

GCSE

Religious Studies (Short Course)

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

General Certificate of Secondary Education

Mark Scheme for June 2025

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

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2025

**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 the annotation 'SEEN' to confirm that the work has been seen and mark any responses using the annotations in section 11.
7. There is a NR (**No Response**) option. Award No Response (NR) if:
 - there is nothing written in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')
 - OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

Note: Award 0 marks - for an attempt that earns no credit (including copying out the question).

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

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

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 but no credit given
	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:
- Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.

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>
• 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>
• 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>
• 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>
• 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 • 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)	State three Christian beliefs about judgement. Responses might include: • God will judge everyone at the end of time • God's judgement will determine if a person goes to heaven or hell • People will be judged on how they have treated other people • People will be judged on whether they accept Christ (if they are born again) • God is an absolutely fair judge because he knows everything about someone.	3 AO1	1 mark for each response.
1	(b)	Describe what Christians mean when they say Jesus is the Son of God. Responses might include: • Jesus is the Christ or Messiah, the chosen one of God • Jesus is the third person of the Holy Trinity • Jesus is God expressed in time and space in the material world • Jesus is God ('I and the Father are one') • Jesus words accurately express the will of God • Jesus' actions show what God is like • Jesus is the incarnation of God.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
1	(c)	Describe the role of Christ in salvation. Responses might include:	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
	• God is perfect and so the sin of humans separates them eternally from God • The sin of Adam means that humans are born inherently sinful and separated eternally from God (original sin) • Because Jesus was born from a virgin, and because he is God in human form, he does not have original sin • This means that he is perfect and without sin, and so he is able to reconcile humans with God • Jesus was crucified as a perfect sin offering to God • This means that anyone who accepts this is reconciled to God and so can be 'saved' by going to heaven. • The teachings of Christ in the New Testament show people the right way to live so that they will go to heaven.		

Question	Indicative content	Marks	Guidance
1	(d) Describe different Christian beliefs about purgatory. Learners might consider some of the following: AO1: Roman Catholic Christians believe that purgatory is a place people who are in a state of grace or in communion with the Catholic Church go to after death to be purified so that they are ready to enter heaven. The amount of time they spend in heaven depends on how they have lived their life, and whether they were able to receive absolution/last rites as they were dying, as well as the extent to which they have repented. Time in purgatory can be reduced by the prayers of the living and by having masses said for them. There are some sins that are so bad that they mean a person cannot enter purgatory but will go straight to hell, these sins are called ‘mortal sins’ and must be committed deliberately and in full knowledge to exclude a person from purgatory. Anglican and most Protestant Christian denominations do not believe in purgatory. They point out that it is not mentioned in the Bible but developed in later Church teaching. They criticise the Roman Catholic Church of the Middle Ages for using the belief in purgatory to manipulate people into giving them money by paying for masses to be said for them, buying indulgences and, for the very rich, paying to establish churches and monasteries. Most Protestant Christians believe that God judges people either at the time of their death, or at the end of time, and that everyone will go to either heaven or hell. Some Eastern and Orthodox Christians believe that there is a period of purification following death for some believers, and that praying for the dead can help them through this process, but they do not generally refer to this as purgatory or associate it with fire.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of response grid below when marking this question. References to limbo, which is a different concept, should not be credited.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) 'The Holy Spirit is the most important part of the Trinity'. 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. Learners might consider some of the following: AO1: The Holy Spirit is described as coming upon the apostles following the Resurrection of Christ as 'tongues of fire' and as giving them the ability to speak in many languages so as to be able to preach to many different nationalities. Before his crucifixion, Jesus promised his disciples that God would send them a 'Comforter' or 'Helper' (Paraclete) who is usually understood to be the Holy Spirit. The early Church spoke about 'gifts of the spirit' including the ability to speak in strange languages and work miracles in the name of Jesus. In the theology of many Christian Churches the Holy Spirit is understood to be the third part of the Holy Trinity and so a manifestation of God. It is generally understood to be the immanent manifestation of the transcendent God (the Father) in the apparent world in the physical absence of Christ. Some modern branches of the Church are referred to as Pentecostal (because the gifts of the Spirit were given to the disciples on the feast of Pentecost). These churches emphasise the importance of being open to the influence of the Holy Spirit in worship rather than following more formal rituals or liturgies. They emphasise the gifts of the Spirit in worship, and evidence that the Holy Spirit is present is seen in such gifts such as 'speaking in tongues' (unintelligible speech in an ecstatic state of worship); being 'slain in the spirit' (temporarily losing consciousness) and healing. AO2:	15 3 AO1 12 AO2 () 3 SPaG	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question. Please refer to the SPaG response grid on page 9.

