b>3</b> SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
	<b>Section B: Relationships and families</b>		
<b>4</b>	<b>Christianity</b>		
	<p><b>(a) State three reasons a Christian couple might give for getting married.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To respond to human feeling of love</li> <li>• To provide secure companionship for life</li> <li>• To ensure a secure environment for children</li> <li>• To provide a stable situation for a fulfilling sexual relationship</li> <li>• To make their commitment before God and the Christian community.</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
	<p><b>(b) Describe different Christian beliefs about contraception.</b></p> <p>Responses might include:</p> <p>Many Christians will accept barrier methods and some will accept any method as it will ensure that any children born are wanted children. This, for these Christians, is part of responsible parenting.</p> <p>Some Christians, Roman Catholics in particular, see contraception as a rejection of life and the opportunity to create life, which goes against biblical and church teaching. The only acceptable method for these Christians is likely to be a natural method such as the rhythm method.</p> <p>Some Christians see contraception as creating the opportunity for promiscuous and meaningless sex which does not fulfill the requirement to reproduce. Hence contraception does not help to promote love and the deep relationship which should come as a result of a close physical/sexual contact.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how different Christian teachings influence beliefs about gender discrimination. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to cite Christian teachings from the Bible which is a source of authority for all Christians. The Bible has been the basis of many Church views about equality. Some may provide examples of teachings that support the equality and value of all people, particularly between male and female. For example, Genesis 1:27 &amp; Galatians 3:28 clearly teach that men and women are equal in the eyes of God.</p> <p>Learners may provide evidence from Christian Churches, who base their views upon different interpretations of the biblical teachings that have resulted in men and women being regarded and treated differently. For many centuries women were regarded as the weaker sex and less important. Genesis account of the temptation by Eve (Genesis 3) or St Paul in his epistle to Ephesians (5:22) have contributed to this attitude. Some may explain how roles of men and women in families or the work place have been different resulting in some being accused of gender discrimination. For example, women cannot become priests in the Orthodox and Catholic Church. It was only in 1992 the established Church of England agreed to women priests. Many argue that Christ only had male apostles and therefore that tradition should be continued. Women's pay has historically been lower and some attribute this to the Church's teachings about women being subservient to men.</p> <p>Some may explain how Jesus treated everyone equally. His example is an influence and shows that God values and respects everyone. Therefore it is wrong to discriminate on the basis of gender.</p> <p>However, early Christian fathers such as Origen and St Augustine stated it was wrong for women to speak publically because what came from their mouths is of little consequence or they had little use beyond child bearing. Such views have had a long lasting influence upon attitudes to men and women which have resulted in gender discrimination.</p> <p>Some may discuss the gender stereotyping that goes on in our culture such as certain professions being more suitable for men or women only. Such stereotyping comes from Christian attitudes based upon interpretations of Christian teachings. The fact that there are two positions held by Christians i.e. Christian egalitarianism and Christian complementarianism is evidence of division amongst Christians yet both positions can be supported with teachings from the Bible.</p>	<p><b>6</b></p> <p><b>AO2</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“Parents should not influence their children’s choice of religion.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: In order to illustrate and support their arguments, learners might offer knowledge and understanding of customs and rituals which are associated with the inclusion of children in to the Christian faith and community.</p> <p>AO2: Many Christian denominations take the view that children should be brought up in the faith and are usually welcomed by a ceremony such as baptism of dedication. At a later stage, when they are able to make decisions, they may confirm their faith. This approach seems to respect the responsibilities of parenthood and the policy of gradually ‘letting go’ of children as they become adults. Parents have the right to balance the external cultures of secular society with their own religious and family values.</p> <p>Some might say that in a free society such as 21<sup>st</sup> century Britain, choice of religion should be free and is surely a human right. Parents are in a situation of power and should not abuse that power to inculcate and indoctrinate their children into a faith which they might not freely choose to follow. Parents should leave anything like this to the child who can make their mind up when they feel ready.</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>



