



**GCSE (9–1)**

**Religious Studies (Short Course)**

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

General Certificate of Secondary Education

**Mark Scheme for June 2019**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

### 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:
- 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.
  - 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.
  - 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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- 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, Adequate but underdeveloped, Some, 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	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"><li>• beliefs, teachings and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.


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>		
(a)	<p><b>Give three examples of moral evil.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• adultery</li> <li>• stealing</li> <li>• killing people/animals</li> <li>• genocide</li> <li>• world poverty</li> <li>• abusive behaviour</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p><b>Outline what Christians mean by the term ‘incarnation’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The word literally means taking on bodily form, usually human form</li> <li>• For Christians, they believe Jesus is God made man, i.e. God incarnated into the body of a man, namely Jesus</li> <li>• Jesus is more than a good human being, he is God in human flesh. This was done to provide a perfect example of how God wants everyone to live, to reveal who God is and to show what power God has in the world</li> <li>• The incarnation enables God, in human form (Jesus) to take the punishment for human sin and thus to restore the relationship between God and humanity.</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>Describe what Jesus tells us about Christian love (agape).</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a love that is universally unconditional</li> <li>• Its purpose is to restore relationships between one another and between God and humanity</li> <li>• It is the highest form of love</li> <li>• It is a type of love that loves all people, whether good or bad</li> <li>• It is a love that is ready to forgive others of their wrong doing and work with people who have done wrong.</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain how much the existence of evil and suffering is a problem for some Christians.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Types of evil and suffering are likely to be described such as moral and natural evil, along with details about sin linked to The Fall. Some may discuss different Christian views on original sin, evil or the devil and how much Christians believe in the idea that all are born sinful or not, which has led to different practices in various denominations of the Christian Church. Different theodicies have been developed by Christians as they have prayed and come to their own understanding about evil and suffering, or studied the scriptures. Reference is most likely particularly to be to the Irenaean theodicy and/or the Augustinian theodicy. The idea of suffering being part of a test for all humanity may be developed with reference to the book of Job. The Inconsistent Triad may be unpacked.</p> <p><b>AO2:</b> Some may explain that the existence of evil and suffering is beyond human comprehension but that it is part of God's purpose which in time humanity will come to know and understand more fully and therefore it is not a problem for Christians. For others the question of how an omnipotent and benevolent God can allow evil, pain and suffering to happen in the world, especially to innocent people, is a significant problem for Christians. If God is so powerful then why cannot God prevent some of the natural disasters? Why did God make humans with the capacity to abuse freewill? Why did he give humanity freewill? If there is a God, why does God allow suffering and evil to happen? These are some of the questions that are likely to be raised to show how significant the problem of evil and suffering is for some Christians. The weaknesses about the theodicies to explain the problem of evil and suffering has led some to further question their belief in a loving and merciful God.</p>	<p><b>6</b></p> <p><b>4</b></p> <p>AO1</p> <p><b>2</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	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>• Good selection of appropriate material 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Christianity</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</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> <li>• Points may be listed and/or lacking in relevant detail related to the issues</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	Mark s	Guidance
(e)	<p><b>‘God cannot be one God and three persons at the same time.’</b>  <b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <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:  <b>AO1:</b> Sources of authority such as the Bible, Christian religious leaders or Creeds could be used to show knowledge and understanding about what Christians believe about The Trinity. Details about the relationship between God the Father, God the Son and God the Holy Spirit are likely to be developed, along with denominations’ views against the Trinity e.g. Unitarians and Christadelphians. The origins of the Nicene Creed and how the Early Church grappled with the idea of expressing how God could be One and yet three separate distinct parts, could be developed. Reference to the role and purpose of Jesus revealing God the Father to the entire world may be described. Similarly, the on-going work of the Holy Spirit since the early Church times could be cited to show how Christians have come to understand the Trinitarian nature of God.  <b>AO2:</b> Some Christians may agree with the statement, arguing that the history of the Christian faith and the Church, with its constant debating and revising of beliefs, creeds and heresies about God’s Trinitarian nature is evidence. The first four centuries following Christ’s death resulted in various theologies trying to explain whether Christ was fully human, fully divine, both or neither! Some Christians believe that the idea of a Trinitarian God suggests more than one God and so conflicts with the second of the Ten Commandments. Consequently some Christians would agree with the statement.  The Biblical teachings about God’s nature can be interpreted in so many ways, leading to greater emphasis on some aspects of God’s nature than others, which has in turn lead to different denominations with different foci about God’s nature.  Some may argue that this is a mystery and beyond human understanding how God could be One and three distinct persons. It has resulted in many being condemned as heretics and punished. Others may disagree with the statement arguing most Christians believe and accept the concept of The Trinity, though they may not be able to explain nor understand how God can be One and Three persons. They may develop details about how the distinct parts of God have been revealed to show that God can be completely transcendent yet immanent through Jesus and the Holy Spirit at the same time. For many the statement is not a problem but a matter of faith and they accept the orthodox teaching of the Church about The Trinity.</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>


