



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 2023

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

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

Crossed Out Responses

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

Rubric Error Responses – Optional Questions

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

Contradictory Responses

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

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

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

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

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

Longer Answer Questions (requiring a developed response)

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

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
 - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
 - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. 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 **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 messaging system, or e-mail.

9. For answers marked by levels of response:

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

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

10. Annotations

Annotation	Meaning
	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.
	Noted
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

11. 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, 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 omniscient.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • God is all knowing • God knows people completely and so is a fair judge • God knows everything past, present and future • Some think that this impacts on the idea of free will • God has all knowledge and a plan so whatever happens he can be trusted • The fact that God knows everything about the universe (as the Psalms suggest) inspires awe. 	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Do credit 'all seeing'.</p>
(b)	<p>Outline what is meant by the term 'natural evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Something that causes suffering and that is not caused by humans • Evil that is not the result of human action • Natural events that lead to suffering of human beings • Examples may be given 	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>Examples of natural evil may be credited as an example to illustrate the definition given but are not creditable if they are all that the candidate has written.</p>
(c)	<p>Describe the significance of the term 'Son of God' for Christians.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Most Christians believe Jesus is the Son of God • This is usually taken to mean that he is the incarnation of God, or God in human form 	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none">• This is believed because of such statements of Jesus, such as 'I and the Father are one.'• This means that his teachings are from God and should be followed• If Jesus is the Son of God, his death has the power to atone for sin and so give salvation• The death of Jesus allows Christians to access redemption from original sin.		