Question	Indicative content	Marks	Guidance
	Pentecostal Christians would argue that the Holy Spirit is central to Christianity, and possibly even that the Holy Spirit is the most important part of the Trinity. This is because it is the Spirit that is the most obvious and visible manifestation of God in the modern world, and the presence of the gifts of the Spirit are a visible proof of God's presence and approval. They might argue that it is the Spirit that energises the Church and drives it on to evangelism. They might claim that it is the presence of the Spirit that energises and breathes life into Pentecostal or Evangelical Churches, and that other branches of the church are lacking in direct divine guidance and have become cut off from the original spirit of the Church. They might point out that Jesus promised to send the Spirit after his death and that this is evidence of its importance in the final part of the history of the world, before the Second Coming of Christ. Other Christians might suggest that the Holy Spirit is less important than the other persons of the Trinity as it is less well defined and less easily understood than the Father (usually understood as the God of the Old Testament) and the Son (Jesus of Nazareth, who was both fully human and fully God). They might point out that while Jesus refers to the 'Spirit of God' frequently, the association of the 'Holy Spirit' with the Trinity only comes at the 'Great Commission' where Jesus tells his followers to 'Make disciples of all nations, baptising them in the name of the Father, the Son and the Holy Spirit'. Unitarian Christians reject the concept of the Trinity entirely, seeing God as one indivisible being and Jesus as a good man, a teacher and a prophet who was inspired by God but was not himself divine. For these Christians, 'The Father' and 'The Holy Spirit' are different terms used in the Bible to describe the same thing. They would not see the question as relevant or important. The majority of Christians would argue that since the Holy Trinity refers to One God in Three Persons, the question is not one that makes sense, since all parts of the Trinity are wholly God and so deserve worship and respect equally. Different parts of the Trinity might have different levels of importance to Christians in different contexts or at different times in their lives, but ultimately, they are all equally important because they are all God and they cannot accurately be understood in isolation from each other.		

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) 1 (1–3)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
		Islam		
2	(a)	Describe the significance of holy books for Sunni Muslims. Responses might include: • They form one of the six articles of faith and so are central to Sunni belief • The Qur'an is believed to contain the exact revealed words of Allah • The holy books show Muslims how Allah wants them to behave and what it means to lead a good Muslim life • Following the teachings in the holy books will mean that Allah is pleased with them on the Day of Judgement • The holy books allow them to understand Islam better.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
2	(b)	Outline the meaning of Tawhid. Responses might include: • There is only one God- Allah • Allah created everything alone • Allah is beyond compare • Allah has no partners, family or equals • Worshipping something that is not Allah is shirk • Shirk is the only sin that cannot be forgiven	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
2	(c)	State three Islamic beliefs about Adam. Responses might include: • Adam was the first prophet • He was created out of earth/clay • Adam was given the ability to reason	3 AO1	1 mark for each response.

