

GCSE

Religious Studies (Short Course)

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

General Certificate of Secondary Education

Mark Scheme for June 2024

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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

PREPARATION FOR MARKING RM ASSESSOR

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

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

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

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

Multiple Choice Question Responses

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

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

Contradictory Responses

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

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

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

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

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

Longer Answer Questions (requiring a developed response)

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

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

Award Zero '0' if:










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

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

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

11. 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

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.

If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

12. Subject Specific Marking Instructions

General points

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

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

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

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

Specific points

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

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

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

Weak, Limited, Satisfactory, Some, Good

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

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

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

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

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

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

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

The following points should be remembered:

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

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

INFORMATION AND INSTRUCTIONS

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

Assessment objectives (AO)

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

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


Question		Indicative content	Marks	Guidance
		Section A: Beliefs and teachings		
		Christianity		
1	(a)	<p>Outline what Christians believe heaven is like.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Some Christians believe Heaven to be a literal place with God They will be with his love for ever Their friends and family will be there waiting for them A place of great beauty and peace, a paradise St Paul described the difference between heaven and earth as like a tent to a house and like a seed to a flower (2 Corinthians 5:1-10) Some think of St. Peter at the gates judging their deeds Some Christians believe heaven is just a state of mind, "Being with God" In the Bible Jesus calls it a paradise. He said this when he was on the cross; <i>And the thief said, "Jesus remember me when you come into your kingdom". And Jesus replied, "Truly, I say to you, today you will be with me in Paradise"</i> (Luke 23: 42-43). Jesus also spoke of Heaven as being His "<i>Father's house with many rooms</i>" (John 14:2). Revelation, the last book in the Bible, speaks of a new heaven and new earth at the end of time. This is when God will "<i> dwell with men</i>" and God will "<i>wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more</i>" (Revelation 21: 4). Aquinas' Beatific Vision of God 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

1	(b)	<p>Describe what Christians mean when they say God is monotheistic.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Belief in one God • Christians are monotheistic • The Ten Commandments reinforce the importance of monotheism with commandments 1 and 2, to worship no other God, and no idols • The doctrine of the Trinity, outlined in the Nicene and Apostles Creed, reinforces monotheism as it states one God in three roles or persons • Some Unitarian Christian groups reject the doctrine of the Trinity as they believe it undermines monotheism 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
1	(c)	<p>Outline the meaning of the term Messiah for Christians.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Anointed One or Chosen One • Christians believe Jesus is the Messiah, he is sent by God • The Messiah is foretold in the Old Testament • Jews at the time of Jesus were waiting for the arrival of the Messiah • Christians believe the Messiah, who is Jesus, was sent to save all people from sin and death • Messiah is a Hebrew term, the Greek is Christos from which we get Christ as a title of Jesus • Christians believe that the Messiah has a spiritual kingdom and rule • Through the Messiah humans' relationship with God is restored 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
1 (d)	<p>Describe different Christian beliefs about the causes of evil.</p> <p>Learners might consider some of the following:</p> <p>Christians believe that God is good and that he created a good world, Genesis 1:31. However, there is evil and suffering in the world and Christians have different beliefs about its causes. There are two types of evil; moral evil which is caused by humans, and natural evil, which is in the environment.</p> <p>The Bible teaches that evil entered the world due to Adam and Eve misusing their free will to disobey God and eat from the tree of Knowledge of Good and Evil, Genesis 3. This account is known as The Fall and explains how creation fell from God's perfect goodness and evil entered the world. After the Fall, humans are born with original sin, a flawed nature, which some Christians believe means that they cannot do good. This explains the cause of moral evil. Natural evil is punishment for this disobedience. St Augustine believed that evil is not a thing in itself, but rather an absence of goodness, in the same way that darkness is an absence of light. Evil is a deprivation of good, and so not a thing that God created or allowed.</p> <p>Some Christians believe that it is the devil who causes the evil in his struggle to take people away from God. They will say it was the devil in the disguise of a snake who tempted Adam and Eve to disobey God, and this is when sin and death entered the world. They believe it was the devil who tempted Jesus in the desert and that he is still present in the world today, 1 Peter describes the devil <i>prowling like a roaring lion</i>. Some Christians believe that the devil is a fallen angel who was thrown out of heaven for disobeying God. Jesus says that he saw <i>Satan fall like lightning from heaven</i>, Luke 10:8.</p> <p>The Book of Job explains that evil is part of God's plan and His creation; as humans we cannot understand this but must trust in God and remain faithful.</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>

		More liberal Christians do not believe that the Bible accounts are literal and are more likely to believe that evil is caused by human weakness. Irenaeus taught that God created the world with the potential for evil in order to give humans the ability to make meaningful moral decisions that were truly good and so contributed to 'soul making'.		
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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 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
1 (e)	<p>‘The teachings of Jesus are no longer relevant for Christians to follow in the modern world.’</p> <ul style="list-style-type: none"> Discuss this statement. In your answer, you should: Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Learners are likely to focus on the teachings of Jesus covered in the specification, for example: the Sermon on the Mount (Matt 5-7); agape love as demonstrated in the Parable of the Good Samaritan (Luke 10:25–37), The Parable of the Sheep and the Goats (Matt 25:31-46); teachings shown through the healing miracles, or the Great Commission (Matt 28:16-20) and whether or not they remain relevant in the modern world.</p> <p>The importance of Jesus as the son of God, Messiah, Lord, and Saviour might also be discussed in reference to his teachings and their relevance to Christians.</p> <p>AO2: Learners might argue against the statement. The world has changed a lot since Biblical times but as Jesus was God incarnate, His teachings remain relevant. Teachings such as <i>‘love thy neighbour’</i> and showing agape love to all as created by God are universal and remain relevant at all times. Many Christians might argue that they are even more relevant and important in the modern world.</p> <p>Christians believe that Jesus was the Son of God and that He came to show us the way to His Father. It is by following His teachings that they may enter the Kingdom of God. Thus, for Christians it is just as important and relevant to share the message (teachings) of Jesus with others, for this is the only way they can be saved, <i>I am the Way the truth and the life</i> (John 14:6). Christians will consider the teachings relevant as they continue to work towards the</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>() 3 SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 9.</p>

Question	Indicative content	Marks	Guidance
	<p>Kingdom of God, both as a future event and as established in people's hearts and actions in the modern world.</p> <p>It might be more difficult to follow the teachings in the modern world, but Jesus Himself taught that the life of a Christian is not easy (the narrow gateway in the Sermon on the Mount). The reward for this is worth the struggle, as taught in the parables that address judgment and heaven, for example the Sheep and the Goats and the Rich Man and Lazarus (Luke 16:19-31).</p> <p>Learners might argue that the statement is true. The modern world is so different to Biblical times that the teachings lose relevance, they are out of date 2000 years on from the Bible. Furthermore, the teachings of Jesus do not directly address modern issues such as abortion, euthanasia, animal rights, nuclear weapons, transgender issues and same sex marriage, suggesting there is a lack of relevance to modern society.</p> <p>Christians in the modern world also need to follow state laws, which evolve and change, often to reflect shifts in society, such as equal marriage rights. Learners might argue that these are more relevant.</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