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 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>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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)	<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>
		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
2	<b>Islam</b>		
(a)	<p><b>Name three of the prophets of Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Musa</li> <li>• Dawud</li> <li>• Isa</li> <li>• Ibrahim</li> <li>• Muhammed (PBUH)</li> <li>• Adam</li> <li>• Isma'il</li> </ul>	<b>3</b> AO1	1 mark for each correct response to a maximum of 3 marks.
(b)	<p><b>Outline what Muslims mean by the term 'Aakhirah'.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Akhirah is an Islamic term referring to everlasting life after death</li> <li>• It links to The Day of Judgement and the last day</li> <li>• It is an important part of Islamic eschatology</li> <li>• Traditionally, it is considered to be one of the six articles of faith for a Sunni Muslim</li> <li>• The afterlife can be in heaven or hell</li> <li>• Muslims' lives are affected as they believe Allah will reward or punish them based upon this life, resulting in everlasting life either in heaven or hell.</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>Describe one Muslim belief about the Day of Judgement.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Muslims believe that they have been put on earth to act as stewards and to live according to Allah's will as revealed through the life of Muhammad (pbuh) and the Qur'an and will be judged accordingly</li> <li>• On the Day of Judgement all the dead will be resurrected and judged according to their deeds on earth and rewarded or punished in the afterlife</li> <li>• Sunni Muslims believe that Isa as the messiah will reappear to herald the approaching end of the world and the Day of Judgement, whilst Shi'a Muslims believe that the Twelfth Imam will be the one who returns</li> <li>• Some believe Allah will lead a battle until all believe in Islam as the one true religion.</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
(d)	<p><b>Explain the significance of the role of angels (Malaikah) to Muslims.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Angels are Allah's first creation: immortal, free of sin and without free will. They are a primary source of communication between Allah and humankind. Details about different angels and their roles are likely to be described such as Jibril, Izra'il, Mika'il and Israfil. They do not have physical needs and so are able to serve Allah constantly. Islam teaches that angels are made of light and are genderless. Learners may describe how at times angels take on human form in order to do the will of Allah, e.g. Jibril appearing to Maryam, the mother of Isa. The angels that are responsible for recording the deeds of humans, both good and bad, are known as honourable scribes and each person is assigned two recording angels.</p> <p><b>AO2:</b> It is likely that the learners will explain that Muslims believe the angels are of great significance because they exist to help Muslims in everyday life. Angels intercede between themselves and Allah; they are Allah's messengers; they constantly seek to praise Allah and do His will and they convey Allah's desires and wishes to the people. The angels also record all that each human does and says, ready for the day of Judgement. It is the angels that will welcome into heaven or throw out to hell those Muslims who deserve to go to heaven or hell depending upon Allah's Judgement.</p>	<p><b>6</b></p> <p><b>4</b></p> <p>AO1</p> <p><b>2</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	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>• Good selection of appropriate material 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
3 (3)	An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	A <b>limited</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Islam</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<b>Some</b> demonstration of analysis and/or evaluation in response to the question: <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Muslim groups</li> </ul>
1 (1)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</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> <li>• Points may be listed and/or lacking in relevant detail related to the issues</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
(e)	<p><b>‘Allah cannot be both omnipotent and benevolent.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <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><b>AO1:</b> Learners are likely to describe what they know and understand by the terms omnipotent and, benevolent as seen in the 99 names for Allah. They may refer to various surahs in the Qur’an, The Sunna and The Hadith may be cited to describe Allah’s nature. Differences between Shi’a and Sunni Muslims regarding belief in Divine Justice may be described, linked to freewill, and how Allah is an all powerful judge yet intervenes with humankind to show mercy. Differences between scholars and lawyers and how they interpret various sources of wisdom and authority by Sunni and Shi’a Muslims may be developed.</p> <p><b>AO2:</b> Tawhid encompasses all beliefs about the nature of Allah and Muslims believe and accept that Allah can be both omnipotent and benevolent at the same time. Many Muslims will argue that humans do not have the capacity to fully understand the complex nature of Allah and they would dismiss people who would agree with the statement suggesting it’s a view more from unbelievers or ignorance.</p> <p>Other Muslims may argue that it is impossible fully to comprehend the nature of Allah as Allah is beyond human comprehension. It is only in the afterlife and after the Day of Judgement that all humans will fully come to understand the awesome and loving nature of Allah.</p> <p>Some learners may argue how a benevolent Allah cannot use His power to prevent natural disasters or suffering because of allowing freewill and therefore argue that the statement is true.</p> <p>Some learners may discuss how Islamic traditions have fostered a wide variety of approaches and conclusions to understanding the nature of God, the world people live in, and the nature of humanity. Various disciplines have emerged that deal with these questions around freewill, the relation of Allah to His creation, and the possibility of a finite being knowing the Infinite. There are differences between Shi’a and Sunni Muslims which may be used to reveal divergent views about the nature of Allah. However, many Muslims see no conflict between belief in an omnipotent Allah and an omni-benevolent Allah.</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p> <p>()</p> <p><b>3</b></p> <p>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>

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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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>Give three examples of ritual Mitzvot.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Temple rituals</li> <li>• Synagogue rituals</li> <li>• Keeping a kosher home</li> <li>• Daily dress and prayer rituals</li> <li>• Laws of Shabbat</li> <li>• Laws of key festivals e.g. Pesach</li> </ul>	<b>3</b> AO1	<p>1 mark for each correct response to a maximum of 3 marks.</p> <p>Learners can gain marks either by general categories of ritual mitzvot or specific examples provided.</p>
(b)	<p><b>Outline what Jews mean by the term ‘covenant’.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• G-d’s promise to help the people of Israel</li> <li>• It is a vital pillar of Judaism</li> <li>• The covenant between G-d and Jews is the basis for the Jews as the chosen people</li> <li>• Two-way agreements made by G-d with Adam, Noah, Abraham, and Moses</li> <li>• Jewish scriptures reveal G-d taking the initiative and establishing a Jewish nation when Abraham obeys G-d’s commandments.</li> </ul>	<b>3</b> AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
(c)	<p><b>Outline the principle of Pikuach Nefesh.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is a principle of Jewish law and the words mean the obligation to save life</li> <li>• The preservation or saving of human life takes precedence over all the other commandments in Judaism</li> <li>• When life is involved, all laws may be suspended to safeguard the health of the individual</li> <li>• One is not merely permitted; one is required to disregard a law that conflicts with life or health.</li> </ul>	<b>3</b> AO1	<p>Marks should be awarded for a statement plus any combination of development and/or exemplification.</p>