Question	Indicative content	Marks	Guidance
	• He was made khalifa of the earth • Some Muslims believe that Adam built the Ka’ba, the first Muslim place of worship • Allah forgave Adam for his sin of disobedience • Adam is respected by Muslims as the father of mankind.		
2	(d) Describe why Isa is important to Muslims. Learners might consider some of the following: Isa is the penultimate and second greatest prophet in Islam, known to Christians as Jesus. Muslims believe that he was chosen by Allah as the Messiah and was born of the Virgin Mary. They believe that while he repeated the message of the prophets who came before him, he was also given a new message from Allah (the al Injil or Gospel) which they believe has been distorted by Christians since the time of Isa. Muslims do not believe that Isa was divine, or that he claimed to be. They do not believe that he was crucified, although he appeared to be. Isa could be considered important to Muslims because he was an important prophet with a distinct message. Muslims also emphasise the continuity from Judaism to Christianity to Islam with Allah continuing to send prophets with the same message which culminated in Muhammad (pbuh). This makes it clear that Islam is not a new development but the natural conclusion of Allah’s dealings with mankind. Isa emphasises the power and compassion of Allah through his numerous miracles. Based on a number of Hadith, many Muslims believe that Isa will return shortly before the Day of Judgement to destroy the enemies of Allah and rule the world for a period of time before dying a natural death and being buried alongside Muhammad. This makes	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
		Isa important for Muslims' understanding of the last times and the day of judgement. Isa is treated with great respect.		

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	'Predestination (al Qad'r) means that humans cannot be judged for their actions.' 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. Learners might consider some of the following: AO1: Al Qad'r is one of the six articles of faith in Sunni Islam making it a very important belief. The term is generally translated into English as 'predestination' but this is not entirely correct. The idea is that of divine providence- that Allah has absolute and complete knowledge of everything that has happened or will happen between the creation of the world and the day of Judgement. The implications of this for free will are complex as Muslims believe that they are responsible for their actions, even though Allah has foreknowledge of everything that they will do. Some Muslims believe that Allah has pre-ordained each action, others that he simply has complete knowledge of it. Al Qad'r is not one of the five core beliefs in Shi'a Islam and some sources suggest that they reject it, with some believing that it is not compatible with the idea of divine justice. The issue of human responsibility led to a rift in Sunni Islam with the Qadariyya sect upholding the importance of free will while the Jabriyya sect deny free will. AO2: The question of whether humans can be considered responsible for their actions, and particularly for their wrongdoings is a complex one in Islam. For Shi'a Muslims it is less of a pressing issue since al Qad'r is not a central belief. Instead, they would place the emphasis on the absolute justice of Allah, who knows each person so completely that his judgement will always be absolutely fair and so it is not necessary for them to worry about the extent to which they act freely. It is only important that they have the impression of freedom, and that Allah is just.	15 3 AO1 12 AO2 () 3 SPaG	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question. Please refer to the SPaG response grid on page 9.

Question	Indicative content	Marks	Guidance
	For Sunni Muslims there is some debate. Scholars of the Qadariyya group have argued that the fact that Allah knows that someone will sin does not compel them to do so, and that as Allah does not will evil, he would not have pre-ordained it. Everything except evil happens by the decree of Allah. Muslims are, therefore, absolutely responsible for their actions on the Day of Judgement. Sunni Muslims also believe that angels do not have free will, and that this is one of the things that distinguishes them from humans. If humans did not have free will then sin would not be an option that was available to them. Therefore humans can justly be held responsible for their actions. For some, logically if Allah has absolute power and has ordained all things from the beginning, as the Qur'an appears to state in several places, then he must also have predestined the sins and evils that people commit. This could be seen to make Allah unjust, since he punishes people who could not have behaved otherwise. Some Islamic regimes have used this to justify their own behaviour, claiming that it is the will of Allah and that they could not have behaved otherwise. This does not, however, change the fact that peoples' experience is that they choose their actions, even if this is not entirely true on a metaphysical level, and so they are still culpable. From a human perspective their actions are not predetermined and since that is the only available perspective, that is the one that must be acted upon. Other Sunni Muslims would argue that Allah has absolute knowledge of everything including the eventual fate of each person's soul, however, since there is no way for an individual to know his or her own ultimate fate it is vital to strive to please Allah so far as is possible. Some Sunni Muslims believe that one pre-ordained fate can be changed to another, which has also been pre-ordained, through free will or prayer, so that a human life will follow one of several possible paths, all of which have been pre-ordained by Allah. Most Muslims would not concern themselves with the complicated philosophy and theology of the question of human responsibility, believing that their duty as Muslims is absolute submission and obedience to the will of Allah as revealed in the Qur'an and to trust in the goodness and justice of Allah, since it is unthinkable that he would punish anyone unjustly.		