Question	Indicative content	Marks	Guidance
	<p>On the other hand, this view fails to consider the need for parents to influence their children in all sorts of areas because they are not capable of certain decision until they are mentally and emotionally, old enough. Freedom of choice assumes competence and young children are not ready to make many decisions including their choice of faith, so the discussion may be about when children should be treated as competent enough to make their own decisions. Others would say that choice of religion is not just matter of an intellectual decision because it involves family, culture and customs. Every family inculcates values and customs, so there is nothing wrong with encouraging or influencing children towards religious rather than secular attitudes.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
<b>5</b>	<b>Islam</b>		
(a)	<p><b>State three reasons a Muslim couple might give for getting married.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To provide a secure and appropriate environment for a fulfilling sexual relationship</li> <li>• To respond to human feeling of love and compassion</li> <li>• To ensure a secure environment for children</li> <li>• Reasons which may depend on cultural factors such as the union of two families.</li> <li>• To fulfill the requirements of the faith.</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p><b>Describe different Muslim beliefs about contraception.</b></p> <p>Responses might include:</p> <p>Many Muslims would not see contraception as a popular choice as children are seen as a gift from Allah which does not happen by mistake. There is a belief that Allah will provide for the child conceived.</p> <p>However contraception may be allowed if there is a threat to the woman's health were she to become pregnant, or if there was a chance of a child being born with disabilities. The economic situation of the family might also be taken into account when considering contraception. Learners might also consider that Muhammad pbuh was aware of early forms of birth control methods and did not object to them. They might also state that natural or barrier methods are preferred if required, rather than hormonal methods which prevent fertilization or interfere with implantation.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how different Muslim teachings influence beliefs about gender discrimination. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to cite Qur’anic teachings as it is a source of authority for all Muslims. The Qur’an is the basis of many beliefs about equality. Some may provide examples of teachings that support the equality and value of all people by Allah, particularly between male and female. For example, Surah 49:13 clearly teaches that men and women are equal in the eyes of Allah. According to the Qur’an, men and women have the same spiritual human nature: See Surah 4:1.</p> <p>Nowhere does the Qur’an state that one gender is superior to the other. Some mistakenly translate “qiwamah” or responsibility for the family as superiority. The Qur’an makes it clear that the sole basis for superiority of any person over another is piety and righteousness not gender, colour, or nationality. See Surah 49:13.</p> <p>Learners may cite examples of gender discrimination. This can be both past and present examples such as female child marriage and female genital mutilation and discuss whether these are examples of gender discrimination or cultural practices viewed by some Muslims as acceptable. Sometimes what is seen as gender discrimination by one group of people is not seen in the same way by another. Some may cite the teachings about how Muslim Women are to dress, so that only their hands and eyes are seen (Surah 33:59), is not a form of gender discrimination, whereas as it is viewed as such by people from western culture. For many Muslim women dressing like this gives them a sense of personal freedom.</p> <p>Some may explain how Muhammad treated everyone equally, especially showing respect to women (Sunan An-Nasa’i) and that men and women complement each other, see Surah 4:34. His example and teachings have influenced attitudes towards women. They are respected. Therefore it is wrong to discriminate on the basis of gender. Women have many rights in Islam.</p> <p>Some may explain how Islamic teachings influence Muslims in the Middle East. In the Middle East there are strong cultural links to a predominately patriarchal society that have permeated Islam, resulting in acts of seemingly gender discrimination. A number of restrictive laws in the Arab States region exacerbate challenges to the promotion and protection of women’s fundamental human rights. For example, Nobel Peace Prize laureate Malala Yousafzai was shot by the Pakistan Taliban in 2012 for her campaigning over girls’ rights to an education.</p>	6 AO2	Please refer to the Level of Response grid below when marking this question.

Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“Parents should not influence their children’s choice of religion.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs and teachings within Islam</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: In order to illustrate and support their arguments, learners might offer knowledge and understanding of customs and rituals which are associated with the inclusion of children in to the Muslim faith and community.</p> <p>AO2: For many Muslims this statement may make little sense. A child is born into a Muslim family and the first words a baby should hear are those of the Adhan. From the start they will be Muslim and they have been born into the faith, family and culture. However not all Muslims are happy to have had that choice made for them and might eventually wish to choose a secular path. Parents surely have the right to balance the external cultures of secular society with their own religious and family values, at least during the early years of a child’s life.</p> <p>Some might say that in a free society such as 21<sup>st</sup> century Britain, choice of religion should be free and is surely a human right. Parents are in a situation of power and should not abuse that power to inculcate and indoctrinate their children into a faith which they might not freely choose to follow. Parents should leave anything like this to the child who can make their mind up when they feel ready.</p> <p>On the other hand this view fails to consider the need for parents to influence</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>their children in all sorts of areas because they are not capable of certain decision until they are mentally and emotionally old enough. Freedom of choice assumes competence and young children are not ready to make many decisions, including their choice of faith. So perhaps the discussion should really be about when children should be treated as able to make decisions. Others would say that choice of religion is not just matter of an intellectual decision because it involves family culture customs. Every family inculcates values and customs, so there is nothing wrong with encouraging or influencing children towards religious rather than secular attitudes.</p>		



Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
<b>6</b>	<b>Judaism</b>		
	<p data-bbox="264 236 313 268"><b>(a)</b></p> <p data-bbox="340 236 1279 268"><b>State three reasons a Jewish couple might give for getting married.</b></p> <p data-bbox="340 304 680 336">Responses might include:</p> <ul data-bbox="340 373 1323 577" style="list-style-type: none"> <li data-bbox="340 373 1093 405">• To respond to human feeling of love and compassion</li> <li data-bbox="340 408 981 440">• To ensure a secure environment for children</li> <li data-bbox="340 443 1312 507">• To provide a secure and appropriate environment for a fulfilling sexual relationship</li> <li data-bbox="340 510 1323 577">• Reasons which may depend on cultural factors or factors to do with the form of Judaism e.g. whether a Jew may marry out of the faith.</li> </ul>	<p data-bbox="1442 236 1469 268"><b>3</b></p> <p data-bbox="1424 271 1487 303">AO1</p>	<p data-bbox="1541 236 2029 300">1 mark for each correct response to a maximum of 3 marks.</p>
	<p data-bbox="264 584 313 616"><b>(b)</b></p> <p data-bbox="340 584 1099 616"><b>Describe different Jewish beliefs about contraception.</b></p> <p data-bbox="340 652 680 684">Responses might include:</p> <p data-bbox="340 721 1312 831">Many Jews would not see contraception as a popular choice. Genesis 1:28 contains a teaching that Jews should be fertile, increase and fill the earth. Contraception is seen as interfering with G-d's plan.</p> <p data-bbox="340 868 1368 1246">However, contraception may allowed if there is a threat to the woman's health were she to become pregnant, or if there was a chance of a child being born with physical or mental deformities. The economic situation of the family might be taken into account when considering contraception Learners may consider that there are significant differences between Orthodox views on contraception, which are more restrictive, and Liberal or Reform views, which might allow contraception for a wider range of reasons. The female birth control pill might be suggested as a suitable contraceptive so that sexual intercourse remains as natural as possible, whilst male birth control methods such as barrier methods such as condoms are frowned upon due to it being forbidden to "waste seed."</p>	<p data-bbox="1442 584 1469 616"><b>6</b></p> <p data-bbox="1424 619 1487 651">AO1</p>	<p data-bbox="1541 584 1944 647">Examiners should mark to AO1 descriptors.</p> <p data-bbox="1541 684 2029 780"><b>Please refer to the Level of response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how different Jewish teachings influence beliefs about gender discrimination. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to cite Jewish teachings from the Torah or the Talmud, which are sources of authority for all Jews. Jews are taught that men and women descended from the first living being, Adam, who was split into two sexes, in order that Adam would not be alone. Gender is a pivotal quality in each person's identity. Men and women are fully equal but different – and that difference is good. With their own unique talents and natures they can give to one another and help each other along the road of life. See Genesis 2:7 and Genesis 1:27.</p> <p>However, some may cite the teaching from Genesis 3:16 which has been interpreted to mean that women are not of the same status as men and that men are to rule women. Proverbs 31:10-12 teaches how valuable a wife is to a Jewish man but some Jewish women feel that such passages only serve to emphasise their inequality.</p> <p>There are 613 mitvot that Jewish men have to obey but the women are not bound by them. Consequently it has resulted in practices/attitudes that appear sexist or biased towards men. These in turn have resulted in traditions that are held by Orthodox Jews, and seen as the right way to live and act towards one another. Learners may cite examples of gender discrimination seemingly within synagogues where women have to sit separately from the men and are not allowed to take part. In the more liberal traditions women can become rabbis but in the Orthodox tradition women are forbidden to become rabbis.</p> <p>Learners may provide evidence from different groups of Jews e.g. The Orthodox Jewish Community and Progressive Jewish Community to show how some Jews have reinterpreted scriptures for the 21<sup>st</sup> century and consider there should be no distinction between men and women.</p> <p>Some may discuss the significant teachings from Tanakh which show how women such as Sarah, Rebecca, Rachel, Deborah or Esther had major roles publically. This shows that women can have and should have equal value in society and in the eyes of G-d.</p> <p>Some may explain how gender differences are connected to Jewishness. In traditional Judaism, Jewishness is passed down through the mother. What makes one a Jew is whether or not one's mother is Jewish.</p>	<p><b>6</b></p> <p><b>AO2</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Jews</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“Parents should not influence their children’s choice of religion.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs and teachings within Judaism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: In order to illustrate and support their arguments, learners might offer knowledge and understanding of customs and rituals which are associated with the inclusion of children in to the Jewish faith and community.</p> <p>AO2: For many Jews this statement may make little sense as one is born Jewish and therefore born into the faith, family and culture. However not all Jews are happy to have had that choice made for them or at least might wish to choose a secular path rather than a religious one whilst remaining Jewish. Parents surely have the right to balance the external cultures of secular society with their own religious and family values.</p> <p>Some might say that in a free society such as 21<sup>st</sup> century Britain, choice of religion should be free and is surely a human right. Parents are in a situation of power and should not abuse that power to inculcate and indoctrinate their children into a faith which they might not freely choose to follow. Parents should leave anything like this to the child who can make their mind up when they feel ready.</p> <p>On the other hand this view fails to consider the need for parents to influence their children in all sorts of areas because they are not capable of certain</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>decision until they are mentally and emotional, old enough. Freedom of choice assumes competence and young children are not ready to make many decisions, including their choice of faith. So perhaps the discussion should really be about when children should be treated as able to make decisions.</p> <p>Others would say that choice of religion is not just an intellectual decision because it involves family, culture and customs. Every family inculcates values and customs, so there is nothing wrong with encouraging or influencing children towards religious rather than secular attitudes.</p>		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
	<b>Section C: Dialogue within and between religious and non-religious beliefs</b>		
7	<b>Christianity</b>		
(a)	<p><b>Describe one reason which a Christian might give in support of faith schools.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Religious minorities need their own schools in order to preserve their culture and beliefs. In a plural society everyone has the right to ensure their children grow up in the culture of their community as well as being able to gain an awareness of other cultures within society. Faith schools ensure this happens. A Christian faith school is able to offer the children the opportunity to attend for example, Mass or Holy Communion or in the case of Quaker schools to have appropriate quiet times. Christian faith schools can also build close links with local churches. School assemblies and the celebration of Christian festivals can have a clear Christian character and content without fear of complaint from non-Christian parents or children.</li> <li>• Faith schools increase parental choice and this extends to the right to educate their children in the faith of their choice away from the distractions of other faiths or secular attitudes</li> <li>• Faith schools have an ethos, which is based on sound religious morality. This vital for the development of good citizens, who need to have strong morals, good attitudes and sound values for later life.</li> <li>• Community schools can undermine the faith of children. They can't promote a strong ethos because they have to be all things to all people and they have to avoid charges of bias. So, and the guidance to the children has to be secular and liberal which means it is weak.</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Parents have a right to educate their children in the faith of their choice. This is human right in a democratic society and if a faith school is not available or if the community school does not support the faith, then parents have the right to educate their children themselves</li> <li>• Faith schools serve the whole community. They don't discriminate or proselytise. Faith schools are open to all who agree to their children being educated within a faith atmosphere or culture. They are not separate from the rest of the education system and they contribute to the life of the wider community in a special way.</li> <li>• Faith schools get good or better exam results and that means they are doing a good job for the children and for the nation. They promote success because the children, parents and the school community share a sound work ethos</li> </ul>		
(b)	<p><b>Describe Christian attitudes towards proselytisation.</b></p> <p><b>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:  Some Christians will take the view that there is only one way to God and eternal life and that is through Jesus alone which is supported by Jesus words in John's Gospel that he is the way the truth and the life. (John 14:6). Some Christians therefore consider all other religious paths to be wrong. Jesus also commanded that his followers go and make disciples of all nations. So Christianity is by nature and command an evangelical and proselytising faith. Christians, following the teaching of Jesus should seek to convert others to the faith and expand the Kingdom of God on earth.</p> <p>Other Christians take the view that religions should work together as they all share so much and have similar aspirations. Aggressive proselytisation is offensive to other faiths and even though the underpinning religions traditions of</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	Great Britain are Christian, Britain is now such a diverse society of many religions and non believers, the faith should only be recommended by example and an attitude of positive toleration is appropriate. Some Christians will work within ecumenical movements to bring different faiths together and unite people, taking Jesus words in John's gospel that he was going to prepare many mansions to mean that faiths other than Christianity are also ways to salvation.		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question and limited reference to the diverse nature of religious tradition in Great Britain</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how secular attitudes towards equality are a challenge for some Christians. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to explain what is meant by the term secular attitudes and then cite examples of secular views about equality around women's rights, LGBT rights, and freedom of expression. They might also refer to the underpinning legal support of equality in countries like Britain which is also supported by the United Nations Declaration of Human Rights. As secularisation has grown in society over the last hundred years the place of religious traditions, beliefs and practices has become less important.</p> <p>Some may cite the aims of the National Secular Society which states that people of different religions should be tolerated and are equal before the law. Freedom of expression is an important legal right and some Christians may find this a challenge as people express negative views about the Christian faith and its involvement in State and politics, to the monarchy and the Established Church of England.</p> <p>In 2010 The Equality Act raised challenges for some Christians as it contravened their teachings and practices. The Equality Act requires equal treatment of men and women in access to employment, yet priests, monks, nuns and ministers of religion are exempt from the provisions of the Act. For Example, women cannot become priests in the Roman Catholic Church. Some secularists feel it is wrong that there are exemptions on the grounds of religious beliefs in this country and this creates tension between secularists and some Christians. Indeed it is a challenge for both secularists and Christians.</p> <p>In the spirit of equality between sexes in 2013 the Marriage Act came into existence making it lawful for people of the same sex to marry. Yet again some Christian communities felt this was wrong and opposed this law. For many Christians this contravenes the sanctity of marriage and the teachings about homosexuality in the Bible and is a major challenge to them.</p> <p>Learners are likely to back their Christian views from sources of authority such as the Bible or Church Leaders such as The Pope or the Archbishop of Canterbury or statements from the Roman Catholic Church or the Church of England on such matters.</p>	<p><b>6</b></p> <p><b>AO2</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	Some may explain differences between various denominations regarding roles of men and women in churches and the home stating that it is the influence of more secular attitudes that have influenced some Christians to change their beliefs and practices.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
	<p>(d)* “The world would become a better place if everyone followed Christianity”</p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Learners might refer to the fact that religious differences have caused much suffering and division amongst humanity in the past. Many good things have been destroyed because of conflict about religion. Learners might also point out that religions generally seek to make life better for their followers either in this world or in a life to come whether it being some heavenly state or through rebirth to another life as a human.</p> <p>AO2</p> <p>Learners might, from the observations about the difficulties caused by religions, agree with the statement that it would make much more sense if all people followed one faith.</p> <p>Christianity as a faith can allow for some diversity within the faith but there are many who would say that only this or that kind of Christianity is right. If one version of Christianity were to be adopted by all, then conflict could be avoided and the world could be a better place. The ideals of Christianity and the social teachings would encourage a much fairer society. Jesus’ words in the Sermon on the Mount about loving ones neighbour provide a very good basis for a fair</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>