			<ul style="list-style-type: none">• 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
		Islam		
2	(a)	<p>Outline <u>one</u> reason why Ibrahim is an important prophet for Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an describes him as the first man to believe in the one true God, which was an example for others to follow in a time when polytheism was dominant • He believed that idols were false and worshipped the one true God • The Qur'an describes him as a man of truth • Allah chose Ibrahim as his prophet, and commanded him and his family to travel through Syria, Palestine and into Egypt • His sons Isma'il and Ishaq both became prophets of Allah and his first son Isma'il is known as the father of the Arab nation • His life of faith is an important example to Muslims, he is considered the father of monotheism and a hanif • He had a close relationship with Allah, the Qur'an states '<i>Allah did take Ibrahim for a friend.</i>' • When tested by Allah and asked to sacrifice his son Isma'il he showed his obedience and resisted Iblis by throwing stones at him • Some Muslims believe that Ibrahim built the ka'aba 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

Question		Indicative content	Marks	Guidance
2	(b)	<p>Describe belief about divine justice (Al-Adl) in Shi'a Islam.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • This belief is part of the Five Roots for Shi'a Muslims • They believe that there is an objective right and wrong • Humans can use their reason to work out right and wrong • Humans have free will and should act morally • Allah will judge humans and the good will go to heaven and the wicked will go to hell (Day of Judgment) • Pre-destination does not exist, humans have free will and will be judged on how they use it • Shi'a Muslims believe that Allah is always right and fair. Allah may act in ways beyond human understanding, but Allah is always fair. 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
2	(c)	<p>Outline what Muslims mean when they describe Allah as immanent.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Even though Allah is greater than humans, he is close to them • Allah is involved in the lives of Muslims • The Qur'an says '<i>Allah is closer than your jugular vein.</i>' • Allah is immanent as He created the world and is involved in it • the Qur'an says that Allah knows what each person's soul whispers to them • Allah operates within time and space 	<p>3</p> <p>AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

2	(d)	<p>Describe the importance of belief in predestination (Al-Qad'r) for Muslims.</p> <p>Learners might consider some of the following:</p> <p>The belief in predestination (Al-Qad'r) is one of the Six Articles of Faith for Sunni Muslims and thus is important as a core belief. It is the belief that Allah knows and decides everything that is going to happen, meaning it is also important as it reinforces the absolute power and majesty of Allah.</p> <p>Muslims believe that Allah has divine foreknowledge of all things. Allah wrote this down on a Preserved Tablet (Al-Lawh al-Mahfooz) before anything else was created. This is important as it means that no change can take place, except if Allah wills it (Qur'an 13:39). Thus, Muslims must accept all that happens in this world as the predestined will of Allah. It also means that any successes are also the predestined will of Allah so Muslims must not be prideful or boastful.</p> <p>Belief in predestination (Al-Qad'r) is also important as it impacts beliefs about free will. Some Muslims believe that there is no free will for humans and that all actions have been predestined by Allah. This is significant as it raises issues with beliefs about the Day of Judgment. How can anyone be judged on actions for which they had no freedom to choose otherwise? However, other Muslims believe that there is no predestination (Al-Qad'r) and that each person's fate is decided by Divine Justice on the Day of Resurrection. This is important as it is a key difference between Sunni and Shi'a beliefs.</p> <p>A common teaching on predestination (Al-Qad'r) and free will is that Allah gives humans free will to choose but that he already knows the choices that they will make, for which there will be final judgement.</p>	6 AO1	<p>Please refer to the Level of response grid below when marking this question.</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 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
2 (e)	<p>‘Aakhirah is the most important belief for Muslims.’</p> <ul style="list-style-type: none"> • Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Islam • Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Aakhirah is one of the six articles of faith for Sunni Muslims. It refers to the afterlife or hereafter; it is the belief in life after death. It may include the state of Barzakh – a place of waiting after death before Judgement. Muslims believe that there will be a judgement by Allah on the Day of Judgement (Yawm al-Qiyamah) determining where each individual will go; to paradise/ al-Jannah or to hell/Jahannam. Both are described as physical places, for example al-Jannah as <i>gardens of pleasure</i>, Qur’an 31:8 and Jahannam as a place of fire <i>almost bursting with fury</i>, Qur’an 67:7</p> <p>AO2: Learners might argue against the statement, stating that Aakhirah is important alongside the other five articles of faith; oneness of Allah/tawhid, prophethood/risalah, angels/malaikah, books/kutub, predestination/al-qad’r; and not the most important on its own as no one of these can be the most important belief, singularly.</p> <p>They might suggest that Aakhirah is a Sunni belief and thus not important for all Muslims. Shi’a belief about the afterlife is in the five roots; Day of Resurrection/Al-Ma’ad.</p> <p>Learners might argue in favour of the statement, suggesting that belief in Aakhirah impacts the life of all Muslims. As they believe that this life is a test, and Allah will reward or punish them accordingly, it could be argued that belief in Aakhirah is the single most important belief influencing their conduct. Muslims aim to do good and submit to the will of Allah in hope of reward in al-Jahannam, reinforcing the importance of Aakhirah. Belief in Aakhirah teaches Muslims not to become obsessed with material possessions or physical appearance as they believe it is their inner self that will survive death.</p>	<p>15</p> <p>3 AO1 12 AO2</p> <p>() 3 SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 9.</p>

Question	Indicative content	Marks	Guidance
	<p>Belief in the reality of an eternal punishment in Jahannam, described as a place of scorching fire pits and boiling water, where there is physical and spiritual suffering, deters Muslims from doing sinful acts. It also may motivate them to share their faith in the hope that nonbelievers can be spared this fate. Some Muslims believe that even the souls in hell/Jahannam can eventually be sent to paradise/al-Jannah. These beliefs motivate Muslims to follow the teachings in the Qur'an and give hope to those who suffer, that there is something better to come in the future.</p> <p>Learners might conclude that the scale of the impact and influence of belief in Akhirah make it the most important belief or that it is only important alongside other core beliefs. Perhaps others might be considered more important, for example tawhid, and learners might include detail on this as a contrast.</p>		

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

			<ul style="list-style-type: none">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
		Judaism		
3	(a)	<p>What is meant by the term Pikuach Nefesh?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Literally saving a soul or saving a life • Sanctity of life • The principle that the preservation of human life overrides any other commandment • For example, Shabbat can be broken to save a life • For example, a doctor could work on Shabbat, or one could drive someone to hospital 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
3	(b)	<p>Outline <u>one</u> Jewish belief about the covenant with Abraham.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d speaks to Abraham and tells him to leave his home and travel to the Promised Land • Abraham is to follow G-d's commandments and be a good example to others • G-d will give Abraham and Sarah a son, Abraham will be the father of a great nation, his descendants will be G-d's chosen people • The covenants with Abraham apply to him, his family and all his descendants • G-d promises Abraham that he and his family will live in the Promised Land • Abraham promises that he and his descendants will worship one G-d and keep His laws • All male Jews must be circumcised as a mark of the covenant • Some Jews believe that the Promised land is modern day Israel 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