Question		Indicative content	Marks	Guidance
		<i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator. However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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: • 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: • 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: • 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: • 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: • 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: • 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
	Judaism		
3	(a) Give three examples of ways that G-d intervenes in the world. Responses might include: • Through miracles that change the laws of nature • Answering prayer • Through the Shekinah • Through prophets to whom he has given a message • Through scriptures that reveal his will to mankind • Through visions and dreams that tell people to act in a particular way.	3 AO1	1 mark for each response. Specific examples of each of these things should be credited.
3	(b) Describe what is meant by the term Mitzvot. Responses might include: • A commandment from G-d • A specific set of rules recorded in scripture that Jews should obey • A religious duty that a Jew must fulfil • Mitzvot can be ethical or ritual, positive or negative • Some Jews would say that following the Mitzvot are at the heart of Judaism and what it means to be Jewish.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
3	(c) Outline the concept of resurrection in Judaism. Responses might include: • Many Jews believe that the soul has no existence apart from the body (or at least a very indistinct one) and so any afterlife must involve the body • The vision of Ezekiel in the Jewish scriptures describes the dead being raised from their graves with the flesh growing anew onto the skeletons	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
	- While this can be read as a metaphor for G-d's ability to bring Israel back from the 'dead' it has often been seen as a literal description of what will happen on the Last Day - Many Jews believe that G-d will physically raise the dead to life before the Judgement.		
3	(d) Describe the significance of the obligation to save life (Pikuach Nefesh) for Jews. Learners might consider some of the following: Pikuach Nefesh is a principle in Jewish law, which states that the obligation to save life takes precedence over any other commandment. For example, a Jew would be expected to break the Sabbath rest in order to rescue someone in danger of death. This might be seen as significant because it gives Jews an insight into the nature of G-d, suggesting that he is compassionate and that he places great value on human life. It would also, by implication, suggest that the ethical mitzvot should always take precedence over the ritual mitzvot, although this is not always so clear cut. The minor Prophets in particular place this emphasis on social justice, suggesting that ritual compliance is worthless without it. The fact that the obligation to save life takes precedence over other commands, duties or concerns is also significant because of the impact it has on moral debates, such as over euthanasia or abortion. This would raise the issue of whether all human lives are of equal value. For example, are the lives of criminals or unborn children, or indeed enemy soldiers in a war covered by the principle of Pikuach Nefesh. It would also raise the issue of how a Jew should act where a choice must be made as to which life should be saved.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of response grid below when marking this question.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) ‘The Messiah is the most important concept in Judaism.’ 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. Learners might consider some of the following: AO1: Messiah means ‘anointed one’ and, by implication, ‘king’ since the kings of Israel were anointed with oil as a sign that they had been chosen by G-d for the role. After the Davidic line had died out, the belief arose that a descendent of David would arise in Judah, and that he would be king of Israel in perpetuity, thus fulfilling the covenant with David that his line would rule in Israel forever. Several prophesies refer to the Messiah, particularly in Isaiah, they also speak of a Messianic Age. The Messianic Age will be characterised by peace and justice, and Israel will act as a priesthood for the nations of the world, with Jerusalem as the religious capital of the world. AO2: The concept of the Messiah and the Messianic Age have been very important in Judaism and continue to be so. There are political implications which make this a very important idea since many Jews look forward to the Messiah as king of a politically powerful and renewed state of Israel which has dominance in the Middle East. This has influenced Zionist ideas and ideologies in Israel and throughout the world, with many Jews actively looking for the fulfilment of prophesies that suggest the Messianic Age is close. Ideas about the Messiah have been very influential throughout Jewish history, particularly during the Roman occupation when many potential Messiahs were gaining a following. Many Jews would suggest that the Messiah is the most important concept in Judaism since it has political as well as religious implications and suggests that G-d is going to establish peace and	15 3 AO1 12 AO2 () 3 SPaG	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question. Please refer to the SPaG response grid on page 9. Candidates might make a variety of suggestions of elements of Judaism that might be more important than the Messiah, and these should be credited if they are valid.

