



Oxford Cambridge and RSA

GCSE

Religious Studies (Short Course)

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

General Certificate of Secondary Education

Mark Scheme for June 2022

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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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PREPARATION FOR MARKING**RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.

4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

Contradictory Responses

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

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

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been

considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. (*The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.*)

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

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

Longer Answer Questions (requiring a developed response)

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

6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there, then add a tick to confirm that the work has been seen.
7. Award No Response (NR) if:
 - there is nothing written in the answer space

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.
9. *Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.*
10. For answers marked by levels of response: Not applicable in F501
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - To determine the mark within the level**, consider the following

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

1. Annotations

| | |
|---|--|
|  The symbol consists of the letters 'BP' in a bold, black, sans-serif font, enclosed within a red square border. | Blank Page – this annotation must 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. |
|  The symbol consists of the word 'SEEN' in a bold, black, sans-serif font, enclosed within a red rectangular border. | Noted but no credit given |

2. **Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

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

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

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

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

Subject-specific Marking Instructions**General points**

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

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

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

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

Specific points

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

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

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

Weak, Limited, Satisfactory, Some, Good

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

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

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

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

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

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

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

The following points should be remembered:

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

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

| Assessment Objectives | |
|-----------------------|--|
| AO1 | Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none">• beliefs, practices and sources of authority• influence on individuals, communities and societies• similarities and differences within and/or between religions and their beliefs. |
| AO2 | 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 |
|---|--|-----------------|--|
| Section A: Beliefs and teachings | | | |
| 1 | Christianity | | |
| (a) | <p>Outline what Christians mean when they describe God as a judge.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • God knows people absolutely including their motivations • God will judge people on the Day of Judgement • God is the final arbiter of good and evil • Nobody except God has the right to judge (candidates may support this with quotations from scripture.) | 3 AO1 | Marks should be awarded for any combination of statements, development and exemplification. |
| (b) | <p>Outline one Christian belief about the Messiah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The coming of the Messiah is foretold in the Old Testament • Candidates might refer to some of the Messianic prophesies, particularly in Isiah. • The Messiah is the descendent/successor of David • The Messiah will establish the Kingdom of God on earth, characterized by peace and justice • The Messianic kingdom will have no end • Jesus of Nazareth was/is the Messiah • Candidates might support the claim that Jesus is the Messiah with reference to scripture | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |
| (c) | <p>Describe what some Christians mean by original sin.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Original sin is the condition of sinfulness that all human beings are born into • It reflects the human condition as being fallen from grace | 3 AO1 | Marks should be awarded for any combination of statements, development and exemplification. |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <ul style="list-style-type: none"> • Original sin came about because all of humanity was seminally or potentially present in Adam when he first sinned and so all humans inherit it from him • It means that no human can be saved or go to heaven through their own efforts • Some Christians believe that original sin is removed through baptism • For this reason, babies should be baptized as soon as possible so that they are able to go to heaven if they die • Original sin is a belief that is most prevalent in Roman Catholicism although other Christians also hold it • It is not held by all Christians • The death of Jesus allows Christians to access redemption from original sin. | | |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------------------------|---|
| (d) | <p>Outline the Christian belief that God is both transcendent and immanent.</p> <p>Learners might consider some of the following:</p> <p>Transcendence refers to the belief that God is beyond space and time, and so is eternal. Immanence refers to the belief that God is present within the created world and can act and intervene within it. These two beliefs appear to contradict each other, and part of their significance to Christians is in the attempt to understand how both of these things can be true at once. One Christian solution to this paradox is through the Trinity. The 'Father' is transcendent, while the 'Son' and the 'Holy Spirit' are immanent. This does, however, lead to further discussion regarding the nature of the Trinity. Ultimately the paradox is one of the mysteries about the nature of God that is beyond human understanding.</p> <p>Believing both of these things to be true means that prayer is meaningful since God can and does intervene in the world. Believing in God as transcendent may lead Christians to feelings of awe, wonder and humility, but when this is combined with immanence it reminds Christians that God cares about them and loves them, and that they are not beneath his notice.</p> | <p>6 AO1</p> | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|--|---|----------|
| | <p>the fact that the events predicted by Jesus and in the book of Revelation have not taken place suggest that either they are wrong, or that they have not been correctly understood.</p> <p>Candidates might also suggest that many modern Christians, particularly those from Pentecostal or charismatic denominations, understand the teachings of Jesus and the book of Revelations about the End Times absolutely literally. These Christians would argue that there are signs of the End Times everywhere in the form of wars, disease, and the persecution of Christians. These Christians would argue that the beliefs of the early church were absolutely correct, and that Christians should look to them for guidance for how to behave during the current times. Many of these Christians believe that the Early Church was wrong to believe the events were imminent; but believe that the time for the prophesies to be fulfilled is now very close.</p> <p>Some Christians might suggest that the beliefs of the early church were based on a world view that has been shown to be wrong, and that modern Christianity should concern itself with the teachings of Jesus and should aim to live well in the present time rather than being too concerned about the future They might suggest that while individuals will be judged by God, this will be a personal, spiritual event rather than a literal Day of Judgement on which the dead are raised. They might suggest that scientific understanding has moved on since these texts were written and that the Church should move with it.</p> | <p>(4) 3 SPaG</p> | |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|-----------------|--|
| 2 | Islam | | |
| (a) | <p>Outline what Muslims mean when they describe Allah as just.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah knows people absolutely including their motivations • Allah will judge people on the Day of Judgement • Allah is the final arbiter of good and evil • Nobody except Allah has the right to judge (candidates may support this with quotations from scripture) • The actions and commandments of Allah are always just and fair, even if they do not appear to be so (candidates may support this with quotations from scripture) • The concept of Divine Justice (Al-Adl) being related to the idea of justice as an integral part of the nature of Allah • Allah treats everyone the same. | 3 AO1 | Marks should be awarded for any combination of statements, development and exemplification. |
| (b) | <p>Outline one Islamic belief about Muhammad (PBUH).</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad is the ‘seal of the prophets’ meaning that there will be no prophet after him. • Muhammad was chosen by Allah to deliver his final and most complete message to humanity • Muhammad was morally upright and his behaviour is a good model for Muslims to follow • The moral example of Muhamad and some of his teachings can be found in the Hadith • Allah worked miracles for and through Muhamad as proof that he had chosen him (candidates may give examples of this.) | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |
| (c) | <p>Describe one Islamic belief about the role of angels (malaikah).</p> <p>Responses might include:</p> | 3 AO1 | Marks should be awarded for a statement supported by any |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------------------------|---|
| | <ul style="list-style-type: none"> • Angels (malaikah) are the first creation of Allah • They have no free will, making them inferior to humans in some ways, although they are not so limited as humans in other ways • It is forbidden (haram) to worship angels • The primary role of angels (malaikah) is as messengers of Allah. The best known example of this is the angel Jibrael, who revealed the words of Allah to Muhammad • Different angels have particular roles within Islamic thought, such as recording angels, or the angel who takes the last breath of the dying. Candidates may give examples. | | combination of development and exemplification. |
| (d) | <p>Outline the Islamic belief that Allah is both transcendent and immanent.</p> <p>Learners might consider some of the following:</p> <p>Transcendence refers to the belief that Allah is beyond space and time, and so is eternal. Immanence refers to the belief that Allah is present within the created world and can act and intervene within it. These two beliefs appear to contradict each other, and part of their importance to Muslims is in the attempt to understand how both of these things can be true at once. One of the central tenets of Islam is tawhid, or the belief that Allah is one, and has no second. To imply any division in Allah or that he has a companion or second is shirk, which is a great sin. This means that Allah cannot be divided and so it must be true that Allah is at the same time both transcendent and immanent, and this apparent paradox is one of the great mysteries about Allah that places him far beyond human understanding.</p> <p>Believing both of these things to be true means that prayer is meaningful since Allah can and does intervene in the world, being known as compassionate and merciful. Believing in Allah as transcendent may lead Muslims to feelings of awe, wonder and humility, but when this is combined with immanence it reminds Muslims that Allah cares about them and loves them, and that they are not beneath his notice.</p> | <p>6 AO1</p> | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|---|----------|
| | <p>Judgement the most important part of Islam, since it will be thought of constantly and will influence everything that a Muslim does.</p> <p>Candidates might argue that the fact that there are six articles of belief for Sunni Muslims, and five principles of faith for Shi'a Muslims means that these things were intended to work together, and that each supports and inter-relates with the other. Muslims believe that Allah does not make mistakes and therefore each aspect is there for a reason and it makes no sense to say that one is more important than the other. Each supports the other.</p> <p>Candidates might suggest that there are other things that are more important within Islam, and that it is possible to live a good Islamic life without having too much regard for the Day of Judgement. They might suggest that Allah is more pleased with those who do the right thing because of a love of Allah, or of justice, rather than through a fear of being punished.</p> <p>Candidates might suggest that the Qur'an is more important as it is the direct word of Allah, and without it none of the other aspects of Islam would be known. Alternatively, they might argue that following the Five Pillars is more important. They might suggest that belief is known only to oneself and Allah, and what you do is more important than what you believe as this can be seen by all and can actually make the world a better place.</p> | <p>(4) 3 SPaG</p> | |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|---|--------------|---|
| 3 (3) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10–12) | <p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion |
| 2 (2) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7–9) | <p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion |
| 1 (1) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4–6) | <p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus |
| | | 1 (1–3) | <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus |
| 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 |
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| 3 | Judaism | | |
| | <p>(a) Outline what Jews mean when they describe G-d as a judge.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d knows people absolutely including their motivations • G-d will judge people on the Day of Judgement • G-d is the final arbiter of good and evil • Nobody except G-d has the right to judge (candidates may support this with quotations from scripture.) | 3 AO1 | Marks should be awarded for any combination of statements, development and exemplification. |
| | <p>(b) Outline one Jewish belief about the Messiah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The coming of the Messiah is foretold in the Jewish scriptures • Candidates might refer to some of the Messianic prophecies, particularly in Isaiah. • The Messiah is the descendent/successor of David • The Messiah will establish the Messianic Age on earth, characterized by peace and justice • Some Jews believe that when the Messiah comes, he will free the nation of Israel from foreign oppressors • The Messianic kingdom will have no end • The Messiah will re-establish the Covenant between G-d and the Jews as the Chosen People | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |
| | <p>(c) Describe one Jewish belief about the role of Moses.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Moses was chosen by G-d as a prophet, although he resisted the role • He led the children of Israel out of slavery in Egypt into the Promised Land, thus making him one of the most significant figures in Judaism | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |

| Question | Indicative content | Marks | Guidance |
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| | <ul style="list-style-type: none"> • He was responsible for delivering the Ten Commandments to the people of Israel at Sinai • He mediated between G-d and the people of Israel at Sinai when the Mosaic Covenant was established, confirming the Israelites as the Chosen People of G-d | | |
| (d) | <p>Outline the Jewish belief that G-d is both transcendent and immanent.</p> <p>Learners might consider some of the following:</p> <p>Transcendence refers to the belief that G-d is beyond space and time, and so is eternal. Immanence refers to the belief that G-d is present within the created world and can act and intervene within it. These two beliefs appear to contradict each other, and part of their significance to Jews is in the attempt to understand how both of these things can be true at once. One of the most important beliefs of Judaism is that G-d is one and cannot be divided. This is expressed in the Shema, one of the most significant Jewish prayers. The Shema, which is central to Jewish liturgy and practice is concerned with the Oneness of G-d. This means that G-d cannot be divided and so it must be true that G-d is at the same time both transcendent and immanent, and this apparent paradox is one of the great mysteries about G-d that places him far beyond human understanding. Believing both of these things to be true means that prayer is meaningful since G-d can and does intervene in the world. Believing in G-d as transcendent may lead Jews to feelings of awe, wonder and humility, but when this is combined with immanence it reminds Jews that G-d cares about them and loves them, and that they are not beneath his notice.</p> | <p>6 AO1</p> | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> <p>Reference to the Kabbalah, or Jewish mysticism in the context of this question as a means to explain how G-d can be both transcendent and immanent is unlikely and is not required by the specification. However, if candidates do make reference to it, they should be credited.</p> |