3	(c)	<p>Give <u>three</u> things that Jews believe about Gan Eden.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Gan Eden is a paradise, or heaven for those who have followed G-d's laws • Not all Jews believe that the dead will go straight to Gan Eden after death but that judgement will not take place until after the coming of the Messiah • Belief in reward in Gan Eden after death is a later development in Judaism, there is little or no teaching about it in the scriptures • 2 Maccabees ...<i>the King of the universe will raise us up to an everlasting renewal of life...</i> • The Day of Judgment will occur after the coming of the Messiah and those who are judged as righteous will go to Gan Eden • Learners might also refer to Gan Eden as the earthly paradise where G-d placed Adam and Eve. 	<p>3 AO1</p>	<p>1 mark for each response.</p>
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3	(d)	<p>Describe what Jews believe about G-d intervening in the world.</p> <p>Learners might consider some of the following:</p> <p>Jews believe that G-d created the universe (Genesis 1 and 2) and continues to sustain it. As G-d is omnipotent He has the power to do anything, including intervening in the world, and as He is omnipresent, He is immanent in the world and intervenes at particular times.</p> <p>The presence of G-d in the world is called the shekinah, which is from the Hebrew for presence. G-d is not referred to as the shekinah in the Hebrew scriptures but there are examples of his intervention in the world. G-d is present in Gan Eden and knows when Adam and Eve eat from the tree of knowledge of good and evil, G-d intervenes when He speaks to Moses, G-d frees the Hebrews from slavery in Egypt through his intervention, gives Moses the law and leads them to the promised land. G-d instructs Moses to build a tabernacle, a temple that can be moved around, where G-d can dwell among them (Exodus 25:8).</p> <p><i>Orthodox Jews</i> might refer to shekhinah as a physical presence, literally G-d's intervention They believe that G-d's presence can be felt at the <i>Western Wall</i>, in Jerusalem.</p> <p>G-d intervenes to make the Covenants with Moses and Abraham and Jews believe that he continues to intervene and be present in the world. Jews believe they can connect with G-d by studying Jewish scripture. G-d intervenes by allowing Jews to connect with Him through worshipping. Jewish people worship together in the synagogue where the ner tamid burns continuously to show that G-d is always present. The Talmud states that when ten or more Jews are gathered in prayer, G-d is present. Jews refer to this prayer group as a minyan.</p>	6 AO1	<p>Please refer to the Level of response grid below when marking this question.</p>
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		Some Jews struggled to understand how G-d did not intervene during times of great persecution for Jews, for example the Shoah and they asked what it means for Jews to be called the 'Chosen People' if G-d did not come to their aid.		
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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 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.

Question	Indicative content	Marks	Guidance
3 (e)	<p>‘Abraham has the most important role in Judaism.’</p> <ul style="list-style-type: none"> • Discuss this statement. In your answer, you should: • Analyse and evaluate the importance of points of view, referring to common and divergent views within Judaism • Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: Abraham is often referred to as the patriarch or father of Judaism. He was the first person to teach that there is only one G-d. His story is told in the book of Genesis, where his obedience to G-d is constantly highlighted; he travels to a new land and G-d makes a series of covenants with him. Jewish people strive to follow his example. He is considered extremely important to Jews.</p> <p>AO2: Learners might argue in favour of the statement. They might suggest that the covenant with Abraham gives him the most important role because it provides the origins of the religion and the Jewish people. Abraham is the first to establish monotheism which is fundamental for Jews. Jews believe that the origins of circumcision lie in this covenant and without it, the male initiation rituals would never have come into being. Key beliefs about The Promised Land have their origins with Abraham. G-d also promised Abraham a son and numerous descendants. Abraham’s loyalty to the covenant might provide an inspiration for Jews. The Jews’ relationship with G-d begins with Abraham and the Mosaic covenant relies upon Abraham and the other patriarchs for its existence, further suggesting that it is Abraham’s role that is most important as the basis for all that follows.</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p> <p>(AO2) 3 SPaG</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

		<p>However, learners might acknowledge that Jews vary in their views as to whether Abraham and the covenant should be viewed in historical terms. Some Jews have questioned the practice of circumcision, whilst others may differ in their interpretations of the idea of a 'chosen people' and the Promised Land, which might be presented as evidence against the statement.</p> <p>Abraham is hugely respected in Judaism, and many might consider his role as most important. He is an inspiration and example to Jews for his determination and faithfulness in G-d. Abraham's covenant with G-d is still considered to be binding by many Jews. This ongoing relationship with G-d is very influential, again giving evidence that Abraham's role is most important. This might be further exemplified by his obedience at various stages in his life, in particular when commanded to sacrifice Isaac.</p> <p>Learners might argue that his role is most important as he is widely regarded as the first Jew and was promised a son, a land, and numerous descendants. As such, he is considered the first patriarch and the father of the Jewish people. The idea of the Promised Land has been very influential for Jews and their recent history.</p> <p>However, learners might question whether Abraham should be seen as an historical figure and how this effects his role in Judaism. They might discuss the morality of the binding of Isaac, which might be seen questionable by modern standards, suggesting that his role as an example is less important. Abraham's treatment of Hagar and Ishmael may also raise certain ethical questions with regard to the importance of Abraham's role in Judaism today.</p> <p>Learners might contrast the role of Abraham with that of other key figures in Judaism, for example the role of Moses in the Exodus and the Sinai covenant, the role of Jacob, Joseph, and David in establishing the kingdom and Solomon building the temple. They might question the notion of a single person being most important outside of the</p>		
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		context of the history of Judaism and might present the view that Abraham is important alongside those who came before and after him in Jewish history, all of whom play a vital role in fulfilling G-d's plan.		
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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
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 	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

	Judaism <ul style="list-style-type: none"> Weak knowledge and understanding of the influence on individuals, communities and societies 	1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"> A single viewpoint may be stated with little or no support or justification or views may be stated as a list Response may be simplistic, purely descriptive and/or very brief No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
	Section B: Relationships and families		
	Christianity		
4	(a) Outline <u>one</u> reason why Christians might be opposed to cohabitation. Responses might include: <ul style="list-style-type: none"> • The purpose of sex is to procreate (Genesis 1:28) and this should only be within a marriage • Sex is a gift from God for within a marriage, so cohabitation and sex before marriage are a sin • Cohabitation is likely to tempt a couple to have sex before marriage which is considered a sin • The Roman Catholic Church teaches that sex is a way in which a married couple communicate their absolute, committed and exclusive love for each other, so should only be within a marriage and cohabitation is wrong • The Church of England teaches that sex outside of marriage, in a cohabitation, falls short of God's purpose, marriage is the only place for a sexual relationship as an act of love and loyalty as outlined in the marriage vows, so only married couples should cohabit 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
4	(b) Describe different Christian attitudes to remarriage. Responses might include: Remarriage usually refers to a remarriage after divorce. As marriage ends when one spouse dies, remarriage after being widowed is accepted and even encouraged by Christians. The Roman Catholic Church believes that marriage is a sacrament and thus does not recognise a legal divorce. This means that after divorce the couple are still married in the eyes of God and thus not free to remarry, any remarriage	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid below when marking this question.

