



Oxford Cambridge and RSA

## **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 November 2020**

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

### 8. 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, Satisfactory, Good

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

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

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

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

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

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

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

The following points should be remembered:

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

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

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

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

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

**INFORMATION AND INSTRUCTIONS**

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

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> <li>• beliefs, practices 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>Describe what Christians mean by the term the Fall.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• It is the first occasion on which mankind disobeyed God</li> <li>• It is the first account where men and women use their free will to make themselves equal with God</li> <li>• It is the beginnings of ‘Original Sin’</li> <li>• It is a break with the perfect relationship between God and mankind</li> <li>• The Fall has affected the whole human race, as all born are tainted with original sin</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>Outline the role of The Word in creation found in John 1.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Word, the name given to Jesus, was present before the creation of the world with God</li> <li>• The Word (Jesus) is God</li> <li>• Everything was made through the Word</li> <li>• The Son and God are directly involved in the creation of the world</li> <li>• The Word is like a light to all mankind, the source of all life</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>State three teachings about the Christian ideal found in the Sermon on the Mount.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Developing qualities seen in The Beatitudes e.g. meekness (Matt 5:3-16)</li> <li>• Specific teachings about issues connected with Jewish law and attitudes e.g. divorce and to not seek revenge (Matt 5:17-48)</li> <li>• Praying the Lord’s Prayer daily (Matt 6:1-18)</li> <li>• Faith is better than wealth and riches (Matt 5: 19-24)</li> <li>• Do not judge others (Matt5:1-6)</li> <li>• Being a Christian is challenging (Matt 7:14-23)</li> </ul>	<b>3</b> AO1	1 mark for each correct response Learners can either respond in general terms or give three specific quotes directly from the Sermon on the Mount. Credit can also be given if the learners provide three different qualities from the Beatitudes, for example.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline why salvation through Christ is important for Christians.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b>  As a result of The Fall the relationship between humanity and God was broken. All are sinners. Humanity had to be saved from punishment of their sins.</p> <p>The saving process was carried out by God becoming human. God incarnate is Jesus Christ, who died on the cross as a sacrifice for the sins of the whole world.</p> <p>Christ's salvation was a form of atonement to make amends between God and human beings. Christ's sacrifice restores the relationship between God and humanity.</p> <p>The Nicene Creed includes details of Christ's salvation. The Apostles' Creed affirms the forgiveness of sins and St Paul's epistles relate details about Christ's reconciling role for the sins of the whole world.</p> <p>Christ's salvation is important because restoring the relationship between God and humanity was not possible by any ordinary human being, only by a perfect, sinless person i.e. Jesus Christ.</p> <p>St Paul said all have fallen short of the mark and are sinners. But it is by God's grace that saves humanity. It is an important moment in history because it restores the relationship between humanity and God.</p> <p>Christ's salvation is a once and for all sacrifice and therefore vitally important for people to respond to this act of atonement and become followers of Christ. Christ's salvation's is for everyone.</p> <p>Christ's salvation is highly important because it is only Christ that is good enough to pay the ransom to God for the sins of the world.</p>	6 AO1	<p>Examiners should mark according to AO1 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

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

Question	Indicative content	Marks	Guidance
(e)	<p><b>‘Christ’s incarnation, crucifixion, resurrection and ascension are equally important to all Christians.’</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 Christianity</b></li> <li>• <b>Refer to sources of wisdom and authority.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> Christ’s incarnation is God made man through the virgin birth and therefore he is not affected by original sin (Luke 1:26-35).</p> <p>The Apostles’ and Nicene Creeds show that the crucifixion, resurrection and ascension are central tenets of the Christian faith.</p> <p>Birth, life, death, resurrection and ascension of Christ fulfill OT prophecies about the Messiah (Mark 15:21-41). The crucifixion and resurrection of Christ are the means of securing salvation (1 Corinthians 3-9) and the ascension is Christ returning to heaven after succeeding overcoming evil with goodness (Acts 1:9-11).</p> <p>Denominational differences and similarities are likely to be described.</p> <p><b>AO2:</b> Some will agree with the statement because The Nicene Creed affirms the importance of all these aspects of Christ’s life. The Nicene Creed affirms four centuries of Christian faith into a summary of the central beliefs to Christianity, which is accepted all over the world.</p> <p>Some may agree, arguing that from the Incarnation to the Ascension it is one continuous story of redemption by God intervening into the world of humans, to pay for their sins of the world and to restore the relationship between God and humanity.</p> <p>Other Christians may agree that all are equally important because they are more than historical events; they are examples of God working in the world.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><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> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>Some may disagree with the statement and argue that because the greater proportion of the Gospel records centre more on events that lead to Christ's death, and resurrection than on the birth narratives of Christ or his Ascension, this means they are more important.</p> <p>Some may disagree with the statement because the Apostles Creed, an important Creed written to combat against heresies, states that Jesus lived and really died and rose to life again. This shows that the crucifixion and resurrection are more important than the Incarnation, for example.</p> <p>Some may argue that there are different interpretations of these events by various denominations which emphasise one or more of these events than the others. For example, some Christians believe the Ascension actually happened and other believes it is a metaphorical event. The Roman Catholic Church places greater emphasis on the crucifixion of Jesus, whilst the Church of England places greater emphasis on the resurrection of Christ.</p>	<p>(<del>4</del>)  <b>3</b>            SPaG</p>	

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

(0)		(0)	
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Question	Indicative content	Marks	Guidance
<b>2</b>	<b>Islam</b>		
(a)	<p><b>State three of The Principles of Faith in Shi'a Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Belief in Oneness and unity of Allah as the one and only God (Tawhid)</li> <li>• Belief in Divine Justice (Al-Adl)</li> <li>• Belief in the Prophethood (Al-Nubuwah)</li> <li>• Belief in Imams (Al-Imamah)</li> <li>• Belief in the Day of Resurrection (Al-Ma'ad)</li> </ul>	<b>3</b> AO1	1 mark for each correct response
(b)	<p><b>Describe the role of the prophet Adam in Islam.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• To be the first human being created by Allah from clay</li> <li>• To reflect the image of Allah</li> <li>• To be the first prophet of Islam</li> <li>• To be a khalifa for Allah i.e. to act on behalf of Allah on earth</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>Outline the Islamic concept of stewardship.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Humans were put on earth to be representatives of Allah</li> <li>• Humans are expected to act as carers of Allah's creation</li> <li>• Humans are expected to make the world as Allah wants it</li> <li>• Humans will be judged on The Day of Judgment how well they have looked after the world and followed the example of Muhammad and the Qur'an</li> <li>• How well Muslims look after the planet will determine where they go in the afterlife</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.