Question	Indicative content	Marks	Guidance
	<p>and just society. The world would be a better place if everyone followed his teachings and example.</p> <p>However, not all people would agree on their definition of what Christianity is, so divisions are inevitable. Roman Catholic, Protestant and Orthodox attitudes collide on some crucial aspects of the faith such as the Eucharist, so the idea of what is meant by 'the same faith' is immediately to be questioned. The statement does not really make sense because all faiths have different traditions within them.</p> <p>Humans are bound to interpret the same things differently and even if all belonged to one faith, differences would emerge leading to schisms. This would be no different to how things are now and might even be worse. Some people call themselves Muslim or Christians but are very different in their beliefs and attitudes from others who use the same titles. The religions are not uniform. Faith for many believers is a response to the divine and as people are all different it would be wrong to expect all people to find one religion satisfying or sufficient.</p> <p>Diversity and freedom of expression are key aspects of modern free societies. For all people to follow one faith there would have to be compulsion and oppression. This would be a step backwards. Far better to have different faiths and encourage dialogue between them than to seek to impose uniformity. The world would be a worse place if there was no diversity. Tolerance of diversity is surely what will make the world a better place although others might suggest that the demise of religion would solve all the problems and help progress toward a better world.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
8	<b>Islam</b>		
(a)	<p><b>Describe one reason which a Muslim might give in support of faith schools.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Religious minorities need their own schools in order to preserve their culture and beliefs. In a plural society everyone has the right to ensure their children grow up in the culture of their community as well as being able to gain an awareness of other cultures within society. Faith schools ensure this happens. A Muslim faith school is able to offer the children an environment where customs and practices associated with Islam can be celebrated. The school uniform can reflect Muslim traditions and the school canteen can focus on preparing appropriate Halal food. The school calendar and timetable can reflect the needs of the children for times of prayer and the celebration of festivals. The school can offer support during Ramadan as the whole community will be involved. Muslim faith schools can also build close links with local mosques. School assemblies and the celebration of Islamic festivals can have a clear Muslim character and content without fear of complaint from non-Muslim parents or children.</li> <li>• Faith schools increase parental choice and this extends to the right to educate their children in the faith of their choice away from the distractions of other faiths or secular attitudes</li> <li>• Faith schools have an ethos, which is based on sound religious morality. This vital for the development of good citizens, who need to have strong morals, good attitudes and sound values for later life.</li> <li>• Community schools can undermine the faith of children. They can't promote a strong ethos because they have to be all things to all people and they have to avoid charges of bias. So, and the guidance to the children has to be secular and liberal which means it is weak.</li> <li>• Parents have a right to educate their children in the faith of their choice. This is human right in a democratic society and if a faith school is not</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.