	<p><b>(d) Explain the significance of Mitzvot to Jews.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Learners are likely to explain the origins of the Mitzvot, linked to the Law of the Torah, both written and oral. Rabbis worked through the Torah and determined there were 613 commandments (Mitzvot) that must be obeyed. According to the Tenakh, the Jews were given the Torah and commanded to follow its precepts, with reward and retribution to be meted out accordingly. It is for Jews to decide whether they will observe the Mitzvot or not.</p> <p>Jewish practices and ways of life grounded in divine commandments (Mitzvot) may be described. The Ten Commandments are central rules about life, behaviour and worship and may be described in detail.</p> <p>Different groupings of Mitzvot, such as rituals associated with the Temple in Jerusalem, rabbinical mitzvot and less and more important commandments may be described.</p> <p>Difficulty in observing some of the Mitzvot by Jews in the Diaspora may be developed.</p> <p>Differences of observance between genders may be developed.</p> <p><b>AO2:</b></p> <p>Learners are likely to cite that obedience to the Mitzvot is a central belief in the Jewish faith and that Judaism teaches people can only be really happy and fulfilled if they live according to the 613 Mitzvot. Therefore they are highly significant. Observing the Mitzvot is a very important part of daily Jewish life, both now and in the past. Jewish tradition believes that actions are significant.</p> <p>Other reasons why the Mitzvot are significant are because observing the Mitzvot shows gratitude to G-d, provides a sense of Jewish identity and brings the sacred into everyday life.</p> <p>Some differences between Jewish groups could be cited to show varying degrees of significance of the Mitzvot between Jews who are devoutly Orthodox Jews compared to more liberal or secular Jews.</p>	<p><b>6</b></p> <p><b>4</b></p> <p>AO1</p> <p><b>2</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>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<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>• Good selection of appropriate material 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Judaism</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Jewish groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</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
(e)	<p><b>'It is impossible to understand fully the nature of G-d.'</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <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><b>AO1:</b> Learners are likely to describe what Jews know and understand about G-d's nature with reference to characteristics such as omnipotence, omni-benevolence, omni-science, fairness, just, eternal, transcendent and immanent. References to sources of authority such as the Tenakh, particularly the Torah in which the writers often describe G-d in picture language such as 'shepherd' or 'king' may be cited. The nature of G-d is not defined as such, but described by what G-d has done, does and will do. G-d has revealed his nature throughout history through his Chosen people – the Jews. Different interpretations and emphases given to sources of wisdom and authority by different groups are likely to be made, along with different common and divergent emphases placed upon characteristics of G-d by Orthodox, Reformed, Liberal or secular Jews.</p> <p><b>AO2:</b> Learners might agree with the statement arguing that for many Jews the descriptions of the nature and characteristics of G-d make G-d seem mysterious and beyond human understanding. Other Jews may argue that the Jewish scriptures are sacred, they come from G-d and as such they provide a full picture of G-d's nature, of how G-d has acted in history, and therefore it is possible to fully understand G-d's nature. Because Jews believe that G-d has a special relationship with them, through the covenant relationship, Jews believe they know fully what G-d is like through their history, as well as through scriptures. Thus they would argue against the statement. Some may explain how divided religious and secular Jews are about faith, traditions and practices which impact upon their understanding of G-d's nature, hence some agreeing with the statement. Some may evaluate the experience of the Holocaust, pogroms and other forms of persecution that the Jews have experienced which raises questions about how an omni-benevolent G-d could allow such suffering. This in turn leads to some agreeing with the statement or even turning away from any belief and understanding of G-d and his nature.</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p> <p>()</p> <p><b>3</b></p> <p>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>

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>
2 (2)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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) Outline one Christian attitude to civil partnership.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is an act of love between two people of the same sex and as God is a God of love it is accepted by some Christians</li> <li>• Most Roman Catholics do not believe that homosexual feelings are a sin, but they do believe that the homosexual sex act is sinful. They do not agree with civil partnership.</li> <li>• Many Evangelical Christians believe that homosexual feelings are a sin and therefore they do not agree with civil partnerships</li> <li>• Many members of the Church of England support civil partnerships, but believe it is different to a religious marriage between a man and a woman</li> <li>• Civil partnerships undermine the biblical teaching on heterosexual marriages and homosexuality</li> <li>• Some homosexual clergy in the Church of England believe civil partnerships should be recognised and blessed by the Church.</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
	<p><b>(b) Describe Christian teachings relating to the role of men in Christian communities.</b></p> <p>Responses might include:</p> <p><b>AO1:</b> Roman Catholic Church teaches that men and women were created differently by God and so have different roles to play in Christian communities. They teach that this is God's law. Only men can become priests and bishops. Reasons such as Jesus chose only men to be his disciples and the early church had only men as leaders may be cited. It is only a male priest that represents Jesus when celebrating the mass. Women cannot do this. Finally the authority of the Church has been passed on through men, a tradition that cannot be broken.</p> <p>Biblical teachings may be cited to show the important roles of men in families and church</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> <p><b>NB Christian communities can cover a range of</b></p>



Question	Indicative content	Marks	Guidance
	<p>communities, e.g. 1 Timothy 2:12ff and Colossians 3 v 18ff. Thus it was that men were to be the head of the Christian family, lead in Christian communities and have positions of responsibility in the Church.</p> <p>Protestant Christians may explain that the teachings in the Bible can be used to argue against this narrow role of men. E.g. Genesis 1:27 or Galatians 3:28. Some may explain that the Bible teaches that in Christ all people are equal and therefore men and women can share the roles of priests in the church, roles in their communities or share roles within a Christian family.</p>		<p><b>contexts</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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of Christian teachings in a Christian marriage ceremony.</b>  <b>You should refer to sources of wisdom and authority in your answer.</b>  Learners might consider some of the following:</p> <p><b>AO1:</b> Biblical references or Church teachings about the importance of families consisting of mother, father and children, the need to be faithful to one another for life in marriage and that marriage can only take place between a man and woman are likely to be described. Marriage takes place in front of God, as well as a congregation. Descriptions of marriage ceremonies by different denominations could be used to explain teachings about the relationship between men and women and between men, women and God.</p> <p><b>AO2:</b> The words of the ceremonies, said by the priest and the couple, reflect the vital significance and influence of key beliefs and teachings throughout the ceremony. The ceremony begins with an explanation of the purpose of marriage. The Church teaches that marriage should only be between a man and a woman and it is the right context to have a family and bring up a family. Commitment is a vital ingredient of a good marriage. Just like Christ committed himself to his followers and the early church, so should a man and woman be committed to one another.</p> <p>The vows said during the service show they are making promises to God, as well as to one another, showing a belief that God is involved in their marriage and will help them through the good and bad times.</p> <p>For Roman Catholics the marriage ceremony is a unique and unbreakable bond between a man and a woman and it is a sacrament. Marriage brings God's grace to the couple in a unique way. Prayers are said for the constant presence of Christ in their marriage to help them grow in love with each other and with God. A nuptial mass may be part of the ceremony to show God's presence with them in the sacraments.</p> <p>Exchange of rings reflects everlasting love promised to one another and an outward sign of their vows to stay together forever. This reflects the Christian teaching about the significance of marriage as a symbol of God's love to humanity.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> 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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	<p>A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	<p>A <b>good</b> attempt to respond to the question, 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 judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<p><b>Some</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	<p>An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	<p>A <b>limited</b> attempt to respond to the question, 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>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	<p>A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>'It is wrong to discriminate on the basis of gender.'</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><b>AO1:</b> Learners are likely to summarise key beliefs and teachings connected to equality and the belief that humans are created equal in the image of God. Every human is of equal worth to God, regardless of gender. The importance of the Bible for guidance on discrimination, the teachings of the early Church fathers (Origen or St Augustine) and the denominational differences about female priests may be cited. Some may show knowledge of the influence of culture on attitudes about gender discrimination. Details about organisations that work against gender discrimination, such as The Christian Feminist Network, may be described. Issues and Christian teachings around transgender and homosexual discrimination may be discussed.</p> <p><b>AO2:</b> There are many different Christian perspectives about gender discrimination and each believes their view is right.</p> <p>Because of the many biblical teachings about equality and the value of every human being in the eyes of God, it is likely that some will argue that it is wrong for Christians to discriminate on the basis of gender. Conversely, there are Bible passages that would suggest there is no equality amongst the sexes and therefore it is not so wrong to discriminate on the basis of gender.</p> <p>Jesus treated all equally and there are many accounts of confrontation between him and the Jewish authorities, when Jesus challenged their gender prejudices and discrimination. Christians should follow the example of Jesus and therefore they would agree with the statement.</p> <p>Some may analyse the impact of cultural influences upon equality between the sexes and argue that for centuries, differences between males and females have existed, reflected in different roles of men and women in society. So some Christians may disagree with the statement. They may discuss how the Church has allowed different roles for men and women in the Christian Church.</p> <p>On the other hand, some Christians argue that despite differences between the sexes biologically or psychologically men and women should be treated the same and have equal opportunities.</p> <p>Some may argue that the law does not allow gender discrimination in this country yet the religious</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>