Question		Indicative content	Marks	Guidance
		<p>is considered adultery, which is a sin and forbidden by the 7th Commandment, <i>'Thou shall not commit adultery'</i>.</p> <p>The Church of England does not believe marriage is a sacrament and so recognises divorce, as a last resort, and divorcees are free to remarry. It is up to the individual priest if he will remarry a divorcee in church, taking into account the circumstances for the divorce. The Church of England will also perform blessings after a civil remarriage.</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>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Christianity • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
4 (c)	<p>Explain how Christian teaching influences attitudes to celibacy.</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>Celibacy is refraining from sexual relationships. Christianity teaches that all should remain celibate before marriage, this is known as abstinence. Some Christians might choose to be celibate for a short time for a particular period, such as during Lent.</p> <p>Christianity teaches that most Christians are not expected to remain celibate for their whole lives. God created a man and woman to join together in marriage and become one flesh (Genesis 2.24). A sexual relationship within marriage is referenced in the marriage vows and fulfils one of the purposes of marriage, to procreate. Church of England priests are able to marry and have children, so are not required to remain celibate.</p> <p>In the New Testament Paul was celibate in order to fully focus his life on serving God and encouraged his followers to do the same. (1 Corinthians 7). Thus, some Christians believe that celibacy allows them to fully focus on serving God. Roman Catholic priests, monks and nuns all choose to remain celibate for this reason. The Roman Catholic Church teaches that celibacy is a gift for those who are called to priesthood or a religious order, although there is a move within the Church to change this rule and allow married priests.</p> <p>Some Christian Churches, including the Roman Catholic and the Church of England require homosexual Christians to be celibate. They refer to verses such as that in Leviticus that homosexual acts are sinful and against Natural Law as they don't allow for procreation, thus celibacy is required.</p>	6 AO2	<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 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
4	(d)*	<p>‘Men and women should have equal roles in Christian communities.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> • Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity • Explain and evaluate the importance of points of view from the perspective of Christianity. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Learners might outline different Christian positions; complementarianism and egalitarianism and use teachings to support both, for example those that show that in God’s eyes men and women are equal such as Gen 1:27, Galatians 3:28, and teachings that talk of women submitting to men in relationships and not speaking in church from Paul. They might reference the view that Jesus’ dealings with women at the time showed how they should be treated, and he challenged many cultural stereotypes along with reference to women in the early Church such as Phoebe, whom Paul describes as an apostle.</p> <p>Some learners may discuss the influence of key religious leaders, such as the Pope in the Roman Catholic Church, regarding equality and the debate over the ordination of women. The Equalities Act might be referenced to show there should be equality in the eyes of the Law between men and women, although there are legal exceptions, including religions and clergy.</p> <p>AO2:</p> <p>Learners might consider and discuss whether Christianity teaches that men and women are equal and if equal means ‘the same’. For example, some might discuss the denominational differences about ordained women to the priesthood as the focus of many Christian communities.</p> <p>Some Christians believe that women should not be ordained as priests, such as the Roman Catholic Church, the Orthodox Church and some conservative and evangelical Protestant Churches. They</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>believe that the priests represent Jesus, who was male and had male disciples, so priests have to be male meaning that men and women cannot have the same roles, which some would argue means they cannot have equal roles. There is also teaching from St Paul that suggests that only males have authority within the church e.g. 1 Tim 2:12 <i>I shall not permit a woman to teach</i>, and 1 Cor 14:34-35 <i>Women should be silent in church</i>. Other Christians do ordain women as priests, such as the Church of England, Methodist and other 'free' churches, agreeing with the statement that men and women should have equal roles. These Christians believe that both men and women are created equally in the image of God, Gen 1:27, and therefore women may have equal roles within Christian communities. They may argue that Jesus, having male disciples and the teaching of Paul reflect the culture of New Testament times and are therefore no longer relevant. Jesus himself valued women as equals in spiritual matters, for example the story of Mary and Martha Luke 10. These churches also cite evidence to suggest that women held positions of authority in the early church, such as Junia and Phoebe mentioned in Romans 16.</p> <p>Physical, emotional and psychological differences between the sexes may also be discussed reflecting that men and women are different but of equal value in God's eyes, suggesting that men and women are suited to different roles within Christian Communities but that they are equal. From a secular view, society's attitudes have changed a lot in the last fifty years but there is still discrimination in the workplace, including within Christian communities.</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>An satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence 	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>

	on individuals, communities and societies	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
		Islam		
5	(a)	<p>Outline <u>one</u> reason why Muslims might be opposed to cohabitation.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muslims believe that for a couple to live together in a sexual relationship they must be married • Cohabitation is likely to tempt a couple to have sex before marriage which is considered a sin • Some Muslims might oppose cohabitation due to a lack of legal protection after the relationship ends • It is against the teachings of Islam, for example '<i>Let no man be in privacy with a woman who he is not married to, or Satan will be the third.</i>' Hadith • Muslims believe that sex is a gift from Allah for married couples • Sex before marriage is wrong, it can lead to promiscuity/rape/deception so Muslims should avoid environments that may lead to temptation/sinful acts 	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>.</p>
5	(b)	<p>Describe different Muslim attitudes to remarriage.</p> <p>Responses might include:</p> <p>Marriage, nikah, is strongly recommended in Islam as it provides companionship, love and stability. Marriage also provides security and curtails human sexual instincts Muslims believe it is Allah's will for them to be married. The Qur'an states <i>marry the unmarried among you</i>.</p> <p>Divorce is permitted as a last resort in Islam and divorcees are free to remarry. As marriage is so important, remarriage is accepted and even encouraged. The prophet Muhammad (pbuh) said that marriage was half of a Muslims faith, Hadith, and he himself married more than once.</p> <p>A man and a woman can remarry twice, but after a third divorce remarriage to each other cannot take place unless the woman has been married to another man in the meantime. Marriage is seen as a social contract which Allah has sanctioned, but as it is not seen as a sacrament it can be broken, so divorce and remarriage are allowed.</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>