Question	Indicative content	Marks	Guidance
	<p>available or if the community school does not support the faith, then parents have the right to educate their children themselves</p> <ul style="list-style-type: none"> <li>• Faith schools serve the whole community. They don't discriminate or proselytise. Faith schools are open to all who agree to their children being educated within a faith atmosphere or culture. They are not separate from the rest of the education system and they contribute to the life of the wider community in a special way.</li> <li>• Faith schools get good or better exam results and that means they are doing a good job for the children and for the nation. They promote success because the children, parents and the school community share a sound work ethos.</li> </ul>		
(b)	<p><b>Describe Muslim attitudes towards proselytisation.</b></p> <p><b>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might include some of the following:</p> <p>Although the Qur'an states that there must be "no compulsion in religion." [Surah 2:256], Islam is a proselytising religion and seeks to invite people into the faith. Other religions are considered to be wrong or incomplete because they came before the revelation to Muhammad. Judaism and Christianity, because they share the same religious history, are seen as sharing in the divine revelation of Allah and Muhammad referred to their followers as People of the Book. From a Muslim point of view, believers from another faith should be encouraged to revert to their natural faith– Fitra - which is manifested in Islam. This is for their own good in terms of their life in the world and in the afterlife. Even so, people should be treated in a fair way, no matter what religion they belong to so from this perspective Muslims living in a broadly Christian and increasingly secular culture, such as Great Britain, an attitude of toleration is appropriate. Aggressive recruitment is not appropriate in a culture which has such a diverse range of beliefs and non-beliefs. Rather, by living a good life, the faith can be recommended by example.</p>	6 AO1	Please refer to the Level of response grid below when marking this question.