Question	Indicative content	Marks	Guidance
	<p>communities are exempt from applying the law on gender in regard to women priests, for example. Therefore it is not wrong to discriminate on the basis of gender.</p> <p>There are very different attitudes and practices amongst Christians towards homosexuality or transgender issues. So some will agree with the statement and others will disagree, arguing vehemently against same-sex marriages, for example, or whether to accept priests that are homosexual or lesbian.</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 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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
5	<b>Islam</b>		
(a)	<p><b>Outline one Muslim attitude to civil partnership.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• All homosexual relationships are forbidden in Islam because they are seen as unnatural</li> <li>• Civil partnerships contravene the Qur'an and its teachings on heterosexual marriages and homosexuality</li> <li>• Some Muslim lawyers have argued that such same sex relationships should incur the death penalty because they are so impure</li> <li>• Some Muslims choose to ignore this prohibition against civil partnerships, in the West</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(b)	<p><b>Describe Muslim teachings relating to the role of men in Muslim communities.</b></p> <p>Responses might include:</p> <p><b>AO1:</b> It is well documented that the Prophet Muhammad (pbuh) is the human role model for all Muslims. Thus the husband is commanded in Qur'an to treat his wife kindly and with forgiveness and honor. The Muslim community places great importance upon the family being the main structure of society and the man is the head of the family. It is traditional and a duty for men to go out to work in order to support his family and to protect their family, including the elderly and the disabled members (Surah 4:34).</p> <p>The man, as the head of the family that will welcome a child into the family whispering the adhan into the baby's ear and at the end of life it is the men who will bury the body. Beyond the family community, men are expected to attend the mosque regularly for their five obligatory daily prayers. (Women are not obliged to attend the mosque because of other obligations they may have at home or with the family). Imams are usually men and the scholars who study the sacred writings and provide interpretation of the sacred law and the custodians of Islamic teaching are men. It is not that women couldn't do these roles, but their role in the community is very different from the men and is more related to the family and home life.</p> <p>Teachings related to the role of men may vary due to different interpretations of the Hadith or Qur'anic teachings by different sects within the religion, different cultural influences and ethnic backgrounds. Some learners may focus upon specific examples to show this.</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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of Islamic teachings in a Muslim marriage. You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Details of the marriage ceremony could be described, including a sermon by the imam, vows, the consent and the signing of the contract. Some may discuss the importance of finding a suitable partner and what Islamic teachings have to say about this. Details from the Qur'an about the importance of marriage may be given (Surah 30:21 &amp; Surah 4:3). Some may describe Muslim marriages in more general details, following Muhammad's (pbuh) example. Details about attitudes and practices towards sexual activity, contraception or roles of men and women in a marriage may be described. Different interpretations of the Hadith by scholars from Sunni and Shi'a traditions relating to marriages may be cited.</p> <p><b>AO2:</b> The impact of Islamic teachings upon a Muslim marriage is significant and very important. The purpose of marriage is reflected in the teachings by Muhammad (pbuh) in which he recommended marriage to provide security, companionship, a stable environment to bring up a family and to curtail sexual instincts. Within Islam, there is no teaching that allows the element of 'force' in a marriage so accordingly the marriage must be a contract between two consenting adults using their free will and choice. The consent of the bride to marry her husband is very important part of the marriage ceremony and it has to be witnessed that no one is forcing the bride to marry against her will. During the nikah a sermon delivered by the imam is likely to remind the couple of the significance, purpose and value of a marriage according to Islamic teachings. Readings from the Qur'an will enforce this.</p> <p>The Prophet Muhammad (pbuh) recommended having fun and enjoyment in celebration such as a marriage so after the nikah a wedding party called Walimah will take place with family and friends.</p> <p>Prior to a marriage Islam teaches that there are to be no sexual relationships and it is only within marriage that sexual intimacy is practiced. Islam teaches that women should have many children but if they cannot deal fairly with lots of children they should only have one. Because of this some scholars deduce that it is acceptable to use contraceptives once married.</p>	<p><b>6</b></p> <p><b>2</b></p> <p>AO1</p> <p><b>4</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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, 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 Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, 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 Muslim groups</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘It is wrong to discriminate on the basis of gender.’</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><b>AO1:</b> Learners are likely to summarise key beliefs and teachings related to equality found in the Qur’an or the Hadith in which it is clear that Islam teaches that Allah created all human beings as equal (Surah 30:22 or Surah 49:14) The Qur’an also teaches that every male and female believer have to fulfil each duty, live righteously according to Islamic principles and will be judged by exactly the same criteria (Surah 33:35). Details about the influence of culture, and social upbringing may be described to show the impact upon practices and attitudes regarding gender discrimination. Different perspectives on gender discrimination from different Shi’a or Sunni groups may also be described. Issues around transgender/homosexuality discrimination may be discussed.</p> <p><b>AO2:</b> Some Muslims may agree with the statement and argue that the Qur’an teaches that no one should be discriminated on the basis of their gender. Men and women are equal and have the same rights to education and religion, although each has a different role in society. Learners may cite the example of Muhammad (pbuh) and his relationship with his wife to show how he did not discriminate against her in any way. This is a mainstream view and highly important to most Muslims. Some Muslims may argue that this is a Western secular issue, because the West disagrees with Islamic culture and beliefs. The West believes that Islam declares males as having supremacy over the females. However, gender discrimination is not part of Islamic faith at all. Man having supremacy over a woman is a practice which has been found in every corner of the world. And although in Muslim countries it is also found, it is not a part of Islam. Some of the teachings in the Hadith have been interpreted in such a way that promotes men having more control and authority over a women, which in some parts of the world are seen as discriminatory. Conflict between Islamic laws and secular Western laws on equality may be used to argue that some Muslim women in the West do feel discriminated against because of their gender. Others see Islamic teachings about the roles of men and women as liberating.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> 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>