		Shi'a Muslims recognise a temporary or trial marriage, mut'ah. This is a marriage contract for a fixed period of time after which the couple are free to remarry. This practice is described in the Qur'an but not all Muslims recognise it today.		
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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>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Islam • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Islam • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
5 (c)	<p>Explain why Muslims have different attitudes to celibacy.</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>Celibacy is refraining from sexual relationships; remaining celibate before marriage is known as abstinence. Muslims might observe temporary periods of abstinence or celibacy, for example during Hajj and Ramadan.</p> <p>Islam does not agree with choosing never to marry or with monastic lifestyles. It is a religious duty to marry and have children. Every person should be a virgin before marriage and observe abstinence before marriage. Sex is natural and viewed as a gift and blessing from Allah. Celibacy as a life choice is wrong because suppressing or resisting natural instincts is not seen as spirituality and worship. A hadith <i>states that when a husband and wife share intimacy it is rewarded.</i></p> <p>Celibacy is generally considered to be wrong or haram in Islam. Muslims would want to follow the example of Muhammad, who married and made family life important, by marrying and raising a family. However, there are reasons why some Muslims might have a different attitude towards celibacy. Homosexuality is forbidden in Islam (Surah 7 concerning the story of Sodom). So, if a Muslim is a homosexual, they might choose to remain celibate to prevent committing a greater sin.</p> <p>There have also been some examples of Sufi Muslims who have chosen celibacy in order to focus on their worship of Allah. The distractions caused by marriage and sex are thus avoided making it possible to build a stronger relationship with Allah.</p>	6 AO2	<p>Examiners should mark according to AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p>

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

Question	Indicative content	Marks	Guidance
5 (d)*	<p>‘Men and women should have equal roles in Muslim communities.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs and teachings within Islam Explain and evaluate the importance of points of view from the perspective of Islam. <p>Learners might consider some of the following:</p> <p>AO1: The Equality Act 2010 might be referenced to show there should be equality in the eyes of the Law between men and women in employment, including religious communities, although there are some exemptions to this. Muslim teachings given in the Qur’an and Hadith, and through the examples of Prophet Muhammad (pbuh) refer to women’s right to choose who they marry, right to divorce, rights of education and to inherit. Women should not be abused or mistreated but deserve respect.</p> <p>Muslim teaching suggests that men and women are equal but have different roles, for example Qur’an surah 33 verse 35. Learners might reference teachings that suggest that men are superior and thus have authority over women, <i>men are in charge of women by what Allah has given one over the other</i>, Qur’an surah 4 verse 24.</p> <p>AO2: Islamic principles define equality for both sexes but they are designed differently for different roles which might be used to argue against the statement. Learners are likely to describe how Islam venerates women and that they have their own rights. They can be great leaders, or businesswomen, reference could be made to the Prophet’s first wife Khadijah, who was a successful businesswoman. However, women are designed to be mothers, give birth and breast feed babies, something men cannot do, suggesting that roles within the community are not equal. A woman can work, if she chooses to, but is not obligated to work, again this is different to men in the Muslim community. Muslim women are expected to look after the home and take care of</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>the children and if they neglect to do this and work instead, this is regarded as going against Islamic principles.</p> <p>Some may describe the women's role bringing up children religiously and their duties to impart religious values and principles. Whilst this is a different role to men it could be argued that it is equal in importance, as bringing up children is seen as an important function of families. Whilst the wife brings up the children and looks after the home, the husband protects his wife and family and provides for them. This is the model way in which Allah wanted men and women to live. Men and women have different roles, but they are equal roles. The Qur'an Surah 33 Verse 35 refers to men and women equally in all actions: <i>For Muslim men and women - for believing men and women, for devout men and women... for them has Allah prepared forgiveness and great reward.</i></p> <p>Learners might say that not all Muslim teachings promote equality between genders because of the different roles given to men and women within traditional interpretations of Islam.</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 	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>

	<ul style="list-style-type: none"> Weak knowledge and understanding of the influence on individuals, communities and societies 	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 <i>The information is communicated in a basic/unstructured way.</i>
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
		Judaism		
6	(a)	<p>Outline <u>one</u> reason why Jews might be opposed to cohabitation.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jewish marriage is seen as the coming together of body, heart, soul and spirit. Living together without marriage bypasses the soul, as it does not invite godliness into the relationship. • Cohabitation is likely to tempt a couple to have sex before marriage (fornication), which is considered a sin, so cohabitation is forbidden • The Torah lists punishments for sex before marriage • Jews are expected to be virgins before marriage 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
6	(b)	<p>Describe different Jewish attitudes to remarriage.</p> <p>Responses might include:</p> <p>Remarriage usually refers to a remarriage after divorce. As marriage ends when one spouse dies, remarriage after being widowed is accepted and even encouraged by Jews.</p> <p>Marriage is important in Judaism; it is seen as an emotional, intellectual and spiritual union, the natural G-d-given place for sex and procreation and for companionship. Judaism considers marriage as a blessing and a duty. The Torah teaches that husband and wife become one flesh, Genesis 2:24, so divorce is not considered lightly, however, there are conditions set out in the oral Torah/Mishnah under which divorce is permitted.</p> <p>Some Jews do not consider civil divorce to be sufficient to allow remarriage. They must obtain a 'get' from the Bet Din for their marriage to be dissolved. Once this has been obtained, they are free to remarry.</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>

		Remarriage after divorce is considered to be acceptable and is encouraged due to the importance of marriage and family in Jewish teachings.		
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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>An adequate but under-developed demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Adequate understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Adequate knowledge and understanding of different viewpoints within Judaism • Adequate knowledge and understanding of the influence on individuals, communities and societies • Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
6 (c)	<p>Explain why Jews have different attitudes to celibacy.</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>Celibacy is refraining from sexual relationships; remaining celibate before marriage is known as abstinence. Jews who are unmarried should remain abstinent, in obedience to moral laws, but to remain unmarried and thus celibate would be considered unusual by many Jews.</p> <p>Jews might choose to be temporarily celibate or abstinent for a period of time, in order to maintain ritual purity or in order to concentrate on religious devotion, for example at Yom Kipur.</p> <p>Celibacy has not been considered a virtue in Judaism in the way it has in some other religions. Traditionally a halakhic Jewish life is one that involves marriage and procreation. Men and woman marrying and having children is a blessing and a duty, <i>G-d blessed them, and G-d said to them, "Increase and multiply and fill the earth"</i> Genesis 1:28.</p> <p>Jewish scripture calls homosexuality an abomination (Leviticus). Orthodox Jews still believe this and might require homosexual Jews to remain celibate, whereas Reform Jews might not require celibacy from homosexuals.</p>	6 AO2	<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
6 (d)*	<p>Men and women should have equal roles in Jewish communities.</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs and teachings within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1: Progressive Jews say that men and women can have equal roles within Jewish communities; for example, both men and women can be rabbis. Orthodox Judaism emphasises the distinction between the roles of men and women in the same way that they were created in different ways in Genesis 2, suggesting that they cannot have the same roles but are of equal value.</p> <p>AO2: For some Jews, women are very much in charge in the home and men in charge in public life, arguing against the statement. Other Jews do not emphasise the distinction in the same way. This frees up the men to study the Torah, again presenting evidence for different, perhaps unequal roles. For some Jews, women should be excused some religious duties so that they can focus on the home and the family. They might sit separately to men in the synagogue to emphasise this, which to many would suggest that they do not have equal roles. Some Jews do not practise Bat Mitzvah suggesting inequality within the community as only men can have the coming of age ceremony and the status that this grants.</p> <p>However, learners might argue that for all Jews, the starting point is the idea that men and women are equal, created in the image of G-d, gen. 1:27. The Torah and Talmud seem to support the traditional roles of the man as the breadwinner and the woman as the homemaker; biologically, there are differences between the two. How this idea of 'equal but different' is seen within Jewish practice differs according to tradition and learners might explore this and present evidence both for</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of response grid below when marking this question.</p>

Question		Indicative content	Marks	Guidance
		and against the statement. The issue of 'equal but different' is likely to be discussed versus 'equal must mean the same'.		