	<p><b>(d) Outline why the books (Kutub) and ancient texts are important to Muslims.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b></p> <p>Details about the Qur'an as the Final Revelation and how it came into existence may be offered. References to Allah's words given to the prophets and recorded in the Torah, the Psalms, The Gospels and Scrolls of Abraham are likely to be developed.</p> <p>Some may describe details about what are the true words of Allah compared to distorted versions of Allah's words. Whilst others may give details about the Sunna and The Hadith helping Muslims to live according to Shariah Law.</p> <p>References to opinions of wise and learned scholars and lawyers used to guide Muslims in decision making that come from ancient and sacred texts could be cited.</p> <p>There is a difference of importance between the Qur'an and the other books because of the belief that the earlier books prior to Muhammad were distorted and no longer entirely accurate or to be trusted as the exact words of Allah.</p> <p>The Qur'an remains the most important of all the books as it is believed to be directly given to Muhammad by Allah and written in Arabic and should never be translated and is the very words of Allah. It is precious and revered above all other books. The Qur'an is treated with the utmost respect by Muslims.</p> <p>Contradictions within some of the books such as the Sunna and Hadith result in difference of importance by some Muslims.</p> <p>All books and ancient texts are used to inform Muslims, clerics, scholars etc of how to follow Allah and submit totally to Him; hence their importance.</p> <p>Differences between Shi'a and Sunni Muslims may be considered to show there are differences of importance regarding some of the ancient texts e.g. The Hadith of Ali.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 level 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>
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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(e)	<p><b>‘Differences between Shi'a and Sunni Muslims shouldn't matter.’</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> Differences and similarities between the Sunni Six Articles of faith and the Shi'a Five Principles of faith could be discussed.</p> <p>The belief about the 12 Imams in Shi'a and their importance in Shi'a Islam could be developed. Common areas of belief about Allah, His nature, the role and importance of the prophets, angels and sacred books and life after death could be developed.</p> <p>History of the split in the Muslim community, following the death of Muhammad may be described, resulting in two groups of Muslims with different practices and beliefs.</p> <p><b>AO2:</b> There is a lot that is common between the two groups especially around key tenets of belief found in the Six Articles of faith and the Five Principles of Islam e.g. the one-ness of Allah or belief in the Prophets; some may argue these matter more than the differences between the groups.</p> <p>Some may agree with the statement saying that there is more that unites Muslims between these two groups than divides them. For example, both Sunni and Shi'a Muslims believe in the Five Pillars of Islam which direct their everyday life. The areas of commonality between the two groups of Muslims are far more significant and important than the differences between the two groups. Both groups agree on the fundamentals of Islam and share the same holy book i.e. Qur'an and this means Sunni and Shi'a Muslims have much in common.</p> <p>Against this statement some may argue that core beliefs in Sunni and Shi'a Islam about justice and leadership show areas of fundamental disagreement between Sunni and Shi'a Muslims which do matter to both groups.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><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> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>Some may disagree with the statement arguing that there are so many different interpretations and emphases given to sources of wisdom and authority e.g. the Hadith of Ali, that it is impossible for Sunni and Shi'a Muslims to come together.</p> <p>Also, against the statement the belief in the twelve Imams and their infallible nature in Shi'a Islam could be used to show differences with Sunni beliefs about Risalah.</p> <p>Others may argue that differences between Sunni and Shi'a Muslims about the issue of human freedom, as well as divergent views towards Akhira, mean that Muslims are divided over some key beliefs which matter.</p> <p>Some may describe the historical, political, sociological and ethnic developments in the Middle East which have led to differences between the two groups; which is evidence that one cannot accept the statement.</p>	<p>()  <b>3</b>            SPaG</p>	

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

Question	Indicative content	Marks	Guidance
3	<b>Judaism</b>		
(a)	<p><b>Give three of the Ten Commandments.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• I am the Lord your G-d, you shall have no other G-ds before me</li> <li>• You shall not worship false G-ds</li> <li>• You shall never take my name in vain</li> <li>• You shall keep the Sabbath day holy</li> <li>• Honour your father and mother</li> <li>• You shall not murder</li> <li>• You shall not commit adultery</li> <li>• You shall not steal</li> <li>• You shall not lie</li> <li>• You shall never want what belongs to others.</li> </ul>	<b>3</b> AO1	1 mark for each correct response
(b)	<p><b>Outline the meaning of the term Divine Providence for Jews.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Every event in the universe and every experience in a person's life, and their every aspect, is specifically guided and determined by the Divine will</li> <li>• Only in the case of man does G-d concern Himself with the fate of individual beings, treating them with justice based upon their actions</li> <li>• Divine providence is related to G-d's intellectual influence. Only man is affected by this influence. It grants mankind the ability to discern things that they are capable of understanding</li> <li>• According to some thinkers, G-d only watches over people in a general way; according to others, divine providence extends to the minute details of life.</li> </ul>	<b>3</b> AO1	Marks should be awarded for any combination of statements, development and exemplification.
(c)	<p><b>Describe one way in which G-d's presence is manifested.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• G-d's creative nature</li> <li>• G-d's powers in causing miracles</li> <li>• Tanakh</li> <li>• Through the prophets</li> <li>• Through shekinah of the Lord in the tabernacle Exodus 40: 34</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>Outline why the Sinai Covenant is important for Jews.</b></p> <p>Learners might consider some of the following:</p> <p><b>AO1:</b> It is given by G-d on Mount Sinai. It reinforces and builds upon the covenant that G-d had given to Abraham.</p> <p>G-d again promises to stay with the Jews and never to abandon them, because they are His chosen people The Sinai Covenant tells Jews what commandments they have to follow as their side of the covenant relationship.</p> <p>The Sinai covenant is applicable to all Jewish People for all time to reveal G-d's ways to everyone. As a result of this, Jewish history is full of the Jews' attempts to create a good and just society.</p> <p>The Sinai Covenant is important because it reinforces the special relationship between G-d and His people, The Jews or descendants of the twelve tribes of Israel.</p> <p>The Sinai covenant is important because it has led to the formation of the national faith of Judaism under Moses' leadership. It has historical significance as it resulted in Moses leading the twelve tribes of Israel out of Egypt and being moulded into a single nation. It provides a national identity for G-d's people.</p> <p>The relationship between G-d and Israel was further developed by the introduction of G-d's rules into a complete lifestyle. Socially and ethically it provided Jews with a structure and way of life that has stood the test of time.</p> <p>Because of the links to create a good and just society in the world Jews continue to be very active in the fight for social justice and equality for all people</p>	6 AO1	<p>Examiners should mark according to AO1 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