Question	Indicative content	Marks	Guidance
	<p>Some Muslims may disagree with the statement and explain how influential culture and upbringing is on how men and women are treated or regarded in their societies. They do not view it as a form of discrimination for a man to expect his wife to have her hair covered at all times or to have sex with her husband when he wants it, for example.</p> <p>There are very different attitudes and practices between Muslims and non-Muslims regarding laws and rights towards people who are homosexual or transgender in this country. So some more liberally minded Muslims may agree with the statement and others will argue vehemently against same-sex marriages or civil partnerships, for example.</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> <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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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
6	<b>Judaism</b>		
(a)	<p><b>Outline one Jewish attitude to civil partnership.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Some Reform or Liberal Jews accept civil partnerships and argue that couples of the same sex should have the same rights to marry in a synagogue as heterosexual couples</li> <li>• Genesis 2:24 teaches that marriage is the process of becoming one flesh. Marriage is not two people coming together to form a partnership but the Jewish idea is two halves becoming one, completing each other</li> <li>• Orthodox Jews are against civil partnerships and do not accept them. They believe that homosexuality is a condition brought about by circumstances that homosexuals can be 'helped out of'</li> <li>• Attitudes are changing towards homosexuality and hence civil partnerships. The traditional teaching may not have changed but attitudes of adherents to the faith have become more liberal about civil partnerships.</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
(b)	<p><b>Describe Jewish teachings relating to the role of men in Jewish communities.</b></p> <p>Responses might include:</p> <p><b>AO1:</b> Orthodox and Reform Jews have very different attitudes to the roles that men and women are expected to play in religious and family life. Jewish teachings are interpreted in such a way that supports different roles for men in Jewish communities.</p> <p>Orthodox Judaism teaches that generally, all the basic commandments of G-d (Mitzvot) apply to men. Jewish men have more religious obligations than women. The women's role is different from men thus, exempting them from many religious requirements. So it is men that make up a minyan in Orthodox communities; it is men that must attend the synagogue for services; it is the role of men to provide for all his family's needs and to keep all the Mitzvot that G-d has given. Only men can become rabbis and lead services.</p> <p>Jewish men are also given the task and the privilege to study the Talmud, a record of rabbinic discussions regarding Jewish law, ethics, philosophy, customs and history. In the past, only men could become rabbis or synagogue leaders but many streams of Judaism have accepted women as religious leaders.</p> <p>Others may cite specific teachings from the Torah, for example about how men are expected to leave their mother and father and find a wife (Genesis 2:24), to explain roles of being a dutiful husband or provider in their communities, or taking an active role in supporting the needs of others through charity.</p>	<b>6</b> AO1	<p>Examiners should mark to AO1 descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

	<p>The role of Jewish men has evolved through the years because of the challenges of a modern world. Their roles are greatly affected by cultural orientation and religious sect. Reform and Progressive Jews do not follow the Torah and Talmud teachings absolutely as they believe that some of the teachings do not apply to life today or should be adapted to modern living. Therefore they accept that both men and women can lead in worship, look after the family or keep a kosher home, equally.</p>		
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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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of Jewish teachings in a Jewish marriage ceremony.</b>  <b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> References to teachings from the Torah may be described to support the significance of a marriage to Jews (Genesis 2:24). Details about Jewish laws may be described such as who can and who cannot get married in the eyes of G-d. There are teachings in the Talmud that stress the importance of how incomplete a man is if he does not have a wife. It is expected that learners will be able to refer to aspects of a Jewish marriage ceremony. The meaning of the word 'kiddushin' shows it is a holy event, given to humanity by G-d to help them live as they should. The purpose of marriage ceremonies may be described</p> <p><b>AO2:</b> Jewish teachings in a Jewish marriage ceremony (kiddushin) are vitally significant and important. Judaism stresses the importance of getting married and having children as fulfilling G-d's laws. Also it is very important to ask for G-d's blessings upon a couple. Marriage is more than a union between a man and a woman, it is a union sanctified by G-d.</p> <p>Some may connect teachings to aspects of the ceremony itself as to why Jews get married under a chuppah; what is role of the rabbi or the chazzan; why do the couple give and receive a ring; why the groom make promises in the ketubah or why blessings from G-d are asked for. The custom to smash a glass and its link to the destruction of the Temple in Jerusalem may be developed. Links to beliefs, teachings and history of the Jews show how significant a Jewish marriage ceremony is to Jews.</p> <p>Judaism teaches that marriage is the basis of human companionship and the cornerstone of Jewish community. It is also the fulfilment of the biblical commandment, to be fruitful and multiply and the basis of Jewish survival.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> 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>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, 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 Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, 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 Jewish groups</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>'It is wrong to discriminate on the basis of gender.'</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><b>AO1:</b> Learners are likely to quote from the Torah and the Talmud showing that G-d created male and female equally, e.g. Genesis 1:27, and it is the duty of every human being to make sure that others are always treated fairly and equally. The Torah reminds Jews that their ancestors were slaves and that there are no circumstances in which it is right to treat people differently (Leviticus 19:33-34). They also believe that everyone is descended from Adam and Eve and so should be given equal respect (Genesis 3:20). Details about the influence of culture, social upbringing and from which branch of Judaism one comes may be detailed, to show differences between the roles of men and women which some may regard as a form of gender discrimination. Some may discuss how Jewish identity is passed down only through the mother. Issues around transgender and homosexual discrimination may be discussed.</p> <p><b>AO2:</b> Some Jews may disagree with the statement and argue that although men and women are equal in the eyes of G-d each have different roles. The difference between men and women is found in their characteristics and is it these therefore that lead them to their separate roles within Judaism.</p> <p>Some more liberal Jews may argue that despite the teachings from the Tenakh, Judaism is sexist. Men and women sit separately in Orthodox services and women cannot take an active part in worship. Some Jewish women today accept these limitations, even though they are as well-educated as men and choose to combine a career with family responsibilities. Gender hierarchies are entrenched in Jewish thought. For example there is a blessing orthodox Jewish men are required to say everyday thanking G-d "who has not made me a woman". Some may agree with the statement such as Progressive Jews (which includes Jews from Liberal and Reform traditions) who think that it is wrong to treat women differently. They</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>