Question	Indicative content	Marks	Guidance
(d)	<p>Outline Christian beliefs about salvation.</p> <p>Learners might consider some of the following:</p> <p>Christians believe that human beings are in a state of sin. For some this may be linked to the idea of original sin-that the sin of Adam is passed on to all of humanity. For others the account of the Fall in Genesis is metaphorical, demonstrating that because of how humans have used their free will, the relationship between humanity and God is broken. Others, following Paul (Romans 3:23-27) believe that humans cannot be perfect, and since God is perfect, humans cannot be in his presence and so are destined for eternal separation from him.</p> <p>Many Christians believe that the death of Jesus was a sacrifice of atonement, after the model of sin offerings in the Jewish scriptures. It paid the blood price for sin and so allowed those who are baptised, or who accept Christ, to be reconciled to God and so 'saved' from damnation. Other interpretations may be that Jesus lived a perfect life acceptable to God, so that those who accept Christ can share in that perfect life and so be saved. Different Christians views about being saved through faith, grace or works maybe outlined.</p> <p>For Christians, salvation means to be saved from a sinful state so that they can be in a relationship with God and be with him after death or the Day of Judgement.</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>groups, although it exists across most denominations, and not all Evangelicals hold it. Some Christians have attempted to demonstrate that the six-day creation is a rational view to hold in the modern world, for example the Museum of Creation in the USA.</p> <p>Other Christians understand the story of Genesis as a myth rather than literally. They might argue that there is too much evidence to support scientific views, and that the stories in Genesis actually contradict each other and so cannot both be literally true. For some of these Christians, the Biblical account represents an attempt by early people who did not have the scientific evidence available today to explain how the world as they experienced it had come into being.</p> <p>Some Christians might argue that it is an accurate account, if the time scale is not taken literally, particularly if the Hebrew word for 'day' is translated as an indeterminate period of time. They might argue that the order of creation is broadly correct. This view is referred to as 'theistic evolution' and suggests that God was the cause of the Big Bang.</p> <p>Others understand the Genesis account purely as metaphor, having no connection to historical fact. Rather it teaches truths, such as that the world does not exist by chance, but by the will of God. That humans have a broken relationship with God, or that they should behave as stewards of the world. For these Christians the account of creation in the Bible is true, but not accurate.</p>	<p>(A2)</p> <p>3</p> <p>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>Describe what is meant by the term ‘risalah’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Risalah literally means ‘message’ • It is the term used to describe prophethood • According to Islam, Allah communicates with humanity through prophets • Prophets receive their information from malaikah (angels) • According to the Qur’an, those who ignore the messages of prophets will be punished. • Core belief in Islam; in Five articles of Faith and Six roots 	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
(b)	<p>Outline <u>one</u> Islamic belief about the Qur’an.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur’an is the holy book of Islam • Muslims believe that it was dictated to the prophet Mohammad (PBUH) by the angel Jibril in a number of revelations, over 23 years • This means that it contains the exact words of Allah • Muslims believe that unlike the Jewish and Christian scriptures it has never been changed or corrupted and so still contains the pure message of Allah • It should be read in Arabic, as this is the language in which it was given, and misunderstanding is possible if it is translated 	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>
(c)	<p>Describe the role of the angel Jibril in Islam.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jibril is seen as the chief of the angels • It is primarily Jibril that communicates with the prophets • The most significant role of Jibril in Islam was to reveal the Qur’an to Muhammad 	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • Jibril also encouraged and supported Muhammed when he was in doubt and so helped him to fulfil his role • Examples of Jibril's revelation to the prophet 		
(d)	<p>Describe the importance of tawhid for Muslims.</p> <p>Learners might consider some of the following:</p> <p>Tawhid is the concept of the unity or oneness of Allah. To ascribe a second to Allah, in the form of a partner or a son, or to claim equality with Allah on any level, is the sin of shirk, which is one of the worst sins possible in Islam.</p> <p>Tawhid is central to all forms of Islam, and is one of the five roots of Usul ad-Din in Shi'a Islam, as well as one of the 99 names of Allah. There are numerous suras in the Qur'an which draw attention to the uniqueness of Allah as the One who alone created and rules the universe. Belief in tawhid would be important to Muslims as it is foundational to their faith. It forms part of the Shahada, or declaration of faith. It is acceptance of tawhid as it is expressed in the Shahada that makes someone into a Muslim.</p> <p>Belief in tawhid would lead Muslims to avoid shirk, by avoiding excessive pride or by making claim to too much knowledge or power. Muslims might see religions such as Christianity as guilty of shirk by claiming that God has a son, because of this they might preach to Christians and try to lead them to Islam. Tawhid also means that Muslims are in awe of the power and majesty of Allah and as a result would seek to submit themselves to him by obeying his commandments as revealed to Muhammad and recorded in the Qur'an.</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>include misunderstanding of a situation, or things which had happened to them in the past, even years before, which led to this action. Allah has complete knowledge of a person’s motivations and so is the only one who can judge them with total fairness and, perhaps, find that they deserve mercy, when to others it might appear that they do not. Once again this points to the unknowable nature of Allah and his actions, which humans are not in a position to judge.</p> <p>Some might suggest that being merciful is entirely compatible with being just, since Allah is merciful to those who repent and come to him seeking mercy. It is always just to allow a person a second chance if they choose to seek one and this is what it means to say that Allah is both just and merciful. Since the first revelation of Jibril to Muhammad states that Allah is ‘the compassionate, the merciful’ this could be seen as the most important aspect of Allah’s nature, and the one that he wants humans to know about. Against this, it could be argued that to forgive those guilty of causing injustice denies justice to the victims.</p> <p>Ultimately, many may suggest that the actions and motivations of Allah are beyond human comprehension and that to seek to explain or analyse them is hubris, and risks shirk. Allah has revealed his nature in the Qur’an as both just and merciful and many Muslims suggest that this is all that humans need to know. How that works out in the world and the reasons certain things are allowed to happen, or why some people appear to go unpunished is the concern of Allah alone.</p>	<p>() 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
3	Judaism		
	<p>(a) Give three examples of ethical Mitzvot.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pikuach Nefesh-the obligation to preserve life • Do not bear false witness • Do not steal • Do not murder <p>Any correct ethical mitzvot will be credited.</p>	3 AO1	1 mark for each response.
	<p>(b) Outline Jewish beliefs about Sheol.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is an underworld where the dead go • It is a shadowy realm where people experience a ‘half-life’ • It may be possible to contact those in Sheol, although this is forbidden • It is usually seen in negative terms • In some texts it is a place of punishment for the wicked • In other texts it is where all of the dead go 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
	<p>(c) Outline what is meant by the Messianic Age.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A future time which is a golden age characterised by peace • A time when all war will cease • It will be governed by the Messiah, or anointed one who will be descended from David • All of the world will seek to worship at the Jerusalem Temple • The Jews will function as a global priesthood • Swords will be beaten into plough shares 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
(d)	<p>Describe the significance of Shekinah in Judaism.</p> <p>Learners might consider some of the following:</p> <p>Shekinah literally means ‘dwelling’. The word does not appear in Jewish scriptures, but first occurs in Rabbinic literature following the destruction of the Temple. Within Judaism the term refers to the felt or experienced presence of G-d in the world. There are many occasions in Jewish scripture where this presence seems to be particularly immanent, such as when Moses speaks with G-d on Mt. Sinai, or when the divine presence fills the Tabernacle.</p> <p>In modern Jewish thought there are several occasions when the Shekinah is said to be particularly close and easily perceivable. These are when the scriptures are studied, when ten or more gather for prayer, and when someone is at great need, such as on their death bed. The Shekinah also rests between a married couple who are virtuous. This emphasises the importance of these activities within Judaism.</p> <p>The word itself in feminine, and in Kabbalah traditions in particular, the term is used to emphasis the feminine, caring and nurturing aspects of G-d. The Shekinah is sometimes referred to as the Sabbath Bride, the house is adorned with decorations and rich furnishings on the eve of the Sabbath and the divine presence is invited into the house with the honour that would be given to a bride. The Shekinah represents the immanent aspect of the divine in the world as opposed to the transcendent G-d who is beyond understanding.</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 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.