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



Question	Indicative content	Marks	Guidance
(e)	<p><b>‘All Jews should have the same understanding about the Messianic Age.’</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> Reference to Mishnah by Maimonides (1135-1204) and the Tenakh spelling out the fundamental Jewish concept of the Messiah from the time of the prophets could be developed. See Micah 4:1-3 and Isaiah 9:5-6. Most are likely to describe The Messianic Age as some future time to come that will lead to the restoration of the kingdom of David to its former power, re-build the Temple, bring together the scattered tribes of Israel, and all the ancient laws will again be in force. Orthodox, ultra-Orthodox, Reform, Liberal and other Jewish groups’ views about the Messiah and the Messianic Age are likely to be given. The close link between the future Messiah and the State of Israel as Jews’ native land is likely to be discussed.</p> <p><b>AO2:</b> Many could support the statement because from the Middle Ages Jewish scholars have been active in revising and redefining beliefs of Judaism. This was true of beliefs about the future Messiah and the Messianic Age.</p> <p>In support of the statement, the vast majority of Jews believe Israel is their Holy Land and that G-d promised in the Torah to give the land of Israel to their ancestors for an everlasting possession. Following the Exile Jews hoped an anointed descendant of King David would restore the Jewish kingdom in the Messianic Age.</p> <p>Some may support this statement because of the history of anti-Semitism, resulting in persecution of Jews for millennia, and the need for a country where Jews can live in peace with a descendant of King David ruling.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><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> <p>Please refer to the SPaG response grid on page 8.</p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

		<p>The Orthodox Jews still hold with the Messianic Age connected to a descendant of King David and the temple restored in Jerusalem. As they are the largest group and represent mainstream Judaism it could be argued that this statement is correct.</p> <p>The Diaspora and Jewish Nationals in The Modern State of Israel have very different views about the Messianic Age. This may be developed as an argument against the statement.</p> <p>Others may disagree with the statement by describing the history of Jewish exiles and returning to the Holy Land over the last two millennia which has resulted in a number of messianic beliefs that are a source of encouragement in times of stress and crisis but not everyone accepts them. Zionists, Conservative Jews and Diaspora Jews have different views about the establishment of the State of Israel, following the second world war, and connecting it to the messianic hope.</p> <p>Rabbis interpreted scripture in different ways and the Kabbalistic movement produced a spiritual understanding of the Messianic Age which was very different from political and religious understandings of the Messianic Age put forward by Orthodox Jews. Therefore, this is an argument against the statement.</p> <p>Some may disagree with the statement arguing that Reform Jews substituted a belief in a Golden Messianic ge for a belief in a personal Messiah and rejected the hope of a return from exile.</p>	<p>(12)</p> <p><b>3</b></p> <p>SPaG</p>	
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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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
	<b>Section B: Relationships and families</b>		
<b>4</b>	<b>Christianity</b>		
	<p><b>(a) Outline <u>one</u> Christian belief about celibacy.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• By remaining unmarried and abstaining from sexual relationships, it helps Christians focus totally on serving God</li> <li>• Because the apostle Paul was celibate and encouraged celibacy some believe it is the ideal state</li> <li>• Some believe being celibate is the best way to serve God as they are keeping God as the primary focus and first love</li> <li>• All Catholic priests must be celibate, as are monks and nuns, to better share the love of God for all</li> <li>• Celibacy is believed to be a gift, rather than a restriction upon the priesthood</li> <li>• Christians do not believe people have to be sexually active to have a fulfilling life. Jesus himself is the best example of this: he was unmarried, yet Christians believe He was the example of the perfect human</li> <li>• Roman Catholics are the only denomination that expects celibacy from their priests.</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 different ways Christians provide a religious upbringing for their children.</b></p> <p>Responses might include:</p> <p><b>AO1:</b> Listening to stories and daily Bible readings may be part of their everyday life to reinforce the importance of the teachings and values to children by parents. It is expected that children who come from a Christian family will be brought up in the knowledge of the faith so they can make their own decisions about commitment to the faith.</p> <p>The role models of the parents living their faith will help children understand the importance of relationships and the love of God, as well as one another in Christian families. For example, practices like saying grace before a meal, or praying as a family at the end of each day provide</p>	<b>6</b> AO1	Examiners should mark according to AO1 descriptors.  <b>Please refer to the Level of Response grid below when marking this question.</b>

Question	Indicative content	Marks	Guidance
	<p>a religious upbringing for children.</p> <p>Some may describe the traditional view in the past that the father is the head of the family and responsible for family worship and the mother ensures they follow his instruction. There are examples of far more structured families that make their whole way of life governed by religious rules. Reference to practices in communities such as the Amish may be developed and contrasted with more liberal ways to bring up children religiously.</p> <p>Differences between denominations about when children are old enough to make their own promises and commit to the Christian faith could be given. Roman Catholic rites of baptism and confirmation at the age of 7 may be developed in detail, as well the Church of England rites of baptism and Confirmation. However, for other denominations baptism is a ritual carried in adulthood.</p> <p>Some may attend Sunday school each week, where they are taught the stories from the bible and what they mean.</p> <p>Some parents may feel it is very important to send their child to a faith school so that the religious upbringing continues in every aspect of the child's life.</p>		

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

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare Christian views about the importance of equality for societies.</b></p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p><b>AO2:</b> Equality is an important principle that Christians should live by but they don't always. Some may compare various Church positions on the question of equality for all. Some Christians do not believe that other religious societies or groups are equal to Christianity and so treat them differently. For example, if one does not accept Jesus Christ as one's savior and the only way to God, some Christians will try to evangelise or impose their beliefs onto others.</p> <p>Some may explain how important fighting against oppression and slavery, but demanding equality was for people like Trevor Huddleston, Desmond Tutu or Martin Luther King. Whilst other Christian denominations in the past supported slavery. Differences in the Church about treating women, homosexuals, black people as slaves, for example, shows that not everyone was regarded as equally important.</p> <p>Some may provide details of Biblical references such as Genesis Ch 1-2 that teaches that every human being is created in God's image and is of equal worth to God. Jesus taught that people should treat others how they would like to be treated and his life is an example how to treat everyone equally. But such teachings are interpreted in different ways leading to different views about the importance of equality for some groups.</p> <p>For example, differences between gender equality in the Church and Christian family life may be compared and contrasted. Some may explain how attitudes and beliefs about gender equality, due to teachings such as Ephesians 5:22ff 7 Genesis 2:18, have resulted in women being regarded as less important in society compared to men. Despite teachings such as Galatians 3:28 or 1 Peter 2:1-7, various interpretations down the ages given to the scriptures by Church leaders and theologians have led to forms of gender discrimination.</p>	6 AO2	<p>Examiners should mark according to AO2 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