Question	Indicative content	Marks	Guidance
	<p>believe that women should be equal in all respects, so they too can become rabbis (Jewish teacher) if they choose to do so. Marriage and family law in biblical times favoured men over women. For example, a husband could divorce a wife if he chose to, but a wife could not divorce a husband without his consent. Many Jews would not accept this. Rules about dressing modestly and covering one's hair may be cited to show gender differences and that causes conflict with Western secular laws on equality. Social attitudes toward lesbian, gay, bisexual, transgender and queer (LGBTQ) people have undergone a sea change amongst liberal Jewish groups in North America, Western Europe and Israel, but this is not the case with Orthodox Judaism. There are very different attitudes and practices between Jews regarding laws and rights towards people who are homosexual or transgender in this country. So some more liberally minded Jews may agree with the statement and others will argue vehemently against same-sex marriages or civil partnerships, for example. Differences of attitude and practice are also evident between religious and secular Jews and so some Jews may agree with the statement and others would not agree. This may be further expanded upon in detail.</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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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 between religious and non-religious beliefs and attitudes</b>		
7	<b>Christianity</b>		
(a)	<p><b>State three ways in which religion influences public life in Great Britain.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Public holidays</li> <li>• The Monarchy</li> <li>• Education</li> <li>• Laws</li> <li>• Parliament/Government</li> <li>• Rites of passage services</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each correct response to a maximum of 3 marks.</p> <p>Marks will be credited for specific examples. Judgement will have to be made as to whether three different ways are being given. So for example, bank holidays and festival days.</p>
(b)	<p><b>Describe the effects of secularisation on the Christian religion in Great Britain.</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:  <b>AO1</b> The 2011 Census showed that Christianity was still the largest religion in the country, with 59% of the population stating they were Christian, but that there are many other religions represented in Great Britain. The number of Muslims has increased in this country and so has the number saying they are of no religion. Nearly a quarter of the population declared belonging to no religion reflecting the idea that religious beliefs, practices and organisations are less important in society.  Sociologists such as Bryan Wilson and Steve Bruce argue that secularisation is having a detrimental effect upon the Christian faith in this country. There is less respect for religious teachings or the Church; people do not believe in supernatural ideas but believe everything has a rational explanation; religion has become a private matter and has less influence on public life; people do not feel the need to pray or worship a divine being and are less committed to</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
	Christian/religious values. Some learners may describe the work of the National Secular Society and the British Humanist Organisation to oppose the links between the established Church of England and the State, particularly as the Church of England has suffered the biggest decline in numbers since 1983.		