	justice throughout the world, which is clearly something greatly to be desired. It also has implications for the way that Jews behave, since many believe that the Messianic Age will come when righteousness is established among the Jews. One prophesy suggests that the Messianic Age will come when every Jew in the world keeps every mitzvah for a single day. Other Jews would suggest that the Messiah is not the most important concept in Judaism, suggesting that it is mythological in nature and that they should be more concerned with seeking peace and justice for their own sake, since the scriptures suggest that this is pleasing to G-d, rather than waiting for divine intervention to cause it to happen. They might also suggest that the covenant with David was less important than that with Abraham, which established Israel as the people of G-d; or that with Moses which resulted in them receiving the Torah. Some Jews might suggest that they should be more concerned with these things, which are important in the here and now rather than with a future that might or might not happen. Non-religious Jews might suggest that the most important thing about Judaism is belonging to a race or family, and that keeping mitzvot such as circumcision and food rules are ways of showing belonging and as such are more important than a mythological concept with no basis in reality. Many would argue that Judaism is complex and varied and that it cannot be separated out into different ideas with one thing singled out as being more important than any other part. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		
--	---	--	--

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Jewish groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Jewish groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Jewish groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 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: - 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) Describe one purpose of marriage for Christians. Responses might include: • To provide the right environment in which to have children • To legitimise a sexual relationship in the eyes of the Church • For friendship and companionship. • To show commitment to the relationship • To act in accordance with scriptures that speak about spiritual unity	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
4	(b) Describe different Christian teachings about gender equality. Responses might include: Christianity teaches that all humans are created in the image of God and so they could be considered to be equal. St Paul taught that ‘There is neither Jew nor Greek, slave nor free, there is neither male nor female for you are all one in Christ Jesus’ (Gal 3:28-29). Furthermore, Jesus had followers who were women; and there is some evidence that women preached, and even became bishops in the early Church. All of this would suggest that women and men are completely equal and should be treated the same. In most Protestant Churches, women are allowed to become Ministers and to carry out the same responsibilities as men. However, the issue is more complicated than this as the Old Testament clearly describes different roles for men and women and suggests that women should not be in positions of authority. In Genesis, Eve is created from Adam’s rib as a ‘helper’ for him, suggesting that her status is lower than his. All of the disciples of Jesus were men, and it was they who went on to found the Church after his death. There are teachings in the New Testament that strongly suggest that women should not speak in Church and that men should be head of the household and have authority over their wives. This	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
	would suggest that men and women are not equal and that men should have authority over women and have leadership in the Church. For this reason, the Roman Catholic and Orthodox Churches do not allow women to become priests. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) Explain why Christians might have different views about divorce. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Christians might have different views about divorce because the teachings about it in scripture are not consistent. In the Old Testament, provision is made for divorce. Jesus suggests this was allowed by Moses rather than ordained by God, and only because of the ‘hardness of heart’ of people. However, even the teaching of Jesus could cause confusion for Christians, since in Mark 10 he says that anyone who divorces his wife and marries another commits adultery; while a very similar passage in Matthew’s Gospel adds the caveat ‘except for some uncleanness’, which is usually understood to mean sexual infidelity. Marriage in some forms of Christianity is considered to be a sacrament, and Jesus said, ‘What God has joined together, let not man put asunder’, and this passage forms part of the marriage ceremony. Some denominations of Christianity, particularly Roman Catholicism, take this to mean that divorce is not possible, and that re-marriage always constitutes adultery. A marriage cannot be ended while one partner is still alive, only annulled, meaning a declaration by the Church that no valid marriage ever existed. Protestant denominations, on the other hand, tend to believe that since God is loving, he would not want people to live in an unhappy or abusive marriage and so divorce can be allowed as a last resort. Whether re-marriage can be sanctioned in church following a divorce is, however, a more complicated issue, that is generally left to the discretion of the individual minister.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