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

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| | <p>dualism. Therefore, any afterlife could only take the form of resurrection. In support of this they might consider the Jewish rejection of cremation.</p> <p>Candidates might suggest that the passage in Ezekiel is not meant to be taken literally but is a metaphor that refers to the idea of the People of Israel (the 'Am Ha'Eretz') rather than actual dead individuals. It shows the power of G-d in restoring the fortunes of Israel rather than raising the dead and that as such there is no reason to believe in bodily resurrection. Against this, it could be argued that the resurrection of the dead has become a major and influential belief within Judaism and that belief in it is definitive of religious Jewish identity.</p> <p>Candidates might argue that this is only one possible afterlife belief in modern Judaism, with others including the belief in a shadowy existence in Sheol, or even that there is no afterlife and that Judaism is concerned with living rather than what comes after it. Candidates might also suggest that Hellenistic ideas of a dualistic relationship between body and soul have been influential within Judaism since at least the second century BCE and that many Jews would believe that the idea of a soul that endures beyond the death of the body is wholly compatible with Jewish beliefs and more coherent in the context of 21st century science.</p> | <p>() 3 SPaG</p> | |
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| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
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| 3 (3) | A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10–12) | A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion |
| 2 (2) | A satisfactory demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7–9) | A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion |
| 1 (1) | Limited/weak demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4–6) | A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Jewish groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus |
| | | 1 (1–3) | A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus |
| 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 |
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| | Section B: Relationships and families | | |
| 4 | Christianity | | |
| | <p>(a) Outline one Christian teaching about equality. Responses might include:</p> <ul style="list-style-type: none"> • God created all humans, so everyone is equal • Mankind is created in the image of God • The greatest commandment is love, which should be for all • Christ died for everyone, so it is wrong to show prejudice or discrimination • Men and women are equal but might have different roles • Some believe men should be leaders in relationships or in the state or Church • Candidates might use quotations from the Bible to exemplify their points • Candidates might use teachings that suggest people do not have equal roles or status. | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |
| | <p>(b) Describe what Christians might believe about the purposes of marriage. Responses might include:</p> <p>The purposes of marriage stated in the wedding service are in order to have a sexual relationship, in order to have children and for companionship. Not all marriages fulfil all of these purposes, however (there may be many reasons why a married couple do not have children, for example.) Christianity teaches that God ordained the state of marriage and blesses it. Many Christians believe that marriage is a sacrament, which requires the grace of God through an ordained minister. Once done, a marriage cannot be undone, it is a sacred bond. The marriage is the building block of a Christian family and many Christians believe that it is the correct place to have and raise children as Christians. Many Christians believe that the greatest purpose of marriage is to share love and to make a commitment to each other, forming a true partnership. Some Christians believe that this is possible in a same sex</p> | 6 AO1 | Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid below when marking this question. |

| Question | Indicative content | Marks | Guidance |
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| | marriage while others do not, believing that this goes against the purposes of marriage as there is no possibility of conceiving children. | | |

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

| Question | Indicative content | Marks | Guidance |
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| (c) | <p>Explain why Christians might have different attitudes towards contraception.</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>Christians tend to base their moral decisions and values on the Bible. Some denominations, mostly Roman Catholics in the UK, also use Church teaching as a moral authority. One of the main issues with contraception is that since it was not widely used or discussed when the Bible was being written, there is no Biblical teaching that directly addresses it. This means that Christians have to apply moral principles that seem to have some relevance, and there is no universal agreement on how to do this. Contraception seems to contradict the Biblical command to 'be fruitful and multiply'. However, the Bible also teaches love, and contraception might be understood as the most loving thing for a couple to do. Since Christianity strongly discourages sex outside marriage, teachings about contraception are understood within the context of marriage, and many Christians believe that there is no reason for a married couple to need contraception. Many Christians would also object to any form of contraception that destroys a fertilized foetus as this goes against teachings on the sanctity of life. The Catholic Church teaches that contraception is wrong as it limits the will of God to allow a couple to conceive and in the wedding service couples vow to 'accept children gratefully from God'. Other churches, however, might teach that all children should be wanted and loved, and that contraception should be used where a baby would be difficult for a family, although they would also favour forms that prevent the sperm and egg from meeting. This difference in church teaching is another reason why not all Christians agree about contraception.</p> | <p>6 AO2</p> | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
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| (d)* | <p>‘Christian women should be able to do anything men can do.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity • Explain and evaluate the importance of points of view from the perspective of Christianity. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Candidates might refer to teachings in the Bible, and particularly those commonly attributed to Paul, which suggest that women should submit to men and be obedient to them, and that they should not hold positions of leadership in the Church. They might also refer to legislation within the UK, such as the eight protected characteristics, which prohibits discrimination against women, including in the workplace, ensuring that legally women can do anything a man can do. Candidates might explain that women may be ordained in some Christian denominations but not in others.</p> <p>AO2:</p> <p>Candidates might suggest that women have physical differences to men that make them less suited for certain jobs or roles, although this position is not universally accepted and is at best a generalisation. Women are protected by law and there are very few occasions on which it is legal to stipulate that an applicant for a job must be male. Candidates might also discuss the extent to which, if at all, men and women are better suited to particular roles by temperament or disposition.</p> <p>Candidates might discuss the Biblical teachings that suggest women should be submissive and obedient to men; and might suggest that these are due to the cultural situation at the time they were written and that they are not true for all times. They may point out that they are attributed mostly to Paul, and so have less authority than Jesus who seems to have had great regard for the importance of women. They might also question if these, and teachings concerning the role of women in the Church, are actually the work of Paul at all, or are a later addition, given that Paul seems to have had respect for women in his missionary work. There is also limited evidence for female bishops in the</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
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| | <p>Early Church. Candidates might suggest that the church should change with the times and that anything that limits the role of women is outdated and should be changed in order for the church to operate in the modern world. Against this, some might argue that the Bible is the highest moral authority and that its teachings are unchanging, meaning that the church cannot just discard anything that is unpalatable in the modern world.</p> <p>The church has traditionally taught that the primary role of women is domestic and to raise children. This is supported by the book of Proverbs and the Psalms, both of which praise women for excelling in these roles. It could be argued that this is only because of the prevailing cultural conditions at this time and that there are no laws or teachings that specifically forbid women from working outside the home or from pursuing education. Candidates might argue that as we do not live according to ancient customs in other ways there is no need to do so with regard to this, and that Christian women should be free to explore any career.</p> <p>Some might suggest that while the primary role of a woman is in the home and as a mother, there is nothing to prevent her from pursuing a career, or indeed from doing anything else she chooses as long as it does not interfere with this primary role.</p> <p>Some might discuss the different opinions between different denominations or forms of Christianity. Conservative Evangelical Christianity is likely to argue that limiting a woman to the domestic sphere is Biblical, and in line with the will and intention of God. More liberal Christians are more likely to be flexible and argue for an approach more in keeping with modern Western culture. Candidates might also discuss the reasons why opinions might change in different countries and according to different cultures.</p> <p>Women are allowed a clerical role in denominations such as Anglicanism and Methodism, while in Roman Catholicism and Orthodox Christianity their involvement in the formal life of the church is far more limited. This is usually because of different interpretations of scripture, and the impact of tradition and church teaching. Candidates may also discuss the extent to which they agree with these positions.</p> | | |