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



Question	Indicative content	Marks	Guidance
(d)*	<p>'Christians should never divorce.'</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> Details about the permanence of marriage in the Roman Catholic Church may be described. However other denominations such as The Church of England, The Quakers or Baptist Church are more lenient about allowing divorce. There are great differences of teaching and practice about divorce and re-marriage in Churches that show many different perspectives to this statement.</p> <p>Biblical teachings such as Mark 10:7-9, Matt 5:31-32 and 1 Corinthians 7:10-11 about divorce could be used in a discussion. Catholic teaching about annulment and separations yet still married may be cited.</p> <p>Statistical evidence may be given to show how many marriages are failing, including in Christian families. Ways to help Christians stay together may be developed such as Christian counselling.</p> <p><b>AO2:</b> Some may agree with the statement arguing that the Roman Catholic Church is the largest denomination of Christianity in the world that believes a marriage cannot be broken up by humans. The marriage is permanent as the couple made the vows to God, as well as to themselves.</p> <p>Some may take the view that this is an ideal that all Christians should aim for but that sometimes it is impossible to stay married. For denominations such as the Church of England and other Protestant denominations, divorce is accepted and there are denominations that allow re-marriages to take place in church.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><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> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>Jesus did say, that except on the grounds of unfaithfulness, divorce should not happen. Therefore, there are grounds for divorce in the Bible and therefore Christians should allow for divorce and not insist a couple stay together in unhappy marriages.</p> <p>Some may explain the conditions for annulment in the Catholic Church that allows a couple to re-marry because in the eyes of God they were not actually married in the first place. Therefore, disagreeing with the statement to some extent, although divorce and annulment are different things.</p> <p>The statistics in the last data collection in 2012 shows that 42% of marriages end in divorce. This shows how impossible it is to accept the statement.</p> <p>Some may disagree with the statement because of the effects of a bad marriage on each partner and any children. Sometimes it is better for couples to split up, especially if it is an abusive relationship. On the other hand, because divorce is so common it is seen as a quick fix. People no longer work as hard as they did in the past to save their marriage.</p> <p>The Church recognises that relationships break down and endeavour to offer counselling and support groups to keep the couple together. For example, The Mothers' Union encourages staying together and overcoming difficulties but also recognises that sometimes divorce is necessary.</p>		

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

Question	Indicative content	Marks	Guidance
<b>5</b>	<b>Islam</b>		
<b>(a)</b>	<p><b>Outline one Muslim belief about celibacy.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The sexual needs of human beings are natural instincts that should be nurtured, not suppressed. Therefore, Muslims are opposed to celibacy</li> <li>• Celibacy is not natural but having sexual intercourse within marriage is the right way to live by Allah's ways</li> <li>• Muhammad (PBUH) discouraged celibacy of both men and women</li> <li>• Abstaining from sex can be problematic as it could make a person more vulnerable to sexual deviations</li> <li>• Celibacy is against the natural order of things</li> <li>• Celibacy represents a denial of a basic human urge and is an impediment to the propagation of the human race</li> <li>• Some Sufi orders embrace celibacy.</li> </ul>	<b>3</b> AO1	Marks should be awarded for a statement plus any combination of development and/or exemplification.
<b>(b)</b>	<p><b>Describe different ways Muslims provide a religious upbringing for their children.</b></p> <p>Responses might include:</p> <p><b>AO1:</b> As the Qur'an commands parents to get married and have children, and to bring them up to be good Muslims, they will submit to Allah's will and follow the teachings from the Qur'an.</p> <p>Parents have to set their children a good role model and be good teachers to show how to live and submit to the will of Allah.</p> <p>Parents teach their children to observe Ramadan, respect the requirements of halal and to pray five times a day as part of the Five Pillars. All of which helps children grow in the Islamic faith.</p> <p>Children and parents read stories from the Prophets at night or the Qur'an and learn from the stories about morals and values that are important to them. Children are</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>encouraged to learn to read the Qur'an in Arabic as this is the language in which Allah conveyed his message to Muhammad.</p> <p>Muslim children will attend a religious school called a madrassa, usually on a Saturday morning, which supplements the teaching of the parents.</p> <p>Rituals associated with various rites of passage ensure that children are immersed in Islamic beliefs and culture e.g. performing Aqiqah as soon as the child is born, naming ceremonies or the ceremony of bismallah at the age of four.</p> <p>Parents may want their children to attend a school where they are free to practise their faith and may send them to faith schools.</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 description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare Muslim views about the importance of equality for societies.</b></p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p><b>AO2:</b> Following the teachings about equality from the Qur'an is absolutely vital to being a good Muslim. Therefore, everyone should treat one another equally. The Qur'an makes it very clear that Allah has created everything and though there are variations amongst humans with language differences or skin colour, all are of equal worth. Allah knows every part of His creation personally. See Surah 30:22 and Surah 49:13. However, in reality this is not always the case. For example, some may compare and contrast the right for women to have equal rights to education. Details about Nobel laureate Malala Yousafzai, and her views about the need for education for girls may be given, to show its importance but highlight that this is not the case across the Muslim world.</p> <p>Some may compare Muslim views towards people from other faiths. The differences of people are a clear sign of Allah's wonderful work in creating the world. Equal respect should be given to all human beings. Yet, this is not always afforded to non-Muslim groups, particularly those from polytheistic religions. In Muslim countries non-Muslims are under the protection of Allah but the Qur'an clearly teaches that Islam is the only true religion. Therefore, people from other faiths may be treated differently.</p> <p>Similarities and differences between Sunni and Shi'a Muslims may be given but yet all can accept the importance of equality. This is seen in Muhammad's sermons about The Ummah, delivered on the final pilgrimage to Makkah, which emphasised that everyone is equal in Allah's eyes. One of the Five Pillars includes going on The Hajj and the concept of ihram shows how significant the concept of equality is to Muslim societies. On the Hajj, where over two million pilgrims take part from all over the world, everyone treats one another as brothers and sisters – children of Allah.</p> <p>Some may compare the influence of culture and Islamic history that has resulted in different views to equality, especially gender equality, in different parts of the world. This may be between Muslims in the Middle Eastern countries contrasted with Muslims in Great Britain, for example. Some may cite the importance of equality between men and women, each having different roles to play but both are equal in matters of religion.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

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





Question	Indicative content	Marks	Guidance
	<p>how women should not be forced out is a way of helping the relationship from breaking because Allah does not believe in divorce but rather unity.</p> <p>Although Shariah Law permits divorce, in the Hadith, Abdullah ibn Umar reported that the Prophet Muhammad said divorce is 'the most detestable of lawful things' This means that many Muslims, who experience marital difficulties will try to resolve their issues and avoid divorce. It is also because they have made a contract before Allah, called a nikah, to remain together for life, and that divorce would mean breaking that contract that they try to stay married.</p> <p>However, most are likely to disagree with the statement because although it is not encouraged, most Muslims agree that divorce is permitted if a marriage has broken down completely, and generally Muslims are permitted to re-marry if they so wish.</p> <p>Divorce usually comes into practice in Islam when all measures for reconciliation between the husband and wife fail. If a man divorces his wife without any genuine reason, it is regarded as a sin. A man or woman may get a divorce in the case of adultery, or when one of the spouses fails to satisfy the other sexually.</p> <p>Some may provide details about when a divorce is invalid in Islam e.g. if a man is forced by someone else, maybe a friend, relation, or even his parents to divorce his wife. In such cases, the divorce would not be counted as valid. This is because he is under the influence of another person. Therefore, the couple will remain married.</p>		