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: • 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: • 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: • 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)*	‘Raising children as Christians is the most important purpose of a Christian family.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1: In Genesis God commands people to be fruitful and multiply, suggesting that they should have as many children as possible. One of the purposes of a Christian wedding, stated in the wedding service, is to have children. Traditionally the Church has taught that sexual relationships are intended for the purpose of procreation, and that sex outside these limits is sinful. There are many resources provided by churches, such as mother and baby groups, to assist parents in raising children as Christians. However, there are two other stated purposes of marriage in the wedding ceremony, and these could also be viewed as important. Many Christians view the Great Commission, to evangelise about the Gospel, to be the most important task of all Christians. AO2: The Old Testament contains the commandment to ‘be fruitful and multiply’ suggesting that to have children is a key part of God’s purpose for humanity. Having children is a key concern of people in the Old Testament, and indeed for Elizabeth in the New Testament, and the fact that God intervenes miraculously in a number of conceptions again suggests the importance of children. The inability to have children is even seen as a sign of God’s displeasure. Many Christians would argue that the family is the fundamental building block of Christian society and that parents have a duty to ensure that they raise their children to become members of the church. There are key rituals associated with the entry of a child into Christian society, including, depending on the denomination, infant baptism, confirmation and first communion. While the church takes some responsibility for preparing children for these, for example through confirmation classes, it is seen as a duty of parents to	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	make sure that their children take part in these. For Roman Catholics, there is ambiguity over the status of a child who dies without being baptised, and therefore it is vitally important that the parents bring the child into communion with the Church. Christians might argue that raising their children as Christians is a key part of the way in which Christianity spreads and grows and so is a way in which they can fulfil the commandment to ‘make disciples of all nations, baptising them in the name of the Father, the Son and the Holy Spirit.’ They might suggest that raising their children as Christian is an act of love, since it ensures their salvation, and that it will contribute to a better society. Roman Catholics place great emphasis on the importance of having children, putting the Christian family very much at the heart of their community. Other Christians might say that it is better to set a good example of Christian love for their children, but ultimately allow them to make their own decision about religion as this will be more effective than ‘forcing’ their children to become committed Christians. They might suggest that everyone’s relationship with God is individual, and that by pushing their ideas onto their children they might actually drive them away from the Church. Some Christians might suggest that Jesus taught that family ties are less important than a person’s connection to him, and that a Christian should be prepared to leave, or be rejected by their family for his sake. They might suggest that other things are more important for a Christian, and even for a Christian family. These might include helping the poor, and evangelism, to spread the word of Christ and ensure that as many people as possible are saved. They might argue that while raising their children as Christians is important, it is not their most important duty. Some Pentecostal or Evangelical Christians would argue, along with St Paul, that the Day of Judgement is near, and that other things should take priority over having children and raising them as Christians, even for married couples.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • 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)	An satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>

	individuals, communities and societies	1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
		Islam		
5	(a)	Describe one purpose of marriage for Muslims. Responses might include: • To provide the right environment in which to have children • To make a sexual relationship legitimate and Halal according to Sharia Law • For friendship and companionship • Marriage is a religious duty for Muslims, completing half of their faith • To unite two families. • To follow the example of Muhammad (pbuh)	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
5	(b)	Describe different Muslim teachings about gender equality. Responses might include: Islam teaches that all humans are created by Allah and so they could be considered to be equal. Both men and women are responsible for their own actions and will be judged by Allah on the Day of Judgement according to those actions. Sharia law recognises the property rights of women and allows them to retain their maiden name on marriage if they so choose. Women are seen as having the right to an education, to work outside the house and to own businesses, provided that this does not interfere with their primary role as a mother and house maker. Most Muslims believe that while men and women have equal value before Allah, they were created with different strengths and aptitudes and so have different roles. Women are greatly respected as mothers and home makers, and this should be their primary role, although they may take on other roles outside the home if they can do so without compromising their duties within it. Men are ‘appointed as guardians over women’ (Surah 4:35), which means that they are responsible for protecting them and providing for them. However, this has been interpreted in some cultures as meaning that men have full authority over women and as such, in some Muslim cultures women are denied an education or any role outside the home.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of response grid below when marking this question.