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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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 explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of intra-faith communications to Christians.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Many Christians believe it is important to stress their common beliefs and histories, whilst respecting their differences. This is achieved through dialogue within the faith. Biblical teachings such as John 14:6 and John 3:16 about Jesus being the only way to God or that God and Jesus are one, may be discussed. Christian Inclusivism and Pluralism may be described referring to teachings such as John 14:2, and Matthew 25:31-46 or Rahner's idea of the 'anonymous Christian'. The position of the Roman Catholic church with its historical exclusivist outlook on non-Catholic Christians and the more recent pluralist statement from Pope Francis in 2013 may be cited to show changes in response towards intra-faith communications. References to the ecumenical movement in the 20<sup>th</sup> century, particularly The World Council of Churches, may be discussed to show how far intra-faith communications have developed.</p> <p><b>AO2:</b> Throughout the history of Britain there have been periods of conflict, hatred and tension, as well as tolerance and acceptance, between Christian denominations. All of which has contributed towards different attitudes towards intra-faith communication and its significance.</p> <p>Some have a very positive attitude towards intra-faith communication arguing that all believe that there is one God and that Jesus is the Son of God and saviour of humankind. They believe that it may be possible to achieve salvation in different ways. Therefore it is important to learn and listen to one another.</p> <p>Some actively promote intra-faith communications, as seen in the Ecumenical Movement of the 20<sup>th</sup> century, which encourages unity in worship and working together to serve humanity. Therefore intra-faith dialogue is vitally important and a continuing task.</p> <p>But some find it hard to accept other denominations on equal terms and are happy to remain distinct from other Christian groups. They believe that moving to ecumenicalism will change the central message of Christianity or water down historical traditions that have existed within the Church for the last two thousand years. Therefore they may appear quite negative in their attitude towards intra-faith communication and argue it is not significant.</p>	<p><b>6</b></p> <p><b>2</b></p> <p>AO1</p> <p><b>4</b></p> <p>AO2</p>	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, 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 judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, 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>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘Agreement between secular values and Christian values is impossible.’</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><b>AO1</b> : Learners may describe many areas in which there are clashes between secular and Christian values. These could include, for example, clashes in the type of provision of state education, in laws related to marriage, equality, and various ethical issues. Different values amongst denominations may be described as well as differences between various secular organisations. Details about the rise of secularism in this country may be cited. Shared values and ideals between Christians and secularists are also likely to be described.</p> <p><b>AO2</b> : Some may argue that for Christians the statement is true as there are many clashes between secular values and Christian values and back up this with examples from a range of areas such as in education, in law and in ethical issues.</p> <p>Some Christians may agree with the statement because of the rise of secularism leading to the formation of organisations such as The National Secular Society and or The British Humanist Organisation, some of whose aims are contrary to those of the Christian Church in this country. This shows how far apart people are in regard to secular values and Christian values.</p> <p>There are also changes of attitudes, beliefs and influence of science, logic and reasoning that is impacting constantly upon secular and Christian values.</p> <p>Other Christians may disagree with the statement pointing out the many areas in which both secular and Christian values have much in common. For example there is agreement on the value of education for all, that all people are equal, and that it is everyone’s responsibility to look after the planet and one another.</p> <p>Some Christians may argue an in-between position, i.e. that there are some differences that are irreconcilable between Christian and secular values but there is a lot of common understanding and agreement regarding secular and Christian values which are shared. Whether one believes in God or not there is value to every human being and although a lot of moral values have their roots in Christianity they are good values for everyone to embrace, e.g. ‘Love your neighbour as yourself’.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p><b>Please refer to the Level of response grid below when marking this question.</b></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 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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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>8</b>	<b>Islam</b>		
(a)	<p><b>State three ways in which religion influences public life in Great Britain.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Public holidays</li> <li>• The monarchy</li> <li>• Education</li> <li>• Laws</li> <li>• Parliament/Government</li> <li>• Rites of passage services</li> </ul>	<b>3</b> AO1	<p>1 mark for each correct response to a maximum of 3 marks.</p> <p>Marks will be credited for specific examples. Judgement will have to be made as to whether three different ways are being given. So for example, bank holidays and festival days.</p>
(b)	<p><b>Describe the effects of secularisation on the Islamic religion in Great Britain.</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><b>AO1:</b>The 2011 Census showed that Christianity was still the largest religion in the country, with 59% of the population stating they were Christian, but that there are many other religions represented in Great Britain The number of Muslims has increased in this country and so has the number saying they are of no religion. Nearly a quarter of the population declared belonging to no religion reflecting the idea that religious beliefs, practices and organisations are less important in society. As British society becomes more liberal, secular and materialistic so the effects upon the Islamic religion are becoming more noticeable.</p> <p>Liberal, secular attitudes towards marriage, sexuality or gender have resulted in issues such as forced marriage and whether British Muslim women should wear the niqab becoming matters of debate within their faith community and in society in general.</p> <p>Some may describe how the Muslim faith has changed in recent times, as some young Muslims became 'radicalised', choosing to reject, sometimes violently, a western way of life which they perceived as evil and against the teachings of the Qur'an. Instead, some Muslims want to bring a Muslim way of life and 'Sharia' law into Britain.</p>	<b>6</b> AO1	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Some younger generations of Muslims are finding the effects of secularisation liberating; for example choosing to wear western clothing and not covering themselves or marrying outside their faith. For some Muslims there is less respect for religious teachings; religion has become a private matter; people are less committed to Muslim values and traditions.</p> <p>Some learners may describe the work of the National Secular Society and the British Humanist Organisation to oppose the influences of religion on the State and argue against Muslim faith schools, for example.</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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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 explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of intra-faith communications for Muslims in Great Britain.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Some may discuss the work of The Muslim Council of Britain. This is an umbrella body whose members include the UK's mosques and Islamic associations. It is a non-sectarian body working for the common benefit of the Muslim ummah and is open to any organisation based in the UK whose activities are primarily for the benefit of Muslims of Britain. In 2013 The Council made an important statement supporting intra-faith communications because Britain has one of the most diverse Muslim communities in the world. Some may describe shared fundamental beliefs between Sunni and Shi'a Muslims recognising the separation between them stems initially not from spiritual distinctions, but political ones. Scholars and imams from different sects do meet together to discuss studies of the Qur'an and find common ground. Examples of these meetings may be offered.</p> <p><b>AO2:</b> Over the centuries, political differences have spawned a number of varying practices and positions which have come to carry a spiritual significance in Islam. Because of this there are different attitudes towards intra-faith communication and hence its significance. In more recent times, because of increasing inter-religious tensions globally, some Muslims have moved positively towards intra-faith communication. There is a desire to show a united front against religious extremism. A process of sharing where Sunni and Shi'a Muslims agree or disagree has begun, yet honestly acknowledging differences without judgment. Some Muslims think that intra-faith communication is acceptable because Islam has a vibrant tradition of critical analysis of Qur'anic doctrines, leading to a great variety of schools of thought within Islam. Some intra-faith exclusivists believe their view of Islam is the only true and correct religion and are intolerant towards other Muslims who may think differently to themselves. In the Middle East there is a range of exclusivists groups that have emerged and who would have a very negative attitude possibly toward fellow Muslims in the West and would be against any form of intra-faith communication.</p>	<p><b>6</b></p> <p><b>2</b></p> <p>AO1</p> <p><b>4</b></p> <p>AO2</p>	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, 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 Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, 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 Muslim groups</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘Agreement between secular values and Muslim values is impossible.’</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><b>AO1</b> : Learners may describe areas in which there are clashes between secular and Muslim values. These could include, for example, clashes in the provision of education, in laws related to marriages, equality, and various ethical issues. Different values amongst branches of Islam may be described, as well as differences between various secular organisations. Details about the rise of secularism in this country may be cited, including the impact this has had upon British Muslims. Shared values and ideals between Muslims and secularists are also likely to be described.</p> <p><b>AO2</b> : Some Muslims may argue that the statement is true as there are many clashes between secular values and Muslim values in the West and then back up this with examples from a range of areas such as in education, in law, and in ethical issues. Some may agree with the statement because of the rise of secularism leading to the formation of organisations such as The National Secular Society and or The British Humanist Organisation, some of whose aims are contrary to those of the Muslim faith. This shows how far apart people are in regard to secular values and Muslim values. Many Muslims feel unhappy at the liberal values held by people in the West, as a result of secularisation. Others Muslims may disagree and point out the many areas in which both secular and Muslim values have much in common. For example there is agreement on the value of education for all, that all people are equal, and that it is everyone’s responsibility to look after the planet and one another. Some may argue an in-between position, i.e. that there are some clashes that are irreconcilable between Muslim and secular values, but there is a lot of common understanding and agreement regarding secular and Muslim values which are shared. They recognise that the influence of science, logic and reasoning does impact constantly upon secular and Muslim values.</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>