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

Question	Indicative content	Marks	Guidance
6	<b>Judaism</b>		
(a)	<p><b>Outline one Jewish belief about celibacy.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• This practice is rare in Judaism and goes against the commandment to procreate</li> <li>• In post-Biblical literature Jewish opinion states that marriage is a duty, and celibacy a sin</li> <li>• There are hardly any references to celibates found in the Bible or in the Talmud, and no medieval rabbi is known to have lived as a celibate</li> <li>• It is the duty of every Jew to marry and have children and not to remain celibate (Gen 1:28)</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 different ways Jews provide a religious upbringing for their children.</b></p> <p>Responses might include:</p> <p><b>AO1:</b></p> <p>Family life is very important to Jews and there are more religious activities in the home than there are in the synagogue, which provide a religious upbringing to the children. It is expected that children who come from a Jewish family will be brought up in the knowledge of the faith.</p> <p>Listening to stories and daily Bible readings may be part of their everyday life to reinforce the importance of the religious teachings and values to children by parents.</p> <p>The role models of parents obeying the mitzvot will reveal differences between roles of men and women in their faith communities. It helps children understand the importance of relationships and the love of G-d as well as one another in Jewish families. For example, women keeping a kosher home, praying three times a day, keeping Shabbat provides a religious upbringing for children and the men attending the synagogue, saying prayers, providing for all the family's needs and keeping all the ritual mitzvot.</p> <p>Some may describe the traditional view in the past that the father is the head of the family</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>and responsible for family worship and the mother ensures they follow his instruction.</p> <p>Differences between Reform and Orthodox Jews about how children are brought up religiously may be cited, e.g. Bar and Bat Mitzvah. Some may attend Hebrew school each week, where they are taught to read the stories from the Tenakh in Hebrew.</p> <p>Some parents may feel it is very important to send their child to a Jewish faith school so that the religious upbringing continues in every aspects of the child's life.</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 description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Judaism</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare Jewish views about the importance of equality for societies.</b></p> <p>You should refer to sources of wisdom and authority in your answer.</p> <p>Learners might consider some of the following:</p> <p><b>AO2:</b> Most Jews would say that equality for societies is very important because Judaism has many teachings about equality. The Torah teaches Jews that all people are equal, and it is their responsibility to treat people as equals and to help those in need, regardless of who they are, or what they look like. The Torah is very important as Jews believe it comes from G-d directly through Moses. It also says to love everyone as you would love yourself and to help anyone, no matter who they are or what they look like. See Leviticus 19:33-34, Isaiah 2:2, 3b-4, Genesis 2:7. Everyone should be treated the same as all descended from the first human.</p> <p>Differences between religious and secular Jewish groups may be given to highlight different levels of importance amongst Jews applying the concept of equality in their communities.</p> <p>Some may compare different roles of men and women in Jewish families and communities from Orthodox and Reformed perspectives impacting upon views about gender equality. See Genesis 2:27, Genesis 3:16 &amp; Proverbs 31:10-12. The role of women is not inferior, just different. The men are the head of the family, worship G-d and provide for their families whilst women have the special and sacred role as child bearer, homemaker and transmitter of Jewish values, and they have the main responsibility for the children's upbringing. See Genesis 3:20 Therefore, all are equal. But some may give contrasting views that women are not equally important because of what happened in the Garden of Eden. See Genesis 3:16.</p> <p>Some learners may focus upon the history of Judaism and consider how Anti-Semitism has impacted upon attitudes and views about the importance of equality. Because Jews have experienced a history of discrimination, persecution and hostility from their neighbours through the Middle Ages, the 19th, 20th and 21st centuries, their views about equality are affected, as are their responses to Anti-Semitism. These range from turning inward – isolating themselves from others and focusing their efforts on their Jewish community alone, to</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

	<p>celebrating multi-culturalism – trying to make Jews and Judaism a thoroughly integrated part of modern multicultural society, but without losing or compromising the essence of Judaism.</p> <p>Jewish people see themselves as “the chosen ones”, and some say this makes them feel superior to others and therefore Jews don’t really believe in the equality of other people and religions. The Jews have a covenant (relationship) with G-d, and this is what they believe makes them “the chosen ones”. They have a responsibility to obey G-d faithfully. Isaiah 2:6.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on more than one Jewish group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Jews</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
	<p>In fact, Jewish law requires divorce in some circumstances, e.g. when the wife commits a sexual transgression, a man must divorce her, even if he is inclined to forgive her. In traditional Jewish law, a woman cannot initiate a divorce.</p> <p>Others may agree with the statement arguing that just because Jewish law allows for divorce this does not mean that Judaism takes divorce lightly. Many aspects of Jewish law discourage divorce. The procedural details involved in arranging a divorce are complex and exacting. In addition, Jewish law prohibits a man from remarrying his ex-wife after she has married another man.</p> <p>Some may agree with the statement on the basis of cultural upbringing or attitudes towards keeping to one's marriage promises following the marriage service. Traditional Orthodox couples may feel divorce is wrong.</p> <p>Some may discuss differences between civil and religious divorce and how Jews regard them. It is important to note that a civil divorce is not sufficient to dissolve a Jewish marriage. As far as Jewish law is concerned, a couple remains married until the woman receives the Get. If the woman remarries after such a civil divorce, her second marriage is considered an adulterous one, and her children are considered illegitimate.</p>		

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

Question	Indicative content	Marks	Guidance
	<b>Section C: Dialogue between religious and non-religious beliefs and attitudes</b>		
7	<b>Christianity</b>		
(a)	<p><b>Outline the connection between the monarchy and the Church of England.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Monarch is the Head of State of the UK and 15 other Commonwealth countries and Defender of the Faith in the Church of England</li> <li>• The Monarch is the defender of the Church of England in particular</li> <li>• During a coronation the Archbishop of Canterbury will ask the Monarch to promise to try and maintain the Protestant Reformed Religion established by law</li> <li>• The Monarch is the Supreme Governor of the Church of England</li> <li>• There are links between the State, the Church of England and the monarchy since the time of the Reformation</li> <li>• In 1530s King Henry V111 passed laws that made him head of the Church of England as well as head of State. Nowadays there is still a link but the appointment of bishops and laws for the Church are also agreed between the Monarch and Parliament.</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 some of the values shared between Christians and Humanists.</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:</p> <p><b>AO1</b> Britain today is a country of diverse religious traditions compared to the wholly Christian society of 400 years ago. Yet Christianity is still the main religious faith group in Great Britain and still has considerable ongoing influence in this country. There are many values that Christians have which are accepted by humanists as well.</p> <p>In the last two hundred years science and technology have helped people understand the world more, resulting in a growth of many non-religious groups such as Humanists. Humanism is a</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>