		<i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		
--	--	--	--	--

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) Explain why Muslims might have different views about divorce. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: In Islam, the rules concerning divorce are clearly set down in the Qur'an and the Hadith. Muhammad (pbuh) stated that 'divorce is the most hateful to Allah of all the things that he has permitted.' This means that while divorce is permissible, it is strongly discouraged, and couples are encouraged and supported to reconcile. Differences might occur because of culture, with divorce in some traditional societies being seen as shameful in a way that it is not in Western societies, meaning that divorce might be socially unacceptable and almost impossible to obtain in some Muslim societies. Islamic law recognises three different forms of divorce. The first, talaq, can only be initiated by the husband, by saying 'I divorce you' three times to the wife. If this occurs, the wife is entitled to keep any dowry she brought to the marriage, but despite this it places her in a position of insecurity and leads to gender inequality. In a second form of divorce, (khul) a women may seek a divorce if she repays her dowry to her husband, although he must consent to this. Finally, either might seek divorce under Islamic law. However, there are significant differences of opinion as to what grounds are needed for this. In some schools of Islamic thought, as long as the marriage has been consummated, the wife has no grounds on which she may seek a divorce. In other schools, abandonment, infertility, abuse and infidelity are valid grounds for divorce. All of these are under the governance of Sharia law. For Muslims in countries where marriage is governed by state law, there may be a mismatch between a divorce under state law and a divorce under Sharia law, meaning that a person might be legally divorced, but not considered to be divorced by Muslims.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)*	‘Raising children as Muslims is the most important purpose of a Muslim family.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1: In Genesis, which is accepted by Muslims as scriptural, Allah commands people to be fruitful and multiply, suggesting that they should have as many children as possible. Marriage ‘completes half your faith’ in Islam, meaning that marriage, and having children is seen as a religious duty and as acting in accordance with the will of Allah. All of the prophets were married (with the exception of Isa) and there is no idea of celibacy as a religious virtue in Islam. In order to become an Iman a Muslim must be married and ideally have a family. Both the Qur’an and the Hadith have much to say about the duties of mothers, fathers and children, and the family is at the heart of Muslim society and culture. Bringing up children as Muslims is seen as a religious duty and failing to do so is something that Muslims must answer for on the Day of Judgement AO2: The book of Genesis, which is accepted by Muslims as scriptural, contains the commandment to ‘be fruitful and multiply’ suggesting that to have children is a key part of Allah’s purpose for humanity. Having children is a key concern of people in the Old Testament and the Qur’an, and indeed for Elizabeth in the New Testament, and the fact that Allah intervenes miraculously in a number of conceptions again suggests the importance of children. The inability to have children is even seen as a sign of Allah’s displeasure. Many Muslims would argue that the family is the fundamental building block of Islamic society and that parents have a duty to ensure that they raise their children to become members of the ummah. While mosques take some responsibility for raising children as Muslims, such as the provision of	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	a madrasah at many mosques to help children learn about the Qur'an, it is seen as the parents' responsibility to make sure that children attend, and that they are being taught at home about their duties as Muslims, such as fasting during Ramadan, or praying five times a day. While children are responsible for their own actions, parents who have failed to give their children the proper religious guidance will be held accountable on the Day of Judgement. Some Muslims might argue that in a culture where radicalised Islamist groups might influence children, it is more important than ever that Muslim parents raise their children to have a full understanding of Islam. Some Muslims might say that it is better to set a good example of Muslim family life and obedience to the Qur'an for their children, but ultimately allow them to make their own decision about religion as this will be more effective than 'forcing' their children to become committed Muslims. They might argue that 'there is no compulsion in religion' They might suggest that everyone's relationship with Allah is individual, and that by pushing their ideas onto their children they might actually drive them away from Islam, particularly in societies where Islam is not normative. Some Muslims might argue that while raising their children as Muslims is very important, it is not the most important duty for a Muslim family, which might be to keep all of the Five Pillars, to seek to lead others to Allah, or to submit to complete obedience to Allah, which must always take precedence over family. They might argue that for any Muslim who has a leadership role in the community, this is their most important duty. Some might suggest that while raising children as Muslims is the most important duty for a Muslim mother, as this is the key role that Allah has given her, other duties might be more important for a Muslim father. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		