| Level (Mark) | AO1 | Level (Mark) | AO2 |
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| 3 (3) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10-12) | <p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> |
| 2 (2) | <p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7-9) | <p>An satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p> |
| 1 (1) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4-6) | <p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p> |
| | | 1 (1-3) | <p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></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 |
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| 5 | Islam | | |
| (a) | <p>Outline one Islamic teaching about equality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Allah created all humans, so everyone is equal • Mankind was created with different races for a reason. It is a part of the will and purpose of Allah and should not be a basis for discrimination • The worldwide community of Muslims (the Ummah) is a family and there is no justification for prejudice or discrimination within it • Allah is concerned with social justice and inequality works against this • Men and women are equal but might have different roles • Some believe men should be leaders in relationships or in the state or mosques • Candidates might use quotations from the Qur'an or Hadith to exemplify their points • Candidates might use teachings that suggest people do not have equal roles or status. | 3 AO1 | Marks should be awarded for a statement supported by any combination of development and exemplification. |
| (b) | <p>Describe what Muslims might believe about the purposes of marriage.</p> <p>Responses might include:</p> <p>The purposes of marriage usually recognised in Islam are in order to have a sexual relationship, in order to have children and for companionship. Not all marriages fulfil all of these purposes, however (there may be many reasons why a married couple do not have children, for example.) In Islam, marriage is not a sacrament but a legal contract and as such one of its purposes is to bring together two families. For this reason, many Islamic countries practise arranged marriages in order to find someone who is suitable to the family and to the perspective partner, although forced marriage is haram. Marriage is also a religious obligation as Muhammad (PBUH) said that marriage fulfills half of one's din (faith). The marriage is the building block of a Muslim family and many Muslims believe that it is the correct place to have and raise children as Muslims. Many Muslims believe that the greatest purpose of marriage is to share love and to make a commitment to each other, forming a true</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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| | | partnership. Some Muslims believe that this is possible in a same sex marriage while others do not, believing that this goes against the purposes of marriage as there is no possibility of conceiving children. | | |
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| Level (Mark) | <u>AO1</u> |
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| 3 (5-6) | <p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues |
| 2 (3-4) | <p>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues |
| 1 (1-2) | <p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies |
| 0 (0) | No response or no response worthy of credit |

| Question | Indicative content | Marks | Guidance |
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| | <p data-bbox="266 244 1178 304">(c) Explain why Muslims might have different attitudes towards contraception.</p> <p data-bbox="338 344 1301 373">You should refer to sources of wisdom and authority in your answer.</p> <p data-bbox="338 411 949 440">Learners might consider some of the following:</p> <p data-bbox="338 480 1375 1278">Muslims tend to base their moral decisions and values on the Qur'an and the Hadith. Many Muslims also use the declarations of Islamic scholars (fatwah) as sources of oral authority. One of the main issues with contraception is that there is no Qur'anic teaching that directly addresses it. This means that Muslims and Islamic scholars have to apply moral principles from the Qur'an that seem to have some relevance, and there is no universal agreement on how to do this. Scholars have debated the topic over many centuries and have reached different opinions. Contraception seems to contradict the teaching of Islam that all Muslims should marry and have children. The Qur'an also says that Muslims should not 'kill their children for fear of want.' Almost all scholars use this teaching to condemn abortion, but opinion is divided on whether it also extends to contraception. Many Muslims would object to any form of contraception that destroys a fertilized foetus as this goes against this teaching and other teachings that condemn killing. Since sex outside marriage is Haram, teachings about contraception are only considered within the context of marriage. Since marriages are expected to produce children some scholars teach there should be no need for contraception. However, there is a hadith claiming that Muhammad knew about contraception through withdrawal (azi) and did not condemn it. For this reason, many scholars allow contraception that prevents the sperm from meeting the egg to allow a woman to space out her children, if she is unwell, or if she is in education. This must not be a permanent situation however and must be done with the consent of both partners. This difference in scholarly opinion is another reason why not all Muslims agree about contraception.</p> | <p data-bbox="1420 244 1491 304">6 AO2</p> | <p data-bbox="1536 244 2018 304">Examiners should mark according to AO2 descriptors.</p> <p data-bbox="1536 344 2029 440">Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|---|---|
| (d)* | <p>‘Muslim women should be able to do anything men can do.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs and teachings within Islam • Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Candidates might refer to teachings in the Qur’an and Hadith that suggest that women should submit to men and be obedient to them, and that they should not hold positions of leadership in the mosque. They might also make references to verses that emphasise the status and importance of women, even if they have a different role. They might refer to legislation within the UK, such as the eight protected characteristics, which prohibits discrimination against women, including in the workplace, ensuring that legally women can do anything a man can do. Candidates might explain that women are not usually allowed to become Imams, although there have been a limited number of female scholars of Islam.</p> <p>AO2:</p> <p>Candidates might suggest that women have physical differences to men that make them less suited for certain jobs or roles, although this position is not universally accepted and is at best a generalisation. Women are protected by law and there are very few occasions on which it is legal to stipulate that an applicant for a job must be male. Candidates might also discuss the extent to which, if at all, men and women are better suited to particular roles by temperament or disposition.</p> <p>Candidates might discuss the fact that the Qur’an and Hadith suggest that women should be submissive and obedient to men; and might suggest that this is due to the cultural situation at the time they were written and that they are not true for all times. Candidates might point out that</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>while men and women are given different roles by the Qur'an, they have equal value and that there are no rules preventing women from having a role outside the family. Candidates might suggest that Islam should change with the times and that anything that limits the role of women is outdated and should be changed in order for the Islam to operate in the modern world. Against this, some might argue that the Qur'an is the highest moral authority. Muslims believe that the Qur'an contains the direct words of Allah to Muhammad and as such its teachings are unchanging and for all time, meaning that Muslims cannot just discard anything that is unpalatable in the modern world.</p> <p>Islam has traditionally taught that the primary role of women is domestic and to raise children. It could be argued that this is only because of the prevailing cultural conditions at the time of its writing and that there are no laws or teachings that specifically forbid women from working outside the home or from pursuing education, and in fact that Kadijah, the first wife of Muhammad was a business owner and originally Muhammad's employer. There is never a suggestion in the Qur'an that this is inappropriate or wrong and since the life of Muhammad is seen as a model for Muslims to follow, it is a clear message that women are free to pursue a career. There is also a long tradition in Islam of women acting as scholars and judges.</p> <p>Some might suggest that while the primary role of a woman is in the home and as a mother, there is nothing to prevent her from pursuing a career, or indeed from doing anything else she chooses as long as it does not interfere with this primary role, and in fact this is specifically permitted. She must, however, be able to preserve her modesty while pursuing any role outside the home. Not all Muslim cultures share this view, however, with some severely limiting the role of women.</p> <p>Some might discuss the different opinions between different denominations or forms of Islam. Conservative Muslims, particularly from Wahabi states, are likely to argue that limiting a woman to the domestic sphere is and in line with the will and intention of Allah. More liberal Muslims are more likely to be flexible and argue for an approach more in keeping with modern Western culture. Candidates might also discuss the reasons why opinions might change in different countries and according to different cultures.</p> <p>Women are not permitted to serve as imams in the majority of mosques, although there are a small number of liberal mosques where women may become imams, often in women-only</p> | | |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | mosques. Candidates may discuss the reasons for this, and the extent to which they agree with it. They may also discuss the fact that women are not obligated to attend Friday prayers and in some cases are actively discouraged from doing so. | | |