	<p>than that of an unborn child if both are in danger. Also, the Jewish scriptures clearly allow for capital punishment and condone war under certain circumstances, suggesting that human life is not sacred in all cases, and that there are things that are more important.</p> <p>Candidates might suggest that while animal life is not sacrosanct, and to be protected at all costs, it is, nonetheless sacred in that it was given by G-d. Jewish scriptures are very clear that animals are to be treated with compassion and never with mindless cruelty. This suggests an awareness that animals can experience fear and sorrow and that they can suffer. Beasts of burden must not be weighed down. Animals should be slaughtered away from others so as not to cause distress and beasts should not be unequally yoked as the weaker will struggle. Significantly, animals as well as humans are instructed to share the Sabbath rest, doing no work. This suggests that as they are a part of G-d's creation they should share in the celebration of that creation. This implies a kind of sacredness to their lives, which are to be protected and respected even if it is sometimes necessary to take a life.</p> <p>Candidates may suggest that in the modern context, science suggests that any difference that exists between humans and animals is qualitative and not quantitative. In other words, human and animal life do not have separate origins. Either both have a soul and a divine origin or neither do. For this reason, any difference in the value of human and animal life is only a subjective human judgement and is based on the power that humans have over animals. This perspective has led to a rise in vegetarianism and veganism in recent decades, including amongst some Jews.</p>	<p>(3)</p> <p>3</p> <p>SPaG</p>	
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Level (Mark)	<u>A01</u>	Level (Mark)	<u>A02</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 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
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 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
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
		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
Level (Mark)	AO1	Level (Mark)	AO2
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
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 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
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
		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
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Question	Indicative content	Marks	Guidance
	Section B: Relationships and families		
4	Christianity		
	<p>(a) Outline <u>one</u> Christian view about divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Bible says that man should not divide what God has joined so divorce is wrong • Marriage is a sacrament that cannot be broken, couple can separate but not divorce • Couples who divorce legally cannot re-marry in a church • Divorce is sometimes the most loving thing to do and so it is allowed • Divorce should never be taken lightly, and every attempt should be made to avoid it 	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>
	<p>(b) Describe Christian attitudes to same-sex marriage.</p> <p>Responses might include:</p> <p>Many Christians believe that same-sex marriage is wrong, as is homosexuality. This attitude is often based on Natural Law, or the idea that something is ‘good’ when it fulfills its purpose. Since the purpose of sex is to produce children within the confines of marriage, a marriage that cannot produce children naturally must be wrong, as it ‘goes against nature’ and, by extension, the will of God.</p> <p>The Bible also appears to condemn homosexuality in a number of places, although Biblical scholars are divided in their interpretations of these verses. The common examples include the story of Sodom and Gomorrah where the city seems to be destroyed as punishment for homosexual practices, although it is also possible that they were condemned for breaking the laws concerning hospitality, and Leviticus where homosexuality is described as an abomination, although again there are some different scholarly interpretations over this</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	Marks	Guidance
	<p>translation. By extension, if homosexuality is wrong then same-sex marriage must be also.</p> <p>There are, however, Christians who support same-sex marriage in the modern world as a valid expression of love, for example the Quakers, Episcopal Church and the Oasis Church, who perform same sex marriage. The Church of England is divided on the issue with clergy arguing on both sides of the debate, but it does not perform same sex marriages.</p> <p>Many Christians support and welcome same-sex marriage, believing that Christians who are homosexual should be welcome in the Church and able to be married there. They would argue that the Christian message is primarily about love in whatever form it takes.</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 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"> • 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 • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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
	<p>(c) Explain <u>why</u> Christians might have different views about the roles of men and women.</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>Traditionally the Church has tended to support the idea that men should support the family financially by working while women should work within the home and raise children. There has also been an assumption that men should hold authority within the family and that women should obey them. Some Christian traditions still hold this view quite strictly while others feel that this position is not suitable in the modern world and that both men and women should be able to work both outside the home and as home-makers and child-carers.</p> <p>The Bible does not say a great deal about the roles of men and women, although the assumption in the Old Testament is usually that women defer to the authority of their husbands and have responsibility for running the household. The Psalms praise domestic qualities in women. In the New Testament, St. Paul seems to suggest that men should hold the authority both in the family and in the Church, although women seem to have played an important role in the early Church and there is some evidence for female officials.</p> <p>The fact that teachings are unclear and sometimes contradictory means that Christians interpret them in different ways. Also, Christians have different attitudes towards the Bible and its authority. Some believe that it is the word of God, true and unchanging for all time. Others see the Bible as the writings of people who were inspired by God, but who lived in a particular time and place and so understood the world in a particular way. To these Christians ideas about the roles of men and women portrayed in the Bible might be out of date and in need of changing to suit the modern world. These differences have led to</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>