Level (Mark)	<u>A01</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question and limited reference to the diverse nature of religious tradition in Great Britain</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how secular attitudes towards equality are a challenge for some Muslims. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to explain what is meant by the term secular attitudes and then cite examples of secular views about equality around women's rights, LGBT rights, and freedom of expression. They might also refer to the underpinning legal support of equality in countries like Britain which is also supported by the United Nations Declaration of Human Rights. As secularisation has grown in society over the last hundred years the place of religious traditions, beliefs and practices has become less important.</p> <p>Learners might explain that, although there is much Muslim teaching that supports the idea of equality, for example the belief that because all humans are made in the image of Allah they therefore are equal before him, the way that equality has developed in a country like Britain challenges aspects of the Muslim faith and the culture(s) associated with it. Equality has developed as part of the secularisation of the culture and society. Equality legislation is based on a secular understanding of the intrinsic value of all people who have equal rights before the law. It requires for example, equal treatment of the sexes which poses real difficulties for the Muslims as only men can take leading roles in the Mosque and women have only a limited place in religious affairs. This is justified as 'equal but different treatment' by some Muslims.</p> <p>In 2010 The Equality Act forbids discrimination on the basis of gender and religion. Everyone has a human right to manifest their religion or belief yet there have been challenges to the way Muslim women dress when they wear the hijab, burka or niqab and their faces cannot be seen in their workplace. This has caused a challenge to some Muslims. In the spirit of equality between sexes in 2013 the Marriage Act came into existence making it lawful for people of the same sex to marry. The Muslim community felt this was wrong and opposed this law. For many Muslims this contravenes their view on the purpose of marriage and the teachings about homosexuality in the Qur'an, some Hadith and Islamic traditions.</p> <p>Some may explain differences between Sunni and Shi'a communities regarding roles of men and women in the workplace and the home both in this country and in other parts of the world showing how secular attitudes have been a challenge to some Muslims.</p>	<p><b>6</b></p> <p><b>A02</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Muslim group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Muslims</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“The world would become a better place if everyone followed the same faith.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Islam</b></li> </ul> <p>AO1:</p> <p>Learners might refer to the fact that religious differences have caused much suffering and division amongst humanity in the past. Many good things have been destroyed because of conflict about religion. They might also point out that religions generally seek to make life better for their followers either in this world or in a life to come whether it be in some heavenly state or through rebirth to another life as a human.</p> <p>AO2:</p> <p>Learners might, from the observations about the difficulties caused by religions, agree with the statement that it would make much more sense if all people followed one faith.</p> <p>If, for example, Islam were to be adopted by all people then conflict could be avoided and the world could be a better place. All Muslims rely on the Qur’an and follow its teachings as the words of Allah. If all people did the same then conflict would cease. The ideals of Islam and the social teachings would encourage a much fairer society. The world would be a better place. Everyone would belong to the Ummah and share in its benefits. This is an aspiration of Islam and if it were adopted as the universal faith there would be no need for conflict. One of the goals of the religion would have been achieved.</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>