| Level (Mark) | <u>AO1</u> | Level (Mark) | <u>AO2</u> |
|--------------|--|--------------|---|
| 3 (3) | A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Islam • Good knowledge and understanding of the influence on individuals, communities and societies | 4 (10-12) | A good attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> |
| 2 (2) | A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: <ul style="list-style-type: none"> • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies | 3 (7-9) | A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Muslim groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p> |
| 1 (1) | Limited/weak demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies | 2 (4-6) | A limited attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p> |
| | | 1 (1-3) | A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></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 | Judaism | | |
| (a) | <p>Outline one Jewish teaching about equality.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d created all humans, so everyone is equal • Mankind is created in the image of G-d • G-d is concerned with social justice, which works against inequality • The Messianic Age will apply to all nations • Men and women are equal but might have different roles • Some believe men should be leaders in relationships or in the state or synagogue • Candidates might use scripture to exemplify their points • Candidates might use teachings that suggest people do not have equal roles or status. | 3 AO1 | <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> |
| (b) | <p>Describe what Jews might believe about the purposes of marriage.</p> <p>Responses might include:</p> <p>The purposes of marriage generally recognised in Judaism are in order to have a sexual relationship, in order to have children and for companionship. Not all marriages fulfil all of these purposes, however (there may be many reasons why a married couple do not have children, for example.) Some Jews, following the Talmud, believe that one purpose of marriage is to join a man and a woman into a single soul and that both are incomplete alone. Children are an important purpose of marriage in Judaism, both to fulfil the commandment to ‘be fruitful and multiply’ and in order to perpetuate the people of Israel. For this reason, marriage outside Judaism may be discouraged. The marriage is the building block of a Jewish family and many Jews believe that it is the correct place to have and raise children as Jews. Many Jews believe that the greatest purpose of marriage is to share love and to make a commitment to each other, forming a true partnership. Some Jews believe that this is possible in a same sex marriage while others do not, believing that this goes against the purposes of marriage as there is no possibility of conceiving children.</p> | 6 AO1 | <p>Examiners should mark to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|--|-------------------------|---|
| (c) | <p>Explain why Jews might have different attitudes towards contraception.</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>Jews tend to base their moral decisions and values on the scriptures, the Talmud, and the opinions of Jewish scholars and Rabbis. Different denominations, such as Orthodox and Liberal or Reform Jews might disagree on the interpretation of scriptures and about how much teachings should be accommodated to fit the needs of the modern world. One of the main issues with contraception is that since it was not widely used or discussed when the scriptures were being written, there is no teaching that directly addresses it. This means that Jews have to apply moral principles from the scriptures that seem to have some relevance, and there is no universal agreement on how to do this. Contraception seems to contradict the command to ‘be fruitful and multiply’. There are also prohibitions on infanticide, and opinions are divided as to whether this applies to contraception. Most Jews allow contraception in order to allow a woman to space out her children or if she is unwell. Most Rabbis teach that this does not free a couple from the command to multiply, although they may use it to limit the number of children they have. Reform Rabbis allow contraception for a wider range of reasons. Forms of contraceptive that are acceptable must not prevent the sperm from entering the woman since it is forbidden to waste sperm. In practice this means that many Jews accept the pill or IUD, but not other forms of contraception. This difference in the interpretation of Jewish law is another reason why not all Jews agree about contraception.</p> | <p>6 AO2</p> | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|---|---|
| (d)* | <p>‘Jewish women should be able to do anything men can do.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs and teachings within Judaism • Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Candidates might refer to teachings in the Jewish scriptures that suggest that women should submit to men and be obedient to them, and that they should not hold positions of leadership. They might also refer to legislation within the UK, such as the eight protected characteristics, which prohibits discrimination against women, including in the workplace, ensuring that legally women can do anything a man can do. Candidates might explain that women may be ordained as Rabbis in some Jewish denominations but not in others.</p> <p>AO2:</p> <p>Candidates might suggest that women have physical differences to men that make them less suited for certain jobs or roles, although this position is not universally accepted and is at best a generalisation. Women are protected by law and there are very few occasions on which it is legal to stipulate that an applicant for a job must be male. Candidates might also discuss the extent to which, if at all, men and women are better suited to particular roles by temperament or disposition.</p> <p>Candidates might discuss the scriptural teachings that suggest women should be submissive and obedient to men; and might suggest that these are due to the cultural situation at the time they were written and that they are not true for all times. Candidates might suggest that Judaism should change with the times and that anything that limits the role of women is outdated and should be changed in order for Judaism to operate in the modern world. Against this, some might argue that the Jewish scriptures, and the Torah in particular is the highest moral authority and that its teachings</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>are unchanging, meaning that Jews cannot just discard anything that is unpalatable in the modern world.</p> <p>Judaism has traditionally taught that the primary role of women is domestic and to raise children. This is supported by the book of Proverbs and the Psalms, both of which praise women for excelling in these roles. It could be argued that this is only because of the prevailing cultural conditions at this time and that there are no laws or teachings that specifically forbid women from working outside the home or from pursuing education. Candidates might argue that as we do not live according to ancient customs in other ways there is no need to do so with regard to this, and that Jewish women should be free to explore any career.</p> <p>Some might suggest that while the primary role of a woman is in the home and as a mother, there is nothing to prevent here from pursuing a career, or indeed from doing anything else she chooses as long as it does not interfere with this primary role.</p> <p>Some might discuss the different opinions between different denominations or forms of Judaism. Orthodox Judaism is likely to argue that limiting a woman to the domestic sphere is scriptural, and in line with the will and intention of G-d. Liberal and Reform Jews are more likely to be flexible and argue for an approach more in keeping with modern Western culture, and have introduced rituals such as the Bat Mitzvah, so that girls can take a full part in the liturgical and ritual life of the synagogue. Candidates might also discuss the reasons why opinions might change in different countries and according to different cultures.</p> <p>Women are allowed a clerical role in denominations such as Liberal and Reform, while in Orthodox Judaism their involvement in the formal life of the synagogue is far more limited. This is usually because of different interpretations of scripture, and the impact of tradition and rabbinic teaching. Candidates may also discuss the extent to which they agree with these positions.</p> | | |