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 	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

	within Judaism • Weak knowledge and understanding of the influence on individuals, communities and societies		<i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		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 <i>The information is communicated in a basic/unstructured way.</i>
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
		Section C: Dialogue within and between religious and non-religious beliefs		
		Christianity		
7	(a)	<p>What is meant by the term ‘agnosticism’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that it is not possible to know whether God exists or not with any certainty • Neither belief nor disbelief in God • the view that human reason is incapable of providing sufficient rational grounds to justify either the belief that God exists or the belief that God does not exist. • The term was first used by Thomas Henry Huxley in 1869 who said, ‘<i>It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.</i>’ • Considered to be an intellectual position • Humanists may be agnostic 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
7	(b)	<p>Describe attitudes that some Christians might have towards Church Schools.</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>Great Britain has a Christian heritage and the first schools in England were founded by the Church, attached to cathedrals and monasteries. As Great Britain is mainly Christian, 98% of state funded faith schools are Christian but as there is an increasing diversity of religious traditions there are other state funded schools for other religions.</p> <p>Many Christians are in favour of Church schools. As the Church contributes some of the cost, about 10%, they are contributing to education in the UK. They might also argue that parents</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>should be able to choose for their children to receive an education from a school that shares and promotes their Christian values.</p> <p>The Church of England run the majority, about 68/70%, of church schools so are in favour of them. Religious education in these schools is partially confessional, <i>reflecting critically on the truth claims of Christian belief</i>. The Church of England promote church schools as enabling learners to see how Christianity remains relevant in today's pluralist and post-modern society, helping students to understand how Christian faith can sustain and comfort people in difficult circumstances and when facing opposition.</p> <p>The Roman Catholic Church run about 30% of church schools in the UK so R C Christians are also in favour of them. Their schools enable students to relate their Catholic faith to their daily lives and deepen their religious and theological understanding. Their students become aware of the demands of religious commitment in everyday life.</p> <p>Most Christians would be in favour of church schools as they contribute to bringing up children within the religion.</p>		

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

Question	Indicative content	Marks	Guidance
7 (c)	<p>Explain why there are potential clashes between Christian teaching and secular laws about equality.</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>Christianity teaches that all humans are equal, all created in the image of God (Gen 1). This is reinforced throughout the Bible; <i>from one man he made all nations</i>, Acts 17:26, <i>there is neither Jew nor Greek.....male nor female for you are all one in Christ</i>, Paul in Galatians 3:28. Both the parable of the Good Samaritan and the Sheep and the Goats teach the importance of kindness and compassion to all as equal, <i>everyone is your neighbour</i>.</p> <p>As the Bible is the basis of Christian teaching these teachings provide the basis of the Christian Church and Christian individuals' beliefs and attitudes about equality. However, interpretations of the teachings have resulted in different attitudes and beliefs amongst Christians, which might lead to clashes with secular laws.</p> <p>Learners might provide examples of such clashes by explaining the issues of ordination of women within the Church, the roles of men and women in families and society, varying attitudes towards same sex- marriage or other controversial differences amongst Christians.</p> <p>The Church of England does now ordain women as priests and more recently as bishops, although this is a fairly recent change after many years of debate. The Roman Catholic Church does not ordain women, believing that women cannot become priests as they cannot represent Jesus, who was male. Teachings of Paul in 1 Corinthians 14:33–35 are used to support this; <i>women should remain silent in church</i>. The Roman Catholic Catechism teaches that a woman can't be ordained because Jesus instituted ordination by ordaining the twelve apostles and holy orders is a manifestation of Jesus' calling of the apostles. This is a clash with the Equality Act, which gives equal employment rights, and a special exemption is in place that</p>	6 AO2	Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	<p>excludes priests, monks, nuns and ministers from the law of equal access to employment.</p> <p>The Marriage Act 2013 gives equal marriage rights, making civil marriage of same sex couples legal. However, both the Roman Catholic Church and the Church of England remain opposed to this, presenting further clashes with the secular law. Most religious organisations cannot perform a same sex marriage. Although some Church of England priests will bless a same sex marriage, and most recently, December 2023, Pope Francis has said that Roman Catholic priests may bless same sex marriages.</p>		

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
7 (d)*	<p>‘Christians should always oppose euthanasia.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs and teachings within Christianity Explain and evaluate the importance of points of view from the perspective of Christianity. <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>The term means “easy”, “good” or “merciful” death. It is when someone who is dying from an incurable disease is helped to die peacefully in order to relieve them from suffering. The ethical problems surround whether the quality of life is more important than the sanctity of life and whether euthanasia should be legalised.</p> <p>There are different types of euthanasia that affect Christian views on the issue:</p> <p>voluntary euthanasia – this is when someone asks for their life to be ended, maybe due to the amount of pain they may be suffering due to a terminal illness;</p> <p>involuntary euthanasia – when someone cannot ask to die, for example because they are in a coma, and a relative, perhaps, takes the decision for them;</p> <p>active euthanasia –deliberately ending a person’s life, for example with lethal drugs;</p> <p>passive euthanasia – when nothing is actually given (such as pills) but treatments, such as antibiotics, which would prolong the life, are withdrawn.</p> <p>There is also assisted suicide, this is when someone wants to die but needs someone to help them. It is a form of voluntary, active euthanasia and is illegal under the Suicide Act of 1961. Both assisted suicide and euthanasia are illegal in the UK.</p>	<p>15</p> <p>3</p> <p>AO1</p> <p>12</p> <p>AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>AO2: With the absence of direct Biblical passages on euthanasia, teachings have to be interpreted. Many Christians are against euthanasia due their belief in the sanctity of life; that life is a gift from God and that all humans are made in his image (Genesis 1) and contain a soul/breath of God (Genesis 2). Paul also teaches that our bodies are a temple of the Holy Spirit, reinforcing the belief that life is sacred and should not be ended. The 6th Commandment (Exodus 20) states, <i>Thou shall not kill/murder</i>, and for many Christians euthanasia is murder. Most Christians believe that they have a duty to care for the sick and suffering, as taught in the Parable of the Sheep and the Goats.</p> <p>Many Christians support the hospice movement as an alternative to euthanasia, where the terminally ill receive palliative care and pain relief. For some Christians suffering can be the will of God and exist for a purpose, even if we do not understand, as taught in the book of Job, and exemplified by some famous Christians such as Mother Teresa, who believed that suffering brought her closer to Christ.</p> <p>The Roman Catholic Church teaches an absolute morality and is opposed to euthanasia as against Natural Law and a '<i>grave violation of the Law of God</i>' in that all killing is wrong. They believe that life is a gift from God and only God can choose when it should end. However, there is no obligation to receive invasive treatment to prolong life, so passive euthanasia, in the form of stopping treatment, is allowed.</p> <p>The Church of England teaches a more relative morality, and focuses on the most loving response, as featured in the teachings of Jesus, <i>Love they neighbour</i>; and, <i>I came so you may have life in all its fullness</i>. They do uphold the sanctity of life but respect their members' personal autonomy to decide. They may accept that in an imperfect world there are occasions when the best choice is the lesser of two evils and thus there are some cases when euthanasia may be justified.</p>		