Question	Indicative content	Marks	Guidance
	<p>rational outlook to life based on reason and our common humanity, recognising that moral values are properly founded on human nature and experience alone and not from God or Jesus Christ, as Christians would argue. Despite this there are a number of shared values between Christians and Humanists.</p> <p>Humanists strive to embrace the moral principle in the Golden Rule and treat each other as one would like to be treated themselves — with tolerance, consideration and compassion. The Golden Rule, a unifying humanistic principle, and cannot be claimed by any one philosophy or religion.</p> <p>Both agree that there is a moral sense in human beings and that people have the capacity to live in a moral way. There is agreement about the necessity for compassion between everyone. The Bible has many references for the need to show compassion and care for everyone, see Matthew 22:39. The Humanist Association teaches that it is important to make ethical decisions based on reason, empathy, and a concern for human beings and other sentient animals.</p> <p>Both Christians and Humanists believe it is important to support those in need, wherever they are in the world. See Matthew 5:42 and Humanists campaign for 'A Better World'. Likewise, both groups support peace over war and both share information and take individual and/or collective action on international ethical and sustainability issues. These include things like peace and international co-operation, global justice, climate change and the environment.</p> <p>Both encourage people to care enough about such things to lead them to take action such as from signing a petition to writing to an MP or a newspaper; from spreading the word amongst one's networks to joining groups that help others or fight for the rights of others. Both Christians and Humanists believe in the dignity of human beings being respected and believe it is imperative that we look after the planet where we all live. See Psalm 24:1.</p>		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 importance of proselytisation 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>AO2:</b> Religions have evolved to provide laws, stability between people and ethical leadership that have help people to live side by side. Religion has attempted to provide answers to big life questions about where people have come from and what happens to them when they die. This is true of Christianity as it spread across the world in the last two thousand years. Christianity is the largest faith group in the world, and it is a proselytising faith. Matt 28:19, The Great Commission is very important to Christians. Christians believe that Jesus commanded them to take their faith to the ends of the earth. Over the last two thousand years Christians have tried to convert nations to their faith and in doing so have influenced cultures, beliefs and practices that connect to the Christian faith. There are five continents, and all have experienced a flow of Christian missionary work.</p> <p>Some may claim proselytisation was and is highly important because Christianity is the largest religion in the world in the 21<sup>st</sup> century, begun by the growth of evangelism in the young Christian Church, which impacted upon the Roman Empire, thus establishing it as a major faith of the world. Evangelism has continued down the ages. Historically there's been a significant connection between proselytising and politics. New groups come to power and coerced the local people to join their religion. Among many other advantages, converting conquered lands to your religion makes them easier to govern. This accounts for much of the spread of Christianity.</p> <p>Some may explain how in the past there were strong links between British Colonialism and proselytisation. For some Christians this is controversial. Imposing one's faith onto others because Britain was a Christian country, and thought everyone else should be, leaves some with a feeling of discomfort. There is a fine line between conversion and imposing faith upon people.</p> <p>Some may cite differences between exclusivist and pluralist Christians regarding proselytisation. John 14:2, and Galatians 3:28 are interpreted by pluralist Christians that lead them to reject the idea that God only revealed himself through Jesus Christ. They maintain that God reveals Himself in the entire world's</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 level 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>religions. Therefore, proselytisation is not so important to them. Some might cite John Hick's views and his challenge to the exclusivist view about proselytisation.</p> <p>Some might cite examples of where promoting one's faith has caused issues e.g. a nurse disciplined because she encouraged patients to pray to get better. Therefore, how much one should have freedom to express one's faith to others raises the question how important it is to proselytise.</p> <p>Some might explain the reason for proselytisation being important is because they believe that in order to achieve salvation—that is, to make it to heaven, one has to believe in the same things they believe in.</p>		