		debate in several denominations over whether women should hold roles of authority in the Church, and what their responsibilities should be in a family.		
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Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of 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 Christian 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 Christian 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 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>practical or legal restrictions, for example, legal permission to marry outside their country of origin. Homosexual couples have not been able to marry in the UK until recently and for this reason, Christians who do not see homosexuality as sinful would support the right of such couples to have a sexual relationship.</p> <p>Some might argue that religious ideas about pre-marital sex are outdated in the modern world where people tend to marry later in life and often live together before making the decision to marry- if they do marry. They might suggest that Christian teachings were not designed for modern life, and that since love is central to the Christian message, any relationship that expresses love and can provide the basis of a loving family is to be encouraged. The Church of England accept a couple in committed relationship living together and having sex as step towards marriage.</p> <p>Others might argue that the Bible and the teachings of the Church should not change to accommodate modern ways of life and that something does not cease to be a sin because it is popular. They might also suggest that young people need to be protected from pressure to have sex when they do not wish to, and that Christianity can be helpful in this respect. Some Christian groups invite young people to commit to virginity until they marry and to wear a silver ring as a token of this.</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 <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>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 <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
5	Islam		
(a)	<p>Outline <u>one</u> Muslim view about divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • According to the Hadith of Abdullah ibn Umar, Muhammad said that divorce is most hateful to Allah of all the things that are lawful • A man can divorce his wife by talaq or repudiation (saying 'I divorce you', usually three times with a waiting period between each time) • If a man divorces a woman in this way, he must compensate her, usually returning any money or possessions she brought to the marriage (mahr) • Divorce is sometimes the compassionate thing to do and so it is allowed and even encouraged if continuing the marriage will cause suffering • Divorce should never be taken lightly, and every attempt should be made to avoid it. Family members often try to help the couple to reconcile • A period of three months is required after talaq before the divorce is final to ensure the woman is not pregnant and to allow time for reconciliation • A woman can initiate divorce (khul) in which case she will usually have to pay compensation • The intention is always to protect the parties and allow as much kindness and friendliness between ex partners as possible 	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>
(b)	<p>Describe Muslim attitudes to same-sex marriage.</p> <p>Responses might include:</p> <p>Most Muslims believe that same-sex marriage is wrong, as is homosexuality. This attitude is often based on the idea that something is 'good' if it has good intention, the intention of fulfilling the will of Allah. Since the purpose of marriage is to provide a secure foundation for children, a marriage that cannot produce children naturally must be wrong, as it cannot fulfill Allah's will and, by extension, the will of Allah. In Islam it is accepted that Muslims will marry and raise children.</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>