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

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| 0 (0) | No response or no response worthy of credit | 0 (0) | No response or no response worthy of credit |
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| Question | Indicative content | Marks | Guidance |
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| Section C: Dialogue within and between religious and non-religious beliefs | | | |
| 7 | Christianity | | |
| (a) | <p>State three beliefs that might be held by Humanists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no God • There is nothing beyond the material • Humans are the only animal with the capacity to change the world • Humans are the only animal with the capacity to think philosophically and ethically • That actions such as abortion, euthanasia etc. are acceptable • Humans have the responsibility to preserve the environment and the natural world • Humans have the responsibility to improve the welfare of humanity • Humans have a need for ritual behaviour which does not need religious or supernatural content | 3 AO1 | 1 mark for each response. |
| (b) | <p>Describe the impact that Christianity as the established religion might have on some Christians.</p> <p>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might consider some of the following:</p> <p>In the UK the Church of England is the established religion. This means that bishops of the Church of England automatically have a place in the House of Lords, and the Church of England officiates over state events. These might include royal coronations, weddings and funerals, and services of remembrance. The Church of England has certain benefits, such as the right to conduct legally binding marriages in their own right. For Anglican Christians, this could lead to a feeling of involvement with the state and the long tradition and history of the Church of England in the UK. It could make a church wedding in an Anglican church feel like the normal traditional thing to do, and also make it easy and convenient to marry in this way. However, for other Christians, it could lead</p> | 6 AO1 | <p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Mark s | Guidance |
|----------|---|-----------|----------|
| | <p>to feelings of disenfranchisement and exclusion. Roman Catholics in particular have historically been excluded from government and royalty, and the fact that this remains the case in the 21st century might make them feel as if their views are not important or included. Other churches, including Methodist and Free Churches might feel that they cannot participate in the national life of the country in the way that they would wish to, and might feel entitled to, given that they represent significant parts of the population. Candidates might suggest that some Christians feel that the Church no longer has a significant impact, due to declining congregations, and reduced involvement in formal religion They might feel that the Church's status prevents it from easily moving with the times and making reforms in keeping with the modern world, such as over homosexuality. Christians might feel that if there was not an established Church the UK would be a truly secular nation which could lead to a greater equality between denominations and religions and a more multicultural culture, which many Christians would see as a good thing.</p> | | |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|-------------------------|---|
| (c) | <p>Explain why Christians might disagree with people who have no religion.</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>Christians believe that there is a God, and that God is responsible in some way for the creation of the world and for the natural order. By contrast, people with no religion tend to believe that the universe ultimately came about by chance, or by the impersonal workings of the laws of science. This leads to a fundamental disagreement about the purpose of the universe and the meaning of human life. Humanists believe that humans are responsible for their own morality and for managing the world in the best possible way. Christians, on the other hand, often believe that God is the ultimate source of all goodness and morality and that people are accountable to him and will be judged. Even if Humanists and Christians make some of the same moral decisions, their reasons for doing so are very different. There may also be some fundamental differences over moral issues, particularly around issues such as homosexuality. Christians might argue that there are good reasons for believing in God, and candidates might give examples of these. By contrast, people with no religion do not generally see the need for any explanation of the universe outside itself.</p> <p>Candidates might also discuss occasions when Christians disagree with those with no religion over ethical issues such as same sex marriage, abortion or euthanasia.</p> <p>Christians are also likely to disagree with atheists over the importance of the Bible. While non-religious people see it as a historical document, which may have some interest or importance, but is not different to other comparable texts; Christians will see it as the word of God. While they may understand this in different ways, they do see the Bible as unique and as having moral authority as well as giving an insight into the nature of God.</p> | <p>6 AO2</p> | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>religious state. Furthermore, the lack of state backing for a particular religion would be likely to lead to a decrease in the persecution of religious minorities by either the state or by other religious or ethnic communities.</p> <p>Against this, candidates might argue that a secular state might, in fact, be opposed to any form of religion in private as well as public life and might legislate against it. This would make life very difficult for anyone with a religious belief, effectively turning them into a criminal. This has happened in China and the USSR, resulting in widespread persecution and suffering in people with religious belief. Candidates might suggest, however, that these were not secular states in the way that the term is generally understood, but rather examples of a particular iteration of Communism, and so should not be used to argue against the statement.</p> <p>Candidates might argue that a secular state is a natural part of the evolution and development of humanity, as it moves away from religion and superstition. As such there should be no place for religion in a secular state as humanity has outgrown religion and no longer requires it in order to function as a coherent society. They might suggest, in fact, that religion is harmful in such a state as it encourages unscientific thinking and outdates morality. They might argue that homophobia, transphobia, gender discrimination and unhelpful medical ethics are most likely to arise in a religious setting, and that since humanity is better without these things, there should be no place for religion in a modern secular state.</p> <p>From a Christian perspective, candidates might argue that there is always a need for Christianity as it gives a meaning and purpose to life and allows Christians to see the beauty and joy in creation. They might argue that Christianity gives a moral framework (for example through the Sermon on the Mount or the Parable of the Sheep and the Goats) that is otherwise lacking and could lead a society into lawlessness or a complete lack of moral direction. They might suggest that the Bible provides vital insight into life and that people will always seek after a relationship with God as they are designed to do so. They might suggest that the ultimate perfect society would be the Kingdom of God as described in the Bible. They might suggest that religion will always have a place in society as it is an integral part of the human condition, which has not gone away despite two or more centuries of secularisation, as it was predicted that it would.</p> | | |