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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘ Women should have the right to abort a child.’</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 provide various Biblical teachings about the sanctity of life and that no one has the right to take life other than God. See Psalm 139:13 and Exodus 20:13.</p> <p>Other groups such as SPUC or statements from the Catholic and Anglican Churches about views against abortion or circumstances when it might be necessary for an abortion to happen may be given.</p> <p>The question about when life begins and differences amongst Christians about this question and how it affects one’s view on abortion may also be discussed.</p> <p>Rights of the mother, father and rights of the unborn child may also be discussed.</p> <p>British laws about abortion may be given, as well as non-religious attitudes about abortion offered by The National Secular Society or the British Humanist Association, for example.</p> <p><b>AO2:</b> Some may disagree with the statement arguing that every life is sacred and valued by God. No human being has the right to take away life. Only God has that right. The major Christian denominations teach that abortion is wrong. The Bible teaches that life is precious and sacred. Christians believe in the sanctity of life. Christians should follow the teachings in the Bible and therefore would disagree with the statement.</p> <p>Some may agree with the statement and argue that in practice and for pragmatic reasons sometimes abortions are necessary, e.g. when the unborn child’s life could result in the death of the mother.</p> <p>Some may present arguments about the rights of fathers as well in this debate. Some may argue it should be both parents’ right to make the decision about aborting a child.</p> <p>The differences between The Roman Catholic Church’s positions on abortion may be contrasted with the Church of England’s position to show that not every Christian would support the statement.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>Some may argue that there are many different attitudes around the issue of abortion because there is nothing specific about abortion in the Bible. It is a matter of individual's beliefs and views which result in many different views about abortion held by Christians. Some believe that every life, the mothers and the unborn child's are to be cherished, protected and respected and so if one or both of them dies that is God's will and to be accepted. Others believe life starts when the baby would be able to breathe on its own outside the womb and that it might be an act of kindness and compassion to abort a severely disabled foetus before it is born.</p> <p>There are many non-religious views that have led to a number of Associations and Societies supporting women having a right to an abortion against religious beliefs. Therefore, they would support the statement. For example, The National Secular Society says it strongly supports the right of women to have legal and safe abortions and does not want to go back to the days before the 1967 Abortion Act.</p> <p>Some may use the details about the current law on abortion in this country to show that many would agree with the statement.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <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)	A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <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)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <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>Outline the connection between the monarchy and the Church of England.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Monarch is the Head of State of the UK and 15 other Commonwealth countries and Defender of the Faith in the Church of England</li> <li>• The Monarch is the defender of the Church of England in particular</li> <li>• During a coronation the Archbishop of Canterbury will ask the Monarch to promise to try and maintain the Protestant Reformed Religion established by law</li> <li>• The Monarch is the Supreme Governor of the Church of England</li> <li>• There are links between the State, the Church of England and the monarchy since the time of the Reformation</li> <li>• In 1530s King Henry VIII passed laws that made him head of the Church of England as well as head of State. Nowadays there is still a link but the appointment of bishops and laws for the Church are also between the Monarch and Parliament.</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 some of the values shared between Muslims and Humanists.</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> Britain today is a country of diverse religious traditions compared to the wholly Christian society of 400 years ago. Although Christianity is still the main religious faith group in Great Britain, Islam is the second largest faith group in this country and still growing. Both faiths have considerable ongoing influence in this country. There are many values that Muslims have which are accepted by humanists as well.</p> <p>In the last two hundred years science and technology have helped people understand the world more, resulting in a growth of many non-religious groups such as Humanists developing. Humanism is a rational outlook to life based on reason and our common humanity, recognising that moral values are properly founded on human nature and</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 level 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>experience alone and not from Allah or Muhammad, as Muslims would argue. Despite this there are a number of shared values between Muslims and Humanists.</p> <p>Both agree that there is a moral sense in human beings and that people have the capacity to live in a moral way. There is also agreement about the necessity for compassion between everyone. Zakat, one of the Five Pillars of Islam from the Qur'an, is the pillar most closely related to the principles of Humanism. Humanists strive to embrace the moral principle in the Golden Rule, the ethic of reciprocity, and treat each other as one would like to be treated themselves — with tolerance, consideration and compassion. The Golden Rule is a unifying humanistic principle, which cannot be claimed for any one philosophy or religion. In Islam, the Golden Rule is: "Not one of you truly believes until you wish for others what you wish for yourself." - The Prophet Muhammad, Hadith.</p> <p>Islam endorses certain universal values that shape modern ethical frameworks and perceptions of the law and are commonly accepted by both Humanists and Muslims. There are four universal values shared between Muslims and Humanists. The first is Dignity of the Human Being. This value pertains to all humans regardless of their beliefs, religion, race or origin. All human beings have the capacity to use reason and have freewill. Therefore, dignifying humankind requires the respect and protection of the well-being and the free choice of the individual. See Qur'an, Surah18:29.</p> <p>The second universal value between Humanists and Muslims is toleration of a pluralistic and diverse world. All people, regardless of their colour, race, ethnicity or religion, are equal in dignity. It is important to mutually accept, tolerate and appreciate difference amongst people.</p> <p>The third value is centred on justice. Justice is a universal, irreducible value that applies to everyone. Justice implies diversity of sides, differing views, and thus requires impartiality.</p> <p>The fourth value is about individual and public liberties. There are rights that all should enjoy. These include security of life and property, protection of honour and dignity, sanctity and security of private life against state violation, security of personal freedoms, protection of religious sentiments, and equality of all Muslims and non-Muslims before the law.</p>		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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 importance of proselytisation to Muslims.</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>AO2:</b> In Islam inviting people to the religion is a meritorious and important activity. The Qur'an states, "There is no (permission) to force (anyone into following this) way of life. ..." Surah Al-Baqarah 2:256. Muslim scholars consider this passage to mean that force is not to be used to convert someone to Islam. However, Islam, as a religion, has always been propagated through proselytisation. It is now the second largest religion in the world and still growing.</p> <p>Muslims could explain how due to its universal nature, appeal, and guidance from Allah, Islam is a proselytising religion and seeks to invite people into the faith. It is a duty in Islam, and is called <i>da'wa</i>, which means "to invite people to Islam." It is the act of making an appealing message, calling people to embrace the faith proclaimed by Muhammad, as described in the Quran (see Surahs 3:104; 3:110; 16:125; 41:33).</p> <p>In the Qur'an Allah states, "Invite (others) to the way of your Lord with wisdom and beautiful preaching, and reason with them in ways that are best. Your Lord knows best who is straying from His path and who is being guided (towards it). Surah An Nahl 16:125. The <i>da'wa</i> focuses on exclusive claims of Allah's strict monotheism and Muhammad's prophethood. Muslims think it is very important to call non-Muslims to Islam. Conversion to Islam is a goal.</p> <p>Historically there has been a significant connection between proselytising and politics. New groups came to power and coerced the local people to join their religion. Among many other advantages, converting conquered lands to your religion makes them easier to govern. This accounts for much of the spread of Islam.</p> <p>However, Muslims do believe in freewill and believe everyone has to make their own decisions in life.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 level 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 might explain it is important because Muslims are concerned about one's soul and what happens in the afterlife. Muslims believe that in order to make it to heaven one has to believe in the same things they believe in. Therefore, they will proselytise.</p> <p>Some might say it is very important to proselytise because other religions are considered to be wrong or incomplete because they came before the revelation to Muhammad. From a Muslim point of view, believers from another faith should be encouraged to revert to their natural faith which is manifested in Islam. This is for their own good in terms of their life in the world and in the afterlife.</p>		

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

Question	Indicative content	Marks	Guidance
(d)*	<p><b>‘Women should have the right to abort a child.’</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 provide various Qur’anic teachings about the preciousness of life. See Surah 17:3 and Surah 5:31.</p> <p>Some may describe schools of Muslim law that accept that abortion is permitted if continuing the pregnancy would put the mother's life in real danger. This is the only reason accepted for abortion after 120 days of the pregnancy. However, there are schools of Muslim law that hold different views on whether any other reasons for abortion are permitted, and at what stage of pregnancy if so. Details about ensoulment and its impact upon views around abortion may be discussed.</p> <p>The views of other groups, such as SPUC, against abortion may be given.</p> <p>The question about when life begins, and differences amongst scholars about this question and how it affects one’s view on abortion, may also be discussed. Rights of the mother, father and rights of the unborn child may also be discussed. Some may present arguments about the right of fathers as well in this debate. Some may argue it should be both parents’ right to make the decision about aborting a child.</p> <p>British laws about abortion may be given. Non-religious attitudes about abortion such as The National Secular Society or the British Humanist Association for example may be given.</p> <p><b>AO2:</b> Some may disagree with the statement arguing that every life is sacred and valued by Allah. No human being has the right to take away life. Only Allah has that right. The Quran teaches that life is a gift from Allah. No one has their life as a right; it is like a loan from Allah that can be paid back to Allah who lent it at any time. Abortion is a sin against Allah.</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 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p> <p>The indicative content is not exhaustive and where a learner offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid.</p>

Question	Indicative content	Marks	Guidance
	<p>Others may disagree with the statement because the major branches of Islam and all schools of law teach that abortion is wrong but not necessarily punishable by Allah on the day of judgment because there are certain circumstances when it is permitted e.g. to save the mother's life.</p> <p>Some may agree with the statement and argue that in practice and for pragmatic reasons sometimes abortions are necessary, e.g. when the unborn child's life could result in the death of the mother's life. Islam allows abortion to save the life of the mother because it sees this as the 'lesser of two evils' and there is a general principle in Shariah (Muslim law) of choosing the lesser of two evils.</p> <p>Shariah law teaches the human soul is to be highly revered and it is breathed into the foetus at 120 days old. After the foetus is 120 days old it has rights as any other living being. Therefore, it would be wrong to carry out an abortion after 120 days. However, prior to 120 days the foetus does not have rights. The mother's rights are more important. Thus, they would support the statement.</p> <p>Where all Muslims would disagree with the statement is if the foetus was aborted for financial reasons, fear of not being able to provide for the child, or social reasons.</p> <p>Some may argue that there are many different attitudes around the issue of abortion because the Qur'an does not explicitly refer to abortion but offers guidance on related matters. Scholars accept that this guidance and then apply it to the issue of abortion. It is a matter of individual's beliefs and views which result in many different views about abortion held by Muslims.</p> <p>Some may discuss different views held by clerics and scholars around the Muslim world which show more liberal views about aborting a foetus that would be born with such physical and mental deformity as would deprive the child of a normal life.</p> <p>There are many non-religious views that have led to a number of Associations and Societies supporting women having a right to an abortion. Therefore, they would argue against the statement. For example, The National Secular Society says it strongly supports the right of women to have legal and safe abortions and does not want to go back to the days before the 1967 Abortion Act.</p>		

Question	Indicative content	Marks	Guidance
	Some may use the details about the current law on abortion in this country to show that many would agree with the statement.		