	<p>The Qur'an and the Hadith appear to condemn homosexuality in a number of places, although scholars are divided in their interpretations of these verses. A common example is in the story of Sodom and Gomorrah where the city seems to be destroyed as punishment for homosexual practices, although it is also possible that they were condemned for breaking the laws concerning hospitality or promiscuity. By extension, if homosexuality is wrong then same-sex marriage must be also.</p> <p>According to Shariah law, marriage is a legal contract, and emotions are irrelevant to it. Marriage is a contract under which a man provides financial support to a woman who agrees to have sex only with him and raise his children. Logically this contract can only be made between a man and a woman, even if it is acknowledged that people have homosexual feelings for each other.</p> <p>Some liberal Muslims accept same-sex marriage as a legitimate expression of love and a basis for an Islamic family. Caring for orphans is a blessing in Islam because it pleases Allah and is rewarded with a place in paradise (stated in the Qur'an), related to the Prophet being an orphan. Some liberal imams will facilitate such weddings, although these are very much in the minority.</p>		
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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 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"> • 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 • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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
	<p data-bbox="266 244 1339 304">(c) Explain why Muslims might have different views about the roles of men and women.</p> <p data-bbox="342 344 1301 373">You should refer to sources of wisdom and authority in your answer.</p> <p data-bbox="342 411 947 440">Learners might consider some of the following:</p> <p data-bbox="342 480 1357 778">Traditionally Islam has tended to support the idea that men should support the family financially by working while women should work within the home and raise children. There has also been an assumption that men should hold authority within the family and that women should obey them. These views are based upon teachings in the Qur'an and the Hadith, which assign the same value, but different roles to men and women. Women are excused from certain religious duties such as attending Friday prayers at a mosque as their role within the family is seen as more important and takes precedence over communal religious life.</p> <p data-bbox="342 818 1368 1117">The Islamic sacred writings do, however, allow women a role in society. Women are expected to gain an education and may take a job or profession at any level outside the home so long as they are still able to give enough attention to the family. Women, including Aisha, one of the wives of Muhammad, have been respected religious scholars and in some mosques, they are able to function as imams for a mixed congregation. There is some controversy over this as it depends on the interpretation of an incident in the life of the Prophet where a woman acted as an imam, although it is not clear if her congregation was mixed, or wholly female.</p> <p data-bbox="342 1157 1368 1353">In some Islamic countries, attitudes to women and their role have been influenced by culture as much as by religious teaching, and their role in society may be far more limited than in other countries. Wahabism, within Islam has also tended to restrict the freedom of women in certain countries, effectively confining them to the house unless accompanied by a male relative and denied a full education.</p>	<p data-bbox="1429 244 1480 304">6 AO2</p>	<p data-bbox="1541 244 2018 304">Examiners should mark according to AO2 descriptors.</p> <p data-bbox="1541 344 2033 440">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 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 Muslim 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 Muslim 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 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
	<p>Some liberal Muslims might argue that the wedding itself is not important and it is the relationship that matters. Therefore, a sexual relationship between a monogamous and committed couple is not wrong. There might be various reasons why the couple have not married, such as financial, legal or other practical restrictions, for example, permission to marry outside their country of origin. Homosexual couples have not been able to marry in the UK until recently and for this reason, Muslims who do not see homosexuality as sinful would support the right of such couples to have a sexual relationship. These, however, are in the minority. Most Muslims reject both homosexuality and homosexual marriage, and would argue that the marriage contract is central, meaning that the relationship is not truly a marriage without it. They would also refer to Sura 24:33 which states that if a couple cannot afford to marry they should remain chaste until they can. Pre-marital sex is haram and will lead to the anger of Allah.</p> <p>Some Muslims might argue that religious ideas about pre-marital sex are outdated in the modern world where people tend to marry later in life and often live together before making the decision to marry. They might suggest that Islamic teachings were not designed for modern life, and that since Allah is loving, any relationship that expresses love and can provide the basis of a loving family is to be encouraged.</p> <p>Others might argue that the Qur'an is the unchanging word of Allah, and that its teachings, and those of the Hadith should not change to accommodate modern ways of life and that something does not cease to be a sin because it is popular. They might also suggest that young people need to be protected from pressure to have sex when they do not wish to, particularly in the modern sexualised society, and that Islamic customs such as segregation of boys and girls and modesty in dress can be helpful in this respect.</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 <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 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 <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 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 <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.
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Question	Indicative content	Marks	Guidance
6	Judaism		
(a)	<p>Outline one Jewish view about divorce.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Divorce is permitted where a couple cannot live together • In traditional Judaism divorce can only be initiated by the man, who must give his wife a certificate of divorce (get) from a Rabbinical court (beth din) • A woman can request that a husband divorces her if he has violated the terms of the marriage contract (ketubah) • Reform Jews recognise a legal divorce from the state, while Orthodox Jews do not, considering a couple to be married even if they are legally divorced • This can cause problems for a woman whose husband will not give her a get, since she cannot re-marry within Orthodox Judaism • Divorce is sometimes the most loving thing to do and so it is allowed • Divorce should never be taken lightly, and every attempt should be made to avoid it • In modern times the beth din will grant a divorce where a woman has been mistreated physically or psychologically • Remarriage is allowed 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
(b)	<p>Describe Jewish attitudes to same-sex marriage.</p> <p>Responses might include:</p> <p>Many Jews believe that same-sex marriage is wrong, as is homosexuality. This attitude is often based on the idea that something is 'good' when it fulfills its purpose. Since the purpose of sex is to produce children within the confines of marriage, a marriage that cannot produce children naturally must be wrong, as it 'goes against nature' and, by extension, the will of G-d. In Judaism it is accepted that Jews will marry and raise children.</p> <p>The Jewish scriptures also appear to condemn homosexuality in a number of places, although scholars are divided in their interpretations of these verses. The</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>

	<p>most common example is in the story of Sodom and Gomorrah where the city seems to be destroyed as punishment for homosexual practices, although it is also possible that they were condemned for breaking the laws concerning hospitality. By extension, if homosexuality is wrong then same-sex marriage must be also.</p> <p>Teachings in the Midrash and the Babylonian Talmud also specifically condemn same-sex marriage, the Midrash suggesting that this sin was responsible for the Flood.</p> <p>Different Jewish schools take different approaches to same-sex marriage. Orthodox Judaism does not recognise it. Reform Judaism remains divided, with some elements supporting civil same-sex marriage but arguing that same-sex religious weddings cannot be accommodated within Judaism, whilst others see no issue with celebrating committed relationships which can form the basis of a family. Since 2000 Reform Rabbis have been able to officiate at same-sex weddings if they wish to but are not required to.</p>		
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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>A satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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 views about the roles of men and women.</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>Traditionally Judaism has tended to support the idea that men should support the family financially by working while women should work within the home and raise children. There has also been an assumption that men should hold authority within the family and that women should obey them. Some Jewish traditions still hold this view quite strictly while others feel that this position is not suitable in the modern world and that both men and women should be able to work both outside the home and as home-makers and child-carers.</p> <p>The Jewish scriptures do not say a great deal about the roles of men and women, although the assumption is usually that women defer to the authority of their husbands and have responsibility for running the household. The Psalms praise domestic qualities in women. Women are not expected to keep all of the mitzvot and do not need to attend the synagogue, although they may do so. This is usually seen as being because their role in the family is more important and takes precedence over communal religious life. Women are also responsible for keeping the Sabbath in the home.</p> <p>Different Jewish traditions may have different attitudes towards the Tenakh and its authority. Some, often Orthodox Jews believe that it is the word of G-d, true and unchanging for all time. Others see it as the writings of people who were inspired by G-d, but who lived in a particular time and place and so understood the world in a particular way. To these, often Reform Jews, ideas about the roles of men and women portrayed in the scriptures might be out of date and in need of changing to suit the modern world. These debates have led to differences between denominations over whether women should be able to</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>