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> <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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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>9</b>	<b>Judaism</b>		
(a)	<p><b>State three ways in which religion influences public life in Great Britain.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Public holidays</li> <li>• The monarchy</li> <li>• Education</li> <li>• Laws</li> <li>• Parliament/Government</li> <li>• Rites of passage services</li> </ul>	<b>3</b> AO1	<p>1 mark for each correct response to a maximum of 3 marks.</p> <p>Marks will be credited for specific examples. Judgement will have to be made as to whether three different ways are being given. So for example, bank holidays and festival days.</p>
(b)	<p><b>Describe the effects of secularisation on the Jewish religion in Great Britain.</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><b>AO1:</b> In Britain there is religious freedom to practice one's faith and this was seen in the 2011 Census. All major faiths are followed, with Christianity having the largest percentage of people who claim to be Christian (59%). Less than 1% of the British population is Jewish but Great Britain has a long tradition of links with Jews and many settled here following the Holocaust in the 20<sup>th</sup> Century. In the Census nearly a quarter of the population declared they belonged to no religion, reflecting the idea that religious beliefs, practices and organisations are less important in society. As British society becomes more liberal, secular and materialistic so the effects upon the Jewish religion are becoming more noticeable.</p> <p>Some may describe the term 'secular Jew' to show how one can feel very Jewish and not root that identity in a G-d. Many Jews following the experience of the Holocaust are deeply agnostic, and unable to reconcile any serious sense of faith with what happened in the first half of the 20th century.</p> <p>Some may describe the history of the Diaspora around the world, how they have integrated into the West, and dealing more and more with increasing influence of secularisation.</p> <p>Some may describe how liberal, secular attitudes towards marriage, sexuality or gender have resulted in conflicting values and become issues of debate within their faith community and in society in general.</p> <p>Some younger generations of Jews may find the effects of secularisation liberating for example</p>	<b>6</b> AO1	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>choosing to marry outside their faith, have less respect for observing the Mitzvot and less committed to Jewish values and traditions.</p> <p>Some learners may describe the work of the National Secular Society and the British Humanist Organisation who oppose the influences of religion on the State and argue against Jewish faith schools, for example.</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 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> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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 explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped 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 the significance of intra-faith communications for Jews in Great Britain.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Some may describe the role and work of the Board of Deputies of British Jews (BoD) The BoD represents the British Jewish community in areas such as politics, defending Jewish schools, promoting Israel, defending Jewish equality and freedoms in society, and interfaith/intra-faith matters. Some may describe the many movements that have emerged amongst the Jewish Diaspora over the last four hundred years resulting in differences and disagreements amongst Jews, for example over Israel. Teachings from the Torah and The Talmud may be cited to show how many religious Jews accept the teachings of the Torah and the Talmud for help and guidance on how to live, but some question whether the teachings in the Torah are absolute or how they can be made relevant for the 21<sup>st</sup> century. Theological differences may be described.</p> <p><b>AO2:</b> Because of different branches of Judaism and a complex history resulting in Jews dispersed around the world there are different attitudes towards intra-faith communication and its significance. Some may disregard the importance of intra-faith communication. There is a sharp divide within Judaism between Orthodox Judaism and non-Orthodox Judaism on matters of Jewish law. Since the major differences are around how Jewish law is to be interpreted, it means that it is very difficult for traditionalists (Orthodox) to accept non-traditionalist (non-Orthodox) positions on Jewish law. On the other hand non-orthodox communities such as Liberal, Reform or Progressive Jews are more positive about intra-faith communications as they want to be better integrated into gentile society. Because of important social reasons many Jews of all persuasions work together with the wider British society. Therefore, there are some organisations that represent British Jewry as a whole, encouraging intra-faith dialogue.</p>	<p><b>6</b></p> <p><b>2</b></p> <p>AO1</p> <p><b>4</b></p> <p>AO2</p>	<p><b>Please refer to the Level of response grid below when marking this question.</b></p>



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or 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> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, 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 Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, 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>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, 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 Jewish groups</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, 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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘Agreement between secular values and Jewish values is impossible.’</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><b>AO1</b> : Learners may describe many areas in which there are clashes between secular and Jewish values. These could include, for example, clashes in education provision, in laws related to marriages, equality, and various ethical issues. Different values amongst Jewish sects may be described as well as differences between various secular organisations. Details about the rise of secularism in this country and in the West may be cited. Shared values and ideals between Jews and secularists are also likely to be described.</p> <p><b>AO2</b> : Some Jews may argue that the statement is true as there are many clashes between secular values and Jewish values and then back up this with examples from a range of areas such as in education, in law, and in ethical issues.</p> <p>Some may agree with the statement because of the rise of secularism leading to the formation of organisations such as The National Secular Society and The British Humanist Organisation, some of whose aims are contrary to those of the Jewish faith to show how far apart people are in regard to secular values and Jewish values.</p> <p>Some Jews think there are changes of attitudes, beliefs and influence of science, logic and reasoning that is impacting constantly upon secular and Jewish values.</p> <p>Other Jews may disagree and point out the many areas in which both secular and Jewish values have much in common. For example, there is agreement on the value of education for all, that all people are equal, and that it is everyone’s responsibility to look after the planet and one another.</p> <p>Some Jews may argue an in-between position, i.e. that there are some clashes that are irreconcilable between Jewish and secular values, but there is a lot of common understanding and agreement regarding secular and Jewish values which are shared. For example, Judaism matters to the whole world because it teaches about a system for making human beings decent. There is a timeless mission of the Jews to make the world better by making people ‘better’. For 3,500 years, Jews have been telling themselves, their children, and the rest of the world to be good, be kind, be honest, be ethical and be moral. For Jews, It is the most revolutionary message in human history, and Jews are the people who were chosen to be a ‘light unto the nations’. Secularists would not likely disagree with being kind and good, etc. to others.</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>

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>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate 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>• Adequate knowledge and understanding of different viewpoints within Judaism</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>An <b>adequate but under-developed</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>• Adequate but underdeveloped 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	4	2		6
1e	3	12	3	18
<b>Total</b>	<b>14</b>	<b>19</b>	<b>3</b>	<b>33</b>
2a	3			3
2b	3			3
2c	3			3
2d	4	2		6
2e	3	12	3	18
<b>Total</b>	<b>14</b>	<b>19</b>	<b>3</b>	<b>33</b>
3a	3			3
3b	3			3
3c	3			3
3d	4	2		6
3e	3	12	3	18
<b>Total</b>	<b>14</b>	<b>19</b>	<b>3</b>	<b>33</b>

## Section B – Relationships and families

Learners answer one question in Section B.

Question	AO1/1	AO2	Total
4a	3		3
4b	6		6
4c	2	4	6
4d	3	12	15
<b>Total</b>	<b>14</b>	<b>16</b>	<b>30</b>
5a	3		3
5b	6		6
5c	2	4	6
5d	3	12	15
<b>Total</b>	<b>14</b>	<b>16</b>	<b>30</b>
6a	3		3
6b	6		6
6c	2	4	6
6d	3	12	15
<b>Total</b>	<b>14</b>	<b>16</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>2</b>	<b>4</b>	<b>6</b>
<b>7d</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>14</b>	<b>16</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>2</b>	<b>4</b>	<b>6</b>
<b>8d</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>14</b>	<b>16</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>2</b>	<b>4</b>	<b>6</b>
<b>9d</b>	<b>3</b>	<b>12</b>	<b>15</b>
<b>Total</b>	<b>14</b>	<b>16</b>	<b>30</b>

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