Question		Indicative content	Marks	Guidance

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>

	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: - 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)	Describe one purpose of marriage for Jews. Responses might include: - To provide the right environment in which to have children - To make a sexual relationship legitimate in the eyes of G-d - For friendship and companionship - Marriage is a religious duty for Jews - To unite two families.	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
6	(b)	Describe different Jewish teachings about gender equality. Responses might include: Judaism teaches that all humans are created in the image of G-d and so they could be considered to be equal. In traditional Judaism women have the right to own, buy and sell property and Proverbs 31:10-31, which describes the qualities of a virtuous woman, includes a reference to business acumen. At least one of the Judges (Deborah) and one of the prophets (Esther) were women, suggesting that women can hold positions of authority in society. In some Jewish traditions, women are considered to have a greater amount of binah (intelligence, understanding or intuition) than men, and many Jews believe that women did not participate in worshipping the golden calf at Sinai and so could be said to be more obedient to G-d. Many Jews believe that while men and women have equal value before G-d, they were created with different strengths and aptitudes and so have different roles. Women are greatly respected as mothers and home makers, and this should be their primary role, although they may take on other roles outside the home if they can do so without compromising their duties within it. Women are excused from the positive mitzvot that are time related as their role as mothers and home makers is seen to be more important, suggesting to some that women's roles are more important than men's.	6 AO1	Examiners should mark to AO1 descriptors. Please refer to the Level of response grid below when marking this question.

		There is a difference between Reform and Orthodox Judaism over the ways in which teachings about equality are interpreted, with Reform Jews tending to believe that the restrictions on women in the scriptures were due to the cultural expectations of the day, rather than the absolute will of G-d. In reform Judaism, women may become rabbis and take part in the rituals such as the bar/bat mitzvah, which are restricted to men and boys in Orthodox Judaism. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		
--	--	--	--	--

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	Explain why Jews might have different views about divorce. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: In Judaism, divorce is allowed, but usually discouraged, although it is considered better to get divorced than to live in an unhappy marriage. Divorce can only be initiated by a husband. Deuteronomy 24:1 states that if a man wishes to divorce his wife, ‘let him write her a bill of divorcement.’ This bill is referred to as a ‘get’ and once it has been handed to a wife (or her representative) by the husband, both are free to remarry according to Jewish law. The Scriptures do not stipulate the reasons for which a woman may be divorced, and they do not say that she can refuse the get, or that she can initiate divorce procedures herself. Since the Torah is considered by most Jews to be absolutely authoritative, this has led to many issues, and many disagreements, since it leaves the women in a vulnerable position. Reform Jews often consider a legal divorce through state courts to be sufficient to allow remarriage and so do not always go through the beith din or Jewish court. This means that the gender inequality is removed, since husbands and wives generally have the same rights under state law. Orthodox Jews, however, consider remarriage without a get to be adultery, and children born from such a remarriage to be mamzerim, or illegitimate, which can disadvantage them in Jewish society. There have been many disagreements between Jewish scholars over the years over the extent to which the scriptural law can be interpreted to allow women some freedom. For example Rebbeinu Gershom ben Yehuda (965-1028) declared that a man could not give his wife a get without her consent, and this principle was generally adopted by Jews in Europe. There have also been various attempts to give the beith din powers to put pressure on a husband to grant a get to his wife when there is a good reason. These	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

		are generally more successful in Israel, where there is a closer association between the beith din and state law.		
--	--	---	--	--

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)*	‘Raising children as Jews is the most important purpose of a Jewish family.’ Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1: In Genesis G-d commands people to be fruitful and multiply, suggesting that they should have as many children as possible. Marriage, and having children is seen as a religious duty and as acting in accordance with the will of G-d. All of the prophets were married and there is no idea of celibacy as a religious virtue in