		become Rabbis and study scripture, and what their responsibilities should be in a family.		
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Level (Mark)	<u>AO2</u>
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
	<p>be various reasons why the couple have not married, such as financial or other practical restrictions, or because one partner is waiting for a divorce to be finalised, or for legal permission to marry outside their country of origin. Homosexual couples have not been able to marry in the UK until recently and for this reason, Jews who do not see homosexuality as sinful would support the right of such couples to have a sexual relationship.</p> <p>Some might argue that religious ideas about pre-marital sex are outdated in the modern world where people tend to marry later in life and often live together before making the decision to marry-if they do marry. They might suggest that Jewish teachings were not designed for modern life, and that any relationship that expresses love and can provide the basis of a loving family is to be encouraged.</p> <p>Others might argue that the Tenakh and the teachings of Judaism should not change to accommodate modern ways of life and that something does not cease to be a sin because it is popular. They might also suggest that young people, particularly girls, need to be protected from pressure to have sex when they do not wish to, and that Judaism can be helpful in this respect.</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 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>

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
	Section C: Dialogue within and between religious and non-religious beliefs		
7	Christianity		
(a)	<p>Outline the role of faith schools.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Faith schools are intended for pupils of a particular religion (although most accept a percentage of students from outside the religion) • They ensure that religious teachings and values are taught • They may teach and create an ethos associated with certain cultural and ethical values • They ensure that pupils receive an education that is acceptable to families of that religion • Religious Education lessons may be particularly suited to the religion of the faith school, often following a curriculum designed within the religious institution • Faith schools may be affiliated with a particular place of worship 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p>Describe how the role of religion in public life might affect 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 has a particular status as the established religion. This means that it has a privileged role within the political and religious life of the country. For example, bishops of the Church of England have seats in the House of Lords and so a role in government. Public religious and ceremonial occasions, such as Remembrance Day, Coronations or Royal Weddings are presided over by the Church of England. As Britain has been mostly Christian historically, public holidays are taken around Christian religious festivals such as Christmas and Easter.</p> <p>How this might affect a Christian may depend on their denomination or tradition. For Roman Catholics there may be a feeling of exclusion as there are still laws in place preventing Catholics from doing certain things such as inheriting the crown. This may feel outdated. Non-Anglican Christians might feel that they should also be represented in Government. The placement of public</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	Marks	Guidance
	holidays might be helpful to all Christians who would be celebrating at these times. Anglicans might feel that they have a strong connection to the religious life of the country as it is their bishops who preside at times of national importance. Some Christians might feel that the role of the Church of England is based on historical principles that are now outdated and that in a multicultural and multi-religious nation there is no place for one religion to have a greater role or more involvement in government than another.		

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>A satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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 the law on abortion.</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>Abortion is the termination of a pregnancy resulting in the destruction of the foetus. In the UK abortion is legal under certain conditions. Two doctors must agree that to continue the pregnancy would constitute a significant risk to the physical health of the mother, or to the mental health or wellbeing of the mother or her existing children. Abortion is also allowed where the foetus is not healthy and would not survive or would be severely disabled. Abortion is illegal after 24 weeks of gestation unless there is an immediate risk to the life or health of the mother or severe fetal abnormalities.</p> <p>Many Christians believe that the law is too lenient, and that abortion should be illegal in all cases as it was before 1967 as God would not allow a woman to become pregnant unless he had a reason for it and so abortion is to go against his will. Many Christians interpret passages of the Bible to mean that God created and cares for the unborn foetus and that to destroy it is murder. A passage in an early Christian document, the Didache, specifically forbids the destruction of unborn children. Roman Catholics in particular, believe that human life begins at the moment of conception and that to take a life after that point is murder and goes against the principle of the sanctity of life and the 6th commandment. They might argue that while in principle abortion is only legal under strictly controlled circumstances, in reality abortion is available to any woman who wants one and that this is wrong. Christians might also point out that medical science has changed since the 24-week limit was put in place and that in the modern world a 24-week foetus may be viable.</p> <p>Some Christians, based on the idea of trying to do the most loving thing, as Jesus did, might suggest that where a pregnancy will cause more suffering than an abortion, women should not have to go through the legal process of convincing a doctor, and that abortion should be more widely available. The Church of England</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>