Question	Indicative content	Marks	Guidance
	<p>However, not all people would agree on their definition of what Islam is, so divisions are inevitable. Sunni attitudes and Shi'ite attitudes collide on some crucial aspects of the faith such as who is the true successor of the Prophet, so the idea of what is meant by 'the same faith' is immediately to be questioned. The statement does not really make sense because all faiths have different traditions within them.</p> <p>Humans are bound to interpret the same things differently and even if all belonged to one faith, differences would emerge leading to schisms. This would be no different to how things are now and might even be worse. Some people call themselves Muslim or Christians now but are very different in their beliefs and attitudes from others who use the same titles. The religions are not uniform. Faith for many believers is a response to the divine and as people are all different it would be wrong to expect all people to find one religion satisfying or sufficient.</p> <p>Diversity and freedom of expression are key aspects of modern free societies. For all people to follow one faith there would have to be compulsion and oppression. This would be a step backwards. Far better to have different faiths and encourage dialogue between them than to seek to impose uniformity. The world would be a worse place if there was no diversity. Tolerance of diversity is surely what will make the world a better place although others might suggest that the demise of religion altogether would solve all the problems and help progress toward a better world.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
9	<b>Judaism</b>		
(a)	<p><b>Describe one reason which a Jew might give in support of faith schools.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Religious minorities need their own schools in order to preserve their culture and beliefs. In a plural society everyone has the right to ensure their children grow up in the culture of their community as well as being able to gain an awareness of other cultures within society. Faith schools ensure this happens. A Jewish faith school is able to offer the children an environment where customs and practices associated with Judaism can be celebrated. The school uniform can reflect Jewish traditions and the school canteen can focus on preparing appropriate Kosher food. The finish time on a Friday, for example, can be adjusted to meet the requirements of Shabbat. Jewish faith schools can also build close links with local synagogues. School assemblies and the celebration of Jewish festivals can have a clear Jewish character and content without fear of complaint from non-Jewish parents or children.</li> <li>• Faith schools increase parental choice and this extends to the right to educate their children in the faith of their choice away from the distractions of other faiths or secular attitudes.</li> <li>• Faith schools have an ethos, which is based on sound religious morality. This vital for the development of good citizens, who need to have strong morals, good attitudes and sound values for later life.</li> <li>• Community schools can undermine the faith of children. They can't promote a strong ethos because they have to be all things to all people and they have to avoid charges of bias. So, and the guidance to the children has to be secular and liberal which means it is weak.</li> <li>• Parents have a right to educate their children in the faith of their choice. This is human right in a democratic society and if a faith school is not available or if the community school does not support the faith, then parents have the right to educate their children themselves.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Faith schools serve the whole community. They don't discriminate or proselytise. Faith schools are open to all who agree to their children being educated within a faith atmosphere or culture. They are not separate from the rest of the education system and they contribute to the life of the wider community in a special way.</li> <li>• Faith schools get good or better exam results and that means they are doing a good job for the children and for the nation. They promote success because the children, parents and the school community share a sound work ethos.</li> </ul>		
(b)	<p><b>Describe Jewish attitudes towards proselytisation.</b></p> <p><b>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>The attitude of most Jews towards proselytisation is that it is not appropriate. Judaism is not just a religion, it is a matter of being born a Jew. Most Jews believe everyone should practice their own religion. They do not seek to convert those of other faiths and generally discourage attempts by people to convert to Judaism. In the view of many Jews, the moral codes of other religions tend to match the Noachide code which means people following those religions are living according to G-d's will, which is all that is needed for a non-Jewish person. This is a helpful attitude for Jews living in a country like Great Britain where there are many religions and where the underpinning traditions are Christian. It is a live and let live approach which, because there is no competition, helps to avoid any conflict with people of other faith or of no faith.</p>	<p><b>6</b> AO1</p>	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question and limited reference to the diverse nature of religious tradition in Great Britain</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how secular attitudes towards equality are a challenge for some Jews. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Learners are likely to explain what is meant by the term secular attitudes and then cite examples of secular views about equality around women's rights, LGBT rights, and freedom of expression. They might also refer to the underpinning legal support of equality in countries like Britain which is also supported by the United Nations Declaration of Human Rights. As secularisation has grown in society over the last hundred years the place of religious traditions, beliefs and practices has become less important.</p> <p>Learners might explain that although there is much Jewish teaching that supports the idea of equality, for example, the teaching in Genesis chapter 1 that all people are made in the image of G-d and are therefore all of equal value, or Jewish teaching about the treatment of strangers in the land implies that all should be treated equally, the way that equality has developed in a country like Britain challenges aspects of the Jewish faith and the culture(s) associated with it. Equality has developed as part of the secularisation of culture and society. Equality legislation is based on a secular understanding of the intrinsic value of all people who have equal rights before the law. It requires for example, equal treatment of the sexes which poses real difficulties for many Jews as only men can take part in the synagogue services. In many Synagogues the sexes are separated. This sort of unequal treatment is justified as 'equal but different treatment' by some Jews and may be balanced by the significant role of women in the religious life in the home.</p> <p>Some may explain differences between Orthodox and Reform Jewish communities regarding roles of men and women in synagogues and the home stating that it is the influence of more secular attitudes that have influenced some Jews to change their beliefs and practices.</p> <p>Equality as a principle also means that people of the same sex are now able to access civil marriage. This, in the view of some Jews, challenges Jewish teaching in the Bible about the nature of marriage as a union of a man and a woman. Approval by society of same sex relationships is also a challenge for some Jews who believe homosexuality to have been condemned in the Bible and throughout the history of Judaism.</p>	<p><b>6</b></p> <p><b>AO2</b></p>	<p><b>Please refer to the Level of Response grid below when marking this question.</b></p>