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>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Islam</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </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>

	<ul style="list-style-type: none"> <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>	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>Outline the connection between the monarchy and the Church of England.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The Monarch is the Head of State of the UK and 15 other Commonwealth countries and Defender of the Faith in the Church of England</li> <li>• The Monarch is the defender of the Church of England in particular</li> <li>• During a coronation the Archbishop of Canterbury will ask the Monarch to promise to try and maintain the Protestant Reformed Religion established by law</li> <li>• The Monarch is the Supreme Governor of the Church of England</li> <li>• There are links between the State, the Church of England and the monarchy since the time of the Reformation</li> <li>• In 1530s King Henry VIII passed laws that made him head of the Church of England as well as head of State. Nowadays there is still a link but the appointment of bishops and laws for the Church are also between the Monarch and Parliament.</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 some of the values shared between Jews and Humanists.</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> Britain today is a country of diverse religious traditions compared to the wholly Christian society of 400 years ago. Although Christianity is still the main religious faith group in Great Britain, Judaism is one of the major faiths that children learn about in this country. Details about the long history of Jews coming to settle in Britain, the way they have influenced our society and how they identify themselves as British and Jewish may be given.</p> <p>In the last two hundred years science and technology have helped people understand the world more, resulting in a growth of secularist views. Humanism is a rational outlook to life based on reason and our common humanity, recognising that moral values are properly founded on human nature and experience alone and not from God or Moses, as Jews would argue.</p>	<b>6</b> AO1	<p>Examiners should mark according to AO1 level 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>There is another group called humanist Jews. Humanist Jews do not deny G-d's existence but regard the question of G-d's existence as either meaningless, or irrelevant. Despite this there are a number of shared values between Jews and Humanists.</p> <p>One principle, that is accepted by both groups, is the principle of tikkun olam, literally, world repair. The phrase, which has origins in classical rabbinic literature, is about social action and the pursuit of social justice. The phrase is nowadays connected with human responsibility for working for the improvement of society, fixing what is wrong with the world.</p> <p>There are links to tzedakah (charitable giving) and gemilut hasadim (acts of kindness). These are shared values that lead to an improved world for everyone. "It is not what one says, but rather what one does that makes all the difference in the world." Says Shimon, the son of Rabbi Gamliel.</p> <p>Many Jews and Humanists agree with the values of justice, truth, and peace. Maimonides taught you shall love the other person as yourself. Both see intolerance leading to much evil and civil unrest. For example, anti-Semitism resulted in a nation being so intolerant of others that it resulted in the Holocaust. "One way to combat intolerance is to learn compassion without cause; to care for each other simply because that 'other' exists." said Rabbi Menachem Mendel Morgensztern of Kotsk, a Lubavitch rabbi. This is something that Humanists would agree with.</p> <p>Just as Humanists always seek to treat those around them with warmth, understanding, and respect that is exactly the same view held by Jews.</p>		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge and reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Judaism</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge and some reference to the diverse nature of religious tradition in Great Britain</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Judaism</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory 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
	<p><b>(c) Explain the importance of proselytisation to Jews.</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>AO2:</b> For many Jews proselytisation is not as important as it is to the other Abrahamic faiths. According to the Talmud, righteous gentiles have a place in the world to come. As a result, there is less of an incentive for Jews to encourage conversion, and for non-Jews to convert. If someone who isn't born a Jew is a good person, they may still get to the next world.</p> <p>Historically, Jews have been dispersed all over the world and they have not sought to have power and control over people or try to convert Gentiles. The reason for this is because of the Jewish idea that the Torah of Moses has a truth for all humanity, whether Jewish or not. The Torah presents seven mitzvot for non-Jews to observe. These seven laws are the pillars of human civilization, and are named the "Seven Laws of Noah," since all humans are descended from Noah. Maimonides explains that any human being who faithfully observes these laws earns a proper place in heaven. So, the Torah is for all humanity, therefore no conversion is necessary.</p> <p>Some may explain in general terms how religions evolved to provide laws, stability between people and ethical leadership that have help people to live side by side. They give social cohesion and develop communities. As the Jewish Diaspora is spread all over the world, some have tried to assimilate into the culture and national identity of countries in which they have settled, whilst others Jews have tried to preserve their way of life and remained apart from people from the country they have settled in. But conversion to Judaism is not necessary.</p> <p>Proselytising may be more important amongst Jews that are secular Jews or Jews that moved away from the faith. Judaism is a way of life set out by G-d and those who have fallen away from practicing the faith might find more persuasion to follow the faith again by other Jews.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 level descriptors.</p> <p><b>Please refer to the Level of response grid below when marking this question.</b></p>

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



Question	Indicative content	Marks	Guidance
	<p>Some may present arguments about the right of fathers as well in this debate. Some may argue it should be both parents' right to make the decision about aborting a child.</p> <p>Some may agree with the statement because the Talmud teaches that the foetus does not become a human being until the forty second day of pregnancy, when the soul is planted by G-d in the body. Therefore, abortion may be carried out before that day, if necessary. The earlier an abortion is carried out, the better.</p> <p>The differences of views held by the rabbis show that not all agree with the statement. Some rabbis will allow abortion if the baby is likely to be born with a serious mental or physical disability, others will be adamantly against this view.</p> <p>Some may argue that there are many different attitudes around the issue of abortion because there is nothing specific about abortion in the Torah though Exodus 21:22-23 does back up the mother's life having more status than an unborn child's life. It is a matter of individual's beliefs and views which result in many different views about abortion and the rights of the unborn child and the rights of the mother.</p> <p>There are many non-religious views that have led to a number of Associations and Societies supporting women having their rights to an abortion. Therefore, they would support the statement. For example, The National Secular Society says it strongly supports the right of women to have legal and safe abortions and does not want to go back to the days before the 1967 Abortion Act.</p> <p>Some may use the details about the current law on abortion in this country to show that many agree with the statement.</p>		

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

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