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

| Question | Indicative content | Marks | Guidance |
|----------|--|-----------------|---|
| 8 | Islam | | |
| (a) | <p>State three beliefs that might be held by Humanists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no God • There is nothing beyond the material • Humans are the only animal with the capacity to change the world • Humans are the only animal with the capacity to think philosophically and ethically • That actions such as abortion, euthanasia etc. are acceptable • Humans have the responsibility to preserve the environment and the natural world • Humans have the responsibility to improve the welfare of humanity • Humans have a need for ritual behaviour, which does not need religious or supernatural content | 3 AO1 | 1 mark for each response. |
| (b) | <p>Describe the impact that Christianity as the established religion might have on Muslims.</p> <p>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>Learners might include some of the following:</p> <p>In the UK the Church of England is the established religion. This means that bishops of the Church of England automatically have a place in the House of Lords, and the Church of England officiates over state events. These might include royal coronations, weddings and funerals, and services of remembrance. The Church of England has certain benefits, such as the right to conduct legally binding marriages in their own right. For Muslims, this could lead to feelings of disenfranchisement and exclusion. They might feel as if their views are not important or included, and that they are not seen fully as citizens of the country despite the fact that they have a long and established tradition and history in it. might feel that they cannot participate in the public life of the country in the way that they would wish to, and might feel entitled to, given that they represent significant parts of the population.</p> | 6 AO1 | <p>Examiners should mark to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|----------|
| | <p>Candidates might suggest that some Muslims feel that the Church no longer has a significant impact, due to declining congregations, and reduced involvement in formal religion. They might feel that the Church's status prevents it from easily moving with the times and making reforms in keeping with the modern world, such as over homosexuality.</p> <p>Muslims might feel that if there was not an established Church the UK would be a truly secular nation which could lead to a greater equality between religions and a more multicultural culture, which many Muslims would see as a good thing. They might also feel more accepted and valued as a part of the nation and feel that their beliefs and cultural values had something significant to contribute to society, particularly if all significant religious leaders were represented in the House of Lords.</p> | | |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|-------------------------|---|
| (c) | <p>Explain why Muslims might disagree with people who have no religion.</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>Muslims believe in Allah, and that Allah is responsible for the creation of the world and for the natural order. By contrast, people with no religion tend to believe that the universe ultimately came about by chance, or by the impersonal workings of the laws of science. This leads to a fundamental disagreement about the purpose of the universe and the meaning of human life. Humanists believe that humans are responsible for their own morality and for managing the world in the best possible way. Muslims, on the other hand, believe that Allah is the ultimate source of all goodness and morality and that people are accountable to him on the Day of Judgement. Even if Humanists and Muslims make some of the same moral decisions, their reasons for doing so are very different. There may also be some fundamental differences over moral issues, particularly around issues such as homosexuality. Muslims might argue that there are good reasons for believing in Allah, such as the scientific facts that seem to appear in the Qur'an that could not have been known about at the time it was written and candidates might give examples of these. By contrast, people with no religion do not generally see the need for any explanation of the universe outside itself.</p> <p>Candidates might also discuss occasions when Muslims disagree with those with no religion over ethical issues such as same sex marriage, abortion or euthanasia</p> <p>Muslims are also likely to disagree with atheists over the importance of the Qur'an. While non-religious people see it as a historical document, which may have some interest or importance, but is not different to other comparable texts; Muslims will see it as the direct word of Allah, revealed, word for word, to the prophet Muhammad. They therefore see the Qur'an as unique and as having moral authority as well as giving an insight into the nature of Allah.</p> | <p>6 AO2</p> | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|---|---|
| (d)* | <p>'Religion has no place in a secular society.'</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam • Explain and evaluate the importance of points of view from the perspective of Islam <p>AO1:</p> <p>Candidates might explain what is meant by a secular society. A society where no religion is privileged by law and religion forms no part of the official state or political life. They might also point out that the UK is not, in fact, a secular state due to the establishment of the Church of England, which effectively privileges this over other forms of religion. They may explain the differences between a secular state and secularization, meaning a decreased participation in public organised religion, which is evident in the UK.</p> <p>AO2 :</p> <p>Candidates might explain that in theory a secular state has no interest in religion, rather than actively rejecting it. For this reason, at least in theory, all religions represented are treated equally by the state, and have equal access to resources. All religions will be protected by law, provided that they do not operate outside the law, which will always take precedence over religious tradition. Candidates might argue that this actually leaves a very good place for religion, since no religion is marginalised or persecuted as they might be in a religious state. They might also suggest that all religions would therefore be represented in the media and take an equal part in public life within their communities, proportionate to the number of followers they had. They might therefore argue that religion flourishes best in a secular state. They might also suggest that in a true religious state religious identity is protected by law and that it would therefore be illegal to discriminate against anybody on the grounds of their religion. Furthermore, since the law of the nation takes precedent over religious tradition, law or custom, followers of a religion would be protected against discrimination based on gender and sexuality, at least to an extent that might not be possible in a religious state. Furthermore, the lack of state backing for a particular religion would be likely to</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>lead to a decrease in the persecution of religious minorities by either the state or by other religious or ethnic communities.</p> <p>Against this, candidates might argue that a secular state might, in fact, be opposed to any form of religion in private as well as public life and might legislate against it. This would make life very difficult for anyone with a religious belief, effectively turning them into a criminal. This has happened in China and the USSR, resulting in widespread persecution and suffering in people with religious belief. Candidates might suggest, however, that these were not secular states in the way that the term is generally understood, but rather examples of a particular iteration of Communism, and so should not be used to argue against the statement.</p> <p>Candidates might argue that a secular state is a natural part of the evolution and development of humanity, as it moves away from religion and superstition. As such there should be no place for religion in a secular state as humanity has outgrown religion and no longer requires it in order to function as a coherent society. They might suggest, in fact, that religion is harmful in such a state as it encourages unscientific thinking and outdates morality. They might argue that homophobia, transphobia, gender discrimination and unhelpful medical ethics are most likely to arise in a religious setting, and that since humanity is better without these things, there should be no place for religion in a modern secular state.</p> <p>From an Islamic perspective, candidates might argue that there is always a need for Islam as it gives a meaning and purpose to life and is the primal state into which all humans are born. They might argue that Islam gives a moral framework (for example through the Five Pillars or the commandments of Allah concerning social justice) that is otherwise lacking and could lead a society into lawlessness or a complete lack of moral direction. They might suggest that the Qur'an provides vital insight into life and the workings of the natural world and that people will always seek after a relationship with Allah as they are designed to do so. They might suggest that the ultimate perfect society would be Ummah as it is described in the Qur'an. They might suggest that religion will always have a place in society as it is an integral part of the human condition, which has not gone away despite two or more centuries of secularisation, as it was predicted that it would.</p> | | |

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

| Question | Indicative content | Marks | Guidance |
|------------|--|-----------------|---|
| 9 | Judaism | | |
| (a) | <p>State three beliefs that might be held by Humanists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no G-d • There is nothing beyond the material • Humans are the only animal with the capacity to change the world • Humans are the only animal with the capacity to think philosophically and ethically • That actions such as abortion, euthanasia etc. are acceptable • Humans have the responsibility to preserve the environment and the natural world • Humans have the responsibility to improve the welfare of humanity • Humans have a need for ritual behaviour, which does not need to have religious or supernatural content | 3 AO1 | 1 mark for each response. |
| (b) | <p>Describe the impact that Christianity as the established religion might have on Jews.</p> <p>In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian.</p> <p>In the UK the Church of England is the established religion. This means that bishops of the Church of England automatically have a place in the House of Lords, and the Church of England officiates over state events. These might include royal coronations, weddings and funerals, and services of remembrance. The Church of England has certain benefits, such as the right to conduct legally binding marriages in their own right. For Jews, this could lead to feelings of disenfranchisement and exclusion. They might feel as if their views are not important or included, and that they are not seen fully as citizens of the country despite the fact that they have a long and established tradition and history in it. They might feel that they cannot participate in the public life of the country in the way that they would wish to, and might feel entitled to, given that they represent significant parts of the population. Candidates might suggest that some Jews feel that the Church no longer has a significant impact, due to declining congregations, and reduced involvement in formal religion. They might feel that the Church's status prevents it from easily moving with the times and making reforms in keeping with the modern world, such as over homosexuality. Jews might feel that if there was not an</p> | 6 AO1 | <p>Examiners should mark to AO1 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | established Church the UK would be a truly secular nation which could lead to a greater equality between religions and a more multicultural culture, which many Jews would see as a good thing. They might also feel more accepted and valued as a part of the nation and feel that their beliefs and cultural values had something significant to contribute to society, particularly if all significant religious leaders were represented in the House of Lords. | | |