Question	Indicative content	Marks	Guidance
	recognise that in an imperfect world the best action can be the lesser of two evils. Some argue that sex education and contraception should reduce the need for abortion.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the topic of 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 Christian 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 Christian 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 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>Some Christians believe that God has a perfect partner for everyone, and that while this might not be an 'arranged marriage in the traditional sense of the term, it does amount to trusting God rather than oneself to find the ideal partner.</p> <p>Some Christians might argue that while they might not practise arranged marriage themselves, they do not object to it. They might suggest that a secular society means that every person has religious freedom within the law, rather than the 'correct' religious view being dictated by the State. This might include the right to practise arranged marriage where this is culturally and religiously appropriate.</p> <p>Some might suggest that the current practice of choosing a partner according to love, or even sexual attraction is a modern innovation that has not worked very well. Young people might not have sufficient life experience to make good choices and might be led into harmful relationships by strong emotions. It could be argued that third parties such as parents or professional match makers have the interests of the young people at heart and are in a better position to find someone compatible in terms of interests, values and temperament as well as social status and education. These things, it could be argued, are more likely to lead to a stable and long-lasting marriage.</p> <p>Christians might argue that allowing arranged marriage opens the door to forced marriage and that this is unfair and leads to a great deal of suffering. While no religion condones forced marriage, they might suggest that cultures that practise arranged marriage are open to the possibility of forced marriage and that this is against the fundamental purpose of marriage. Against this it could be argued that arranged and forced marriage are very different things and that one does not lead to the other. Romantic western ideals of love within a secular society have caused false expectations that result in unsuitable matches and high divorce rates, and that arranged marriage is better for society as a whole. As such it might be argued that arranged marriage is entirely appropriate within a secular society.</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 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 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>Outline the role of faith schools.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Faith schools are intended for pupils of a particular religion (although most accept a percentage of students from outside the religion) • They ensure that religious teachings and values are taught according to a particular religion • They may teach and create an ethos associated with certain cultural and ethical values • They ensure that pupils receive an education that is acceptable to families of that religion • Religious Education lessons may be particularly suited to the religion of the faith school, often following a curriculum designed within the religious institution • Faith schools may be affiliated with a particular place of worship 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p>Describe how the role of religion in public life might affect 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 has a particular status as the established religion. This means that it has a privileged role within the political and religious life of the country. For example, bishops of the Church of England have seats in the House of Lords and so a role in government. Public religious and ceremonial occasions, such as Remembrance Day, Coronations or Royal Weddings are presided over by the Church of England. As Britain has been mostly Christian historically, public holidays are taken around Christian religious festivals such as Christmas and Easter.</p> <p>Muslims might feel that insufficient attention is paid to their role in British society and might feel that they should have a greater role in public life. The placement of public holidays might be unhelpful to Muslims who might not be celebrating at these times, and who might</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	Marks	Guidance
	<p>need to take extra time away from work or school for their Friday prayers, religious festivals or fasts, for example, they might coincide with public examinations. Muslims might feel alienated or excluded from a full involvement in society as it is Christian Anglican bishops who preside at times of national importance. Some Muslims might feel that the role of the Church of England is based on historical principles that are now outdated and that in a multicultural and multi-religious nation there is no place for one religion to have a greater role or more involvement in government than another.</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>A satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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 the law on abortion.</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>Abortion is the termination of a pregnancy resulting in the destruction of the foetus. In the UK abortion is legal under certain conditions. Two doctors must agree that to continue the pregnancy would constitute a significant risk to the physical health of the mother, or to the mental health or wellbeing of the mother or her existing children. Abortion is also allowed where the foetus is not healthy and would not survive or would be severely disabled. Abortion is illegal after 24 weeks of gestation unless there is an immediate risk to the life or health of the mother or severe fetal abnormalities.</p> <p>Many Muslims believe that the law is too lenient, and that abortion should be illegal in all cases where the life of the mother is not in danger. Most Muslims would allow abortion in this case as the woman has an established life and a role in society, and while abortion is still not 'right' in this instance it is the least wrong option possible. Muslims would reject abortion on the grounds of financial hardship on the grounds of Sura 17:32, which says 'Kill not your offspring for fear of poverty; it is We who will provide for them and for you. Surely killing them is a great sin.' Whilst this passage originally referred to infanticide most Muslim scholars would apply it to abortion.</p> <p>Some more lenient scholars allow abortion if the foetus is unlikely to be able to lead a normal life within society, but danger to the life of the mother is the only acceptable justification after 120 days (about 17 weeks) so Muslims would generally disagree with the time limitations set by the law. There may be reference to ensoulment at 120 days (Hadith) or for others 80 days. Some Muslims would oppose abortion after this point. Some scholars, but not all, allow abortion within the first 7 or for others, 16 weeks if the pregnancy is the result of rape, so would disagree with the 24 weeks set by UK law. Muslims might also point out that medical science has changed since the 24-week limit</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>

Question	Indicative content	Marks	Guidance
	was put in place and that in the modern world a 24-week foetus may be viable.		