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 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 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 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 	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>

	on individuals, communities and societies	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
		Islam		
8	(a)	<p>What is meant by the term ‘agnosticism’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that it is not possible to know whether God exists or not with any certainty. • Neither belief nor disbelief in God • the view that human reason is incapable of providing sufficient rational grounds to justify either the belief that God exists or the belief that God does not exist. • The term was first used by Thomas Henry Huxley in 1869 who said, "It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe." • Considered to be an intellectual position • Humanists may be agnostic 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
8	(b)	<p>Describe attitudes that some Muslims might have towards Church Schools.</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>Great Britain has a Christian heritage and the first schools in England were founded by the Church, attached to cathedrals and monasteries. As Great Britain is mainly Christian, 98% of state funded faith schools are Christian but as there is an increasing diversity of religious traditions there are other state funded schools for other religions.</p> <p>Muslim attitudes to church schools vary. Some Muslims respect the fact that the Church runs schools. They might value the traditional moral values espoused by Church schools and feel that the influence of the Church in education is a good thing.</p> <p>Other Muslims might be concerned that one faith has so many state funded schools when Islam has so few. They might put more emphasis on the differences between Islam and</p>	6 AO1	Please refer to the Level of response grid below when marking this question.

Question		Indicative content	Marks	Guidance
		Christianity and wish to have their own beliefs and values more represented in schools. Some reformist Muslims argue in favour of a secular state for all religions, in which case they would not agree with any religious organisations running state funded schools.		

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

Question		Indicative content	Marks	Guidance
8	(c)	<p>Explain why there are potential clashes between Muslim teaching and secular laws about equality.</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>The Equality Act 2010 states that everyone is treated equally regardless of gender, sexual preference, religion, disability or any other characteristic. This might clash with some Muslim teachings, particularly in the area of women and homosexuals, and learners might focus on these two areas.</p> <p>Muslims might believe that Shari'ah law on equality is more important than the law of the state where the two clash.</p> <p>Muslims might consider the roles of men and women differently, because they believe that Allah has made them, and people cannot change what Allah has made. The Qur'an 2:221 describes believing women as better for marriage than unbelievers; and free women as better than slaves. This suggests that Muslims might consider different women unequally, in various ways, in the law of marriage. Equality laws in Islam may not be exactly the same as those of modern Britain, leading to a potential clash, although Muslims might also be aware of the Islamic tradition that both men and women may have careers, so they believe that it is important to uphold the rights of women in the workplace.</p> <p>The Marriage Act 2013 gives equal marriage rights, making civil marriage of same sex couples legal. However, Islam is opposed to same sex marriage and does not perform or recognise it. The Qur'an contains teachings that most interpret as saying that homosexuality is wrong, for example, the story of Sodom, <i>you approach men with desire, instead of women.....you are a</i></p>	<p>6 AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>

Question		Indicative content	Marks	Guidance
		<i>transgressing people</i> 7:81. This is a potential clash with secular law, although religious institutions are exempt from performing same sex marriages.		

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

Question	Indicative content	Marks	Guidance
8 (d)*	<p>‘Muslims should always oppose euthanasia.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam Explain and evaluate the importance of points of view from the perspective of Islam <p>AO1: The term means “easy”, “good” or “merciful” death. It is when someone who is dying from an incurable disease is helped to die peacefully in order to relieve them from suffering. The ethical problems surround whether the quality of life is more important than the sanctity of life and whether euthanasia should be legalised.</p> <p>There are different types of euthanasia that affect Muslim views on the issue:</p> <p>voluntary euthanasia – this is when someone asks for their life to be ended, maybe due to the amount of pain they may be suffering due to a terminal illness;</p> <p>involuntary euthanasia – when someone cannot ask to die because they are in a coma and a relative, perhaps, takes the decision for them;</p> <p>active euthanasia – deliberately ending a person’s life, for example with lethal drugs;</p> <p>passive Euthanasia – when nothing is actually given (such as pills) but treatment, such as antibiotics which would prolong the life, is withdrawn.</p> <p>There is also assisted suicide, this is when someone wants to die but needs someone to help them. It is a form of voluntary, active euthanasia and is illegal under the Suicide Act of 1961. Both Assisted Suicide and Euthanasia are illegal in the UK.</p> <p>AO2: Learners might argue in favour of the statement. Muslims are likely to oppose euthanasia because they believe that their lives belong to Allah, so it is not their decision when to end them; <i>no person</i></p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p><i>can ever die except by Allah's leave and at an appointed term</i>, Qur'an 3:145. Allah has a plan for everyone, including how long they live, and euthanasia goes against this.</p> <p>Learners might state that Muslims generally oppose euthanasia. The Prophet commented, in a Hadith, that there was a man who caused himself to bleed to death, but Allah forbade him paradise as a result. Muslims therefore believe taking your own life is forbidden, and euthanasia a form of suicide. The Qur'an 3:145 states: <i>And no person can ever die except by Allah's leave and at an appointed term</i>. The Qur'an being the highest source of authority for Muslims, as the word of Allah, suggests that to consider euthanasia is wrong because only Allah decides when a person dies. It could be said that euthanasia is not giving a person the choice over death, if they are terminally ill and going to die anyway. They are just giving them choice over the timing and manner of it. However, some Muslims believe that Allah has predestined all events to happen and they are part of His divine plan; the Qur'an 16.61 states: <i>When their time comes they cannot delay it for a single hour nor can they bring it forward by a single hour</i>.</p> <p>Islam teaches that life on earth is a test from Allah. He knows why Muslims suffer and no matter how bad that is, they do not have the right to end their own lives. This teaching is in the Qur'an; <i>destroy not yourselves, Allah is ever merciful to you</i>, Qur'an 4:29, <i>seek help through patience and prayer</i>, Qur'an 2:153. All forms of active euthanasia are opposed, agreeing with the statement.</p> <p>As a result of these teachings Muslims would support the hospice movement and palliative care as an alternative to euthanasia.</p> <p>However, learners might present the view that in the case of a terminal illness passive euthanasia is not opposed. Muslim teaching allows doctors to stop a treatment when there is no hope of a cure. The Islamic Code of Medical Ethics states 'it is futile to diligently keep the patient in a vegetative state by heroic means... It is the process of life that the doctor aims to maintain and not the process of dying'. Turning off life support for patients deemed to be in a persistent vegetative state is also permissible. This is because many Muslims consider all mechanical life support procedures as temporary measures.</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 	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>