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

| Question | Indicative content | Marks | Guidance |
|----------|---|-------------------------|---|
| (c) | <p>Explain why Jews might disagree with people who have no religion.</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>Jews believe that there is a G-d, and that G-d is responsible in some way for the creation of the world and for the natural order. By contrast, people with no religion tend to believe that the universe ultimately came about by chance, or by the impersonal workings of the laws of science. This leads to a fundamental disagreement about the purpose of the universe and the meaning of human life. Humanists believe that humans are responsible for their own morality and for managing the world in the best possible way. Jews, on the other hand, often believe that G-d is the ultimate source of all goodness and morality and that people are accountable to him and will be judged. Even if Humanists and Jews make some of the same moral decisions, their reasons for doing so are very different. There may also be some fundamental differences over moral issues, particularly around issues such as homosexuality. Jews might argue that there are good reasons for believing in G-d, and candidates might give examples of these. By contrast, people with no religion do not generally see the need for any explanation of the universe outside itself.</p> <p>Candidates might also discuss occasions when Jews disagree with those with no religion over ethical issues such as same sex marriage, abortion or euthanasia</p> <p>Jews are also likely to disagree with atheists over the importance of the scriptures, and particularly the Torah. While non-religious people see it as a historical document, which may have some interest or importance, but is not different to other comparable texts; Jews will see it as the word of G-d and some believe that it pre-exists the creation. They therefore see the Torah as unique and as having moral authority as well as giving an insight into the nature of G-d.</p> | <p>6 AO2</p> | <p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

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

| Question | Indicative content | Marks | Guidance |
|----------|--|---|---|
| (d)* | <p>‘Religion has no place in a secular society.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism • Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Candidates might explain what is meant by a secular society. A society where no religion is privileged by law and religion forms no part of the official state or political life. They might also point out that the UK is not, in fact, a secular state due to the establishment of the Church of England, which effectively privileges this over other forms of religion. They may explain the differences between a secular state and secularization, meaning a decreased participation in public organised religion, which is evident in the UK.</p> <p>AO2:</p> <p>Candidates might explain that in theory a secular state has no interest in religion, rather than actively rejecting it. For this reason, at least in theory, all religions represented are treated equally by the state, and have equal access to resources. All religions will be protected by law, provided that they do not operate outside the law, which will always take precedence over religious tradition. Candidates might argue that this actually leaves a very good place for religion, since no religion is marginalised or persecuted as they might be in a religious state. They might also suggest that all religions would therefore be represented in the media and take an equal part in public life within their communities, proportionate to the number of followers they had. They might therefore argue that religion flourishes best in a secular state. They might also suggest that in a true religious state religious identity is protected by law and that it would therefore be illegal to discriminate against anybody on the grounds of their religion. Furthermore, since the law of the nation takes precedence over religious tradition, law or custom, followers of a religion would be protected against discrimination based on gender and</p> | <p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p> | <p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>sexuality, at least to an extent that might not be possible in a religious state. Furthermore, the lack of state backing for a particular religion would be likely to lead to a decrease in the persecution of religious minorities by either the state or by other religious or ethnic communities.</p> <p>Against this, candidates might argue that a secular state might, in fact, be opposed to any form of religion in private as well as public life and might legislate against it. This would make life very difficult for anyone with a religious belief, effectively turning them into a criminal. This has happened in China and the USSR, resulting in widespread persecution and suffering in people with religious belief. Candidates might suggest, however, that these were not secular states in the way that the term is generally understood, but rather examples of a particular iteration of Communism, and so should not be used to argue against the statement.</p> <p>Candidates might argue that a secular state is a natural part of the evolution and development of humanity, as it moves away from religion and superstition. As such there should be no place for religion in a secular state as humanity has outgrown religion and no longer requires it in order to function as a coherent society. They might suggest, in fact, that religion is harmful in such a state as it encourages unscientific thinking and outdated morality. They might argue that homophobia, transphobia, gender discrimination and unhelpful medical ethics are most likely to arise in a religious setting, and that since humanity is better without these things, there should be no place for religion in a modern secular state.</p> <p>From a Jewish perspective, candidates might argue that there is always a need for Judaism as it gives a meaning and purpose to life as well as giving Jews a clear sense of identity and belonging as the Chosen People. They might argue that Judaism gives a moral framework (for example through the Ten Commandments or the demands for social justice in the minor prophets) that is otherwise lacking and could lead a society into lawlessness or a complete lack of moral direction. They might suggest that the scriptures, and particularly the Torah provide vital insight into life and that people will always seek after a relationship with G-d as they are designed to do so. They might suggest that the ultimate perfect society would be the Messianic Age as described in the Jewish scriptures. They might suggest that religion will always have a place in society as it is an integral part of the human condition, which has not gone away despite two or more centuries of secularisation, as it was predicted that it would.</p> | | |

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

AO grids

Section A – Beliefs and teachings

Learners answer two questions in Section A.

| Question | AO1 | AO2 | SPaG | Total |
|--------------|-----------|-----------|----------|-----------|
| 1a | 3 | | | 3 |
| 1b | 3 | | | 3 |
| 1c | 3 | | | 3 |
| 1d | 6 | | | 6 |
| 1e | 3 | 12 | 3 | 18 |
| Total | 14 | 19 | 3 | 33 |
| 2a | 3 | | | 3 |
| 2b | 3 | | | 3 |
| 2c | 3 | | | 3 |
| 2d | 6 | | | 6 |
| 2e | 3 | 12 | 3 | 18 |
| Total | 14 | 19 | 3 | 33 |
| 3a | 3 | | | 3 |
| 3b | 3 | | | 3 |
| 3c | 3 | | | 3 |
| 3d | 6 | | | 6 |
| 3e | 3 | 12 | 3 | 18 |
| Total | 14 | 19 | 3 | 33 |

Section B – Relationships and families**Learners answer one question in Section B.**

| Question | AO1/1 | AO2 | Total |
|-----------------|--------------|------------|--------------|
| 4a | 3 | | 3 |
| 4b | 6 | | 6 |
| 4c | | 6 | 6 |
| 4d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |
| 5a | 3 | | 3 |
| 5b | 6 | | 6 |
| 5c | | 6 | 6 |
| 5d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |
| 6a | 3 | | 3 |
| 6b | 6 | | 6 |
| 6c | | 6 | 6 |
| 6d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |

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

Learners answer one question in Section C.

| Question | AO1 | AO2 | Total |
|--------------|-----------|-----------|-----------|
| 7a | 3 | | 3 |
| 7b | 6 | | 6 |
| 7c | | 6 | 6 |
| 7d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |
| 8a | 3 | | 3 |
| 8b | 6 | | 6 |
| 8c | | 6 | 6 |
| 8d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |
| 9a | 3 | | 3 |
| 9b | 6 | | 6 |
| 9c | | 6 | 6 |
| 9d | 3 | 12 | 15 |
| Total | 14 | 16 | 30 |

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