Level (Mark)	<u>AO2</u>
3 (5-6)	A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Jews</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)*	<p><b>“The world would become a better place if everyone followed Judaism.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Judaism.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Learners might refer to the fact that religious differences have caused much suffering and division amongst humanity in the past. Many good things have been destroyed because of conflict about religion. They might also point out that religions generally seek to make life better for their followers either in this world or in a life to come whether it be in some heavenly state or through rebirth to another life as a human.</p> <p>AO2: Learners might, from the observations about the difficulties caused by religions, agree with the statement that it would make much more sense if all people followed one faith. If, for example, Judaism were to be adopted by all people then conflict could be avoided and the world could be a better place. If all people followed the mitzvots then conflict would cease.</p> <p>From the point of view of Judaism however, as a faith it can allow for a significant amount of diversity which would satisfy the need for some difference of expression whilst avoiding the conflict that comes from different faiths competing for believers. Not all people need practise Judaism but if they followed the ideals of the faith this would lead to a truly tolerant society. The</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>



Question	Indicative content	Marks	Guidance
	<p>social teachings would, for example encourage a much fairer society. The world would be a better place.</p> <p>However not all people would agree on their definition of what the ideals of Judaism are, so divisions are inevitable. Reformed, Liberal and Orthodox Jewish attitudes collide on some crucial aspects of the faith so the idea of what is meant by 'the same faith' is immediately to be questioned. The statement does not really make sense because all faiths have different traditions within them.</p> <p>Humans are bound to interpret the same things differently and even if all belonged to one faith, differences would emerge leading to schisms. This would be no different to how things are now and might even be worse. Some people call themselves Muslim or Christians now but are very different in their beliefs and attitudes from others who use the same titles. The religions are not uniform. Faith for many believers is a response to the divine and as people are all different it would be wrong to expect all people to find one religion satisfying or sufficient.</p> <p>Diversity and freedom of expression are key aspects of modern free societies. For all people to follow one faith there would have to be compulsion and oppression. This would be a step backwards. Far better to have different faiths and encourage dialogue between them than to seek to impose uniformity. The world would be a worse place if there was no diversity. Tolerance of diversity is surely what will make the world a better place although others might suggest that the demise of religion altogether would solve all the problems and help progress toward a better world.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

AO grids

## Section A – Beliefs and teachings

Learners answer two questions in Section A.

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e	3	12	3	18
<b>Total</b>	<b>18</b>	<b>12</b>	<b>3</b>	<b>33</b>
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e	3	12	3	18
<b>Total</b>	<b>18</b>	<b>12</b>	<b>3</b>	<b>33</b>
3a	3			3
3b	3			3
3c	3			3
3d	6			6
3e	3	12	3	18
<b>Total</b>	<b>18</b>	<b>12</b>	<b>3</b>	<b>33</b>

## Section B – Relationships and families

Learners answer one question in Section B.

Question	AO1	AO2	Total
4a	3		3
4b	6		6
4c		6	6
4d*	3	12	15
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>
5a	3		3
5b	6		6
5c		6	6
5d*	3	12	15
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>
6a	3		3
6b	6		6
6c		6	6
6d*	3	12	15
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>

**Section C – Dialogue between religious and non-religious beliefs and attitudes**

Learners answer one question in Section C.

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>7a</b>	<b>3</b>		<b>3</b>
<b>7b</b>	<b>6</b>		<b>6</b>
<b>7c</b>		<b>6</b>	<b>6</b>
<b>7d*</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>
<b>8a</b>	<b>3</b>		<b>3</b>
<b>8b</b>	<b>6</b>		<b>6</b>
<b>8c</b>		<b>6</b>	<b>6</b>
<b>8d*</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>
<b>9a</b>	<b>3</b>		<b>3</b>
<b>9b</b>	<b>6</b>		<b>6</b>
<b>9c</b>		<b>6</b>	<b>6</b>
<b>9d*</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>12</b>	<b>18</b>	<b>30</b>

## Summary of updates

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Date	Version	Change
April 2019	2	<p>Replacement of blended AO1/AO2 6 mark questions with AO2 questions 1(c), 2(c), 3(c) and 4(c) and replacement of Simplified Indicative Content in the Mark Scheme for these questions amended Assessment Objectives, and assessment grids.</p> <p>In keeping with these changes to make our assessment more straightforward for assessors we are also changing 'adequate' to 'satisfactory' in the mark scheme, as this is our assessors preferred term.</p>
February 2020	2.1	Amendments to the Instructions and Information on the front cover of the question paper to match the current live question paper, and corrections to typographical errors in the question paper and markscheme.