Level (Mark)	<u>AO2</u>
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 Muslim 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 Muslim 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 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
	<p>Learners might argue that allowing arranged marriage opens the door to forced marriage and that this is unfair and leads to a great deal of suffering. While no religion condones forced marriage, they might suggest that cultures that practise arranged marriage are open to the possibility of forced marriage and that this is against the fundamental purpose of marriage. Against this it could be argued that arranged and forced marriage are very different things and that one does not lead to the other. In Islam a marriage where one party has not given free consent is not considered valid or legally binding. Romantic western ideals of love within a secular society have caused false expectations that result in unsuitable matches and high divorce rates, and that arranged marriage is better for society as a whole. As such, arranged marriage is entirely appropriate within a secular society.</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 <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 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 <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 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 <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
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Question	Indicative content	Marks	Guidance
9	Judaism		
(a)	<p>Outline the role of faith schools.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Faith schools are intended for pupils of a particular religion (although most accept a percentage of students from outside the religion) • They ensure that religious teachings and values are taught according to a particular religion • They may teach and create an ethos associated with certain cultural and ethical values • They ensure that pupils receive an education that is acceptable to families of that religion • Religious Education lessons may be particularly suited to the religion of the faith school, often following a curriculum designed within the religious institution • Faith schools may be affiliated with a particular place of worship 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p>Describe how the role of religion in public life might affect 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 has a particular status as the established religion. This means that it has a privileged role within the political and religious life of the country. For example, bishops of the Church of England have seats in the House of Lords and so a role in government. Public religious and ceremonial occasions, such as Remembrance Day, Coronations or Royal Weddings are presided over by the Church of England. Because Britain has been mostly Christian historically, public holidays are taken around Christian religious festivals such as Christmas and Easter.</p> <p>Jews might feel that insufficient attention is paid to their role in British society and might feel that they should have a greater role in public life. The placement of public holidays might be unhelpful to Jews who might not be celebrating at these times, and who might need to take extra time away from work or school for their own religious festivals or fasts. Jews might feel alienated or excluded from a full involvement in society as it is Anglican bishops who preside at</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	Marks	Guidance
	times of national importance. Some Jews might feel that the role of the Church of England is based on historical principles that are now outdated and that in a multicultural and multi-religious nation there is no place for one religion to have a greater role or more involvement in government than another.		

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>A satisfactory 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 • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory 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 the law on abortion.</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>Abortion is the termination of a pregnancy resulting in the destruction of the foetus. In the UK abortion is illegal except under very specific conditions. Two doctors must agree that to continue the pregnancy would constitute a significant risk to the physical health of the mother, or to the mental health or wellbeing of the mother or her existing children. Abortion is also allowed where the foetus is not healthy and would not survive or would be severely disabled. Abortion is illegal after 24 weeks of gestation unless there is an immediate risk to the life or health of the mother.</p> <p>Many Jews believe that the law is too lenient, and that abortion should be illegal in all cases where the life of the mother is not in danger. Judaism requires abortion to take place in this case as the woman has an established life and a role in society, and while abortion is still not 'right' in this instance it is the least wrong option possible. The foetus does not have the status of a person, but is regarded as a part of the mother, however, its high status is shown by the fact that it is protected by the principle of Pikuach Nefesh and action can be taken on the Sabbath to save it. Most Orthodox Rabbis would reject abortion in order to prevent a disabled child from being born, since this goes against the command to procreate and the child is still a person who can form a relationship with G-d. Abortion to preserve the mental wellbeing of the woman would normally only be considered if the woman was in danger of taking her own life.</p> <p>Some more lenient Reform or Liberal Rabbis allow abortion if continuing the pregnancy would cause great suffering to the mother or her family and so would broadly agree with the law. However, they may disagree with the legal time scales. In Judaism abortion is preferable before 40 days as in this time the foetus is considered as merely fluid. Jews might also point out that medical science has changed since the 24 week limit was put in place and that in the modern world a 24 week foetus may be viable.</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 Jewish 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 Jewish 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 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
	<p>sufficient life experience to make good choices and might be led into harmful relationships by strong emotions. It could be argued that third parties such as parents or professional match makers have the interests of the young people at heart and are in a better position to find someone compatible in terms of interests, values and temperament as well as social status and education. These things, it could be argued, are more likely to lead to a stable and long-lasting marriage. Within some Jewish cultures, marriage is often seen as the union of two families and so is a decision that goes beyond the feelings of two individuals.</p> <p>Candidates might argue that allowing arranged marriage opens the door to forced marriage and that this is unfair and leads to a great deal of suffering. While no religion condones forced marriage, they might suggest that cultures that practise arranged marriage are open to the possibility of forced marriage and that this is against the fundamental purpose of marriage. Against this it could be argued that arranged and forced marriage are very different things and that one does not lead to the other. In Judaism a marriage where one party has not given free consent is not considered valid or legally binding. Romantic western ideals of love within a secular society have caused false expectations that result in unsuitable matches and high divorce rates, and that arranged marriage is better for society as a whole. As such, arranged marriage is entirely appropriate within a secular society.</p> <p>Some, including some Reform and Liberal Jews might suggest that marriage based on love is more successful and that marriage is so important to the happiness of a couple that nobody except themselves should decide who they should marry. As G-d is often seen as a third partner in marriage, which is a state of holiness, they might argue that only the couple should play a part in the decision, and that love alone should be the overriding consideration.</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 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>
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
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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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