	<ul style="list-style-type: none"> Weak knowledge and understanding of the influence on individuals, communities and societies 	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 <i>The information is communicated in a basic/unstructured way.</i>
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
		Judaism		
9	(a)	<p>What is meant by the term ‘agnosticism’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that it is not possible to know whether G-d exists or not with any certainty • Neither belief nor disbelief in G-d • the view that human reason is incapable of providing sufficient rational grounds to justify either the belief that G-d exists or the belief that G-d does not exist. • The term was first used by Thomas Henry Huxley in 1869 who said, "It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe." • Considered to be an intellectual position • Humanists may be agnostic 	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
9	(b)	<p>Describe attitudes that some Jews might have towards Church Schools.</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>Great Britain has a Christian heritage and the first schools in England were founded by the Church, attached to cathedrals and monasteries. As Great Britain is mainly Christian, 98% of state funded faith schools are Christian but as there is an increasing diversity of religious traditions there are other state funded schools for other religions.</p> <p>Jewish attitudes towards church schools vary. Some Jews might accept that Britain is a Christian country into which they would like to integrate, and so they would support church schools a part of British society. Jews believe that all traditions and faiths should be respected. They might value the traditional moral values espoused by Church schools and feel that the influence of the Church in education is a good thing.</p>	6 AO1	Please refer to the Level of response grid below when marking this question.

Question		Indicative content	Marks	Guidance
		Some, however, might feel that state funded church schools should not exist in a multi-faith society. They might argue that religion is personal and should be separated from public education. Some secular Jews argue in favour of a secular state for all religions, in which case they would not agree with any religious organisations running state funded schools.		

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

Question		Indicative content	Marks	Guidance
9	(c)	<p>Explain why there are potential clashes between Jewish teaching and secular laws about equality.</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>Learners are likely to cite teachings from the Torah to describe Jewish views on equality. Jews believe that every race is descended from Adam and that there is a time to look forward to when all will live in peace and be treated equally because all people are equal, all created in the image of G-d, Gen 1:27. The potential clashes with secular laws might be developed through the different branches of Judaism, and the way they interpret teachings from the Torah, resulting in different ways men and women are treated in their communities.</p> <p>There are many positive outcomes on communities and individuals as a result of the Jewish teachings about equality and learners are likely to explain the significance of the Torah and the Covenant relationship to Jews and how it influences their attitudes towards other people. The Jewish religion is all about the relationship of the covenant nation working with G-d as partners in restoring the world to justice and equality for all and in helping better the world for the generations to come. Some learners may describe in detail the influence of secular laws and society that conflicts with teachings about equality and that some believe that teachings need to be revised as attitudes and society change. For example, equal rights for women in marriage and divorce, marriage rights for same sex couples and employment law. The Equalities Act 2010 might be referenced as an area of potential clashes with religious teaching.</p>	6 AO2	<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
9 (d)*	<p>‘Jews should always oppose euthanasia.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Judaism Explain and evaluate the importance of points of view from the perspective of Judaism. <p>Learners might consider some of the following:</p> <p>AO1: The term means “easy”, “good” or “merciful” death. It is when someone who is dying from an incurable disease is helped to die peacefully in order to relieve them from suffering. The ethical problems surround whether the quality of life is more important than the sanctity of life and whether euthanasia should be legalised.</p> <p>There are different types of euthanasia which affect Jewish views on the issue:</p> <p>voluntary euthanasia – this is when someone asks for their life to be ended, maybe due to the amount of pain they may be suffering due to a terminal illness;</p> <p>involuntary euthanasia – when someone cannot ask to die for example because they are in a coma and a relative, perhaps, takes the decision for them;</p> <p>active euthanasia –deliberately ending a person’s life, for example with lethal drugs;</p> <p>passive euthanasia – when nothing is actually given (such as pills) but treatment, such as antibiotics that would prolong the life, are withdrawn.</p> <p>There is also assisted suicide, this is when someone wants to die but needs someone to help them. It is a form of voluntary, active euthanasia and is illegal under the Suicide Act of 1961. Both assisted suicide and euthanasia are illegal in the UK.</p>	<p>15</p> <p>3 AO1 12 AO2</p>	<p>Please refer to the Level of response grid below when marking this question.</p>

Question	Indicative content	Marks	Guidance
	<p>AO2: Learners might argue in favour of the statement stating that most Jews are against euthanasia because taking a life is murder, which is against the sixth commandment, <i>thou shall not kill</i>. In Judaism life is regarded as a sacred gift from G-d who created all in His image (Gen 1:27) so to take a life is against G-d. Euthanasia is against Pikuach Nefesh, which states that Jews must do all they can to preserve and save life, not hasten its end.</p> <p>Jews believe that human beings do not have the right to end their lives, even someone who is terminally ill and in great pain cannot take action to speed their own death. Even if they are mentally fit to make that choice, the rule that life is sacred prevents them from shortening their life. This is supported by a passage in the Talmud where Rabbi Chanina ben Teradion, was being burned alive by the Romans; his pupils urged him to end his suffering quickly by opening his mouth and inhaling the flames. He replied, <i>"It is better that He who gave [me my soul] should take it rather than I should cause injury to myself."</i></p> <p>Jews would oppose all forms of active euthanasia, however, it is permitted to remove treatment in the final stages of terminal illness, for example it is considered acceptable to turn off the life support machine if it is clear that recovery will never take place. Rabbi Moses Isserles supported this in his statement, <i>"if there is anything which causes a hindrance to the soul departing..... then it permissible to remove it."</i></p> <p>Reform Jews may support the withholding of treatment that prolongs life, or in some cases the giving of pain relief that would have the double effect of shortening life. However, Orthodox Jews may still oppose this.</p> <p>The scriptures have examples of euthanasia. In the Nevi'im, Judges 9:53-54, Abimelek is hit by a stone thrown by a woman, which cracks his skull and he calls to his male servant and commands him to kill him with a sword. This is to avoid being killed by a woman which would have been shameful. Some Jews interpret this passage as in favour of the right to die in a dignified way, although the text does not support the action, merely reports it.</p> <p>Another example is in 2 Samuel, where the seriously injured King Saul orders a young soldier to kill him, rather than let him be captured alive. When King David heard what the young soldier had done, he had him executed; to show that a euthanasia (easy death) was equivalent to murder, and that the</p>		

Question		Indicative content	Marks	Guidance
		defence of superior orders was valueless. This supports the statement that Jews should oppose euthanasia. Some might Argue that this was not, in fact, related to euthanasia but rather reflects David's reluctance to set a precedent that killing G-d's anointed king was ever acceptable.		

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 	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

	<ul style="list-style-type: none"> Weak knowledge understanding of different viewpoints within Judaism Weak knowledge and understanding of the influence on individuals, communities and societies 		<ul style="list-style-type: none"> Little evidence of judgement on the issue in the stimulus <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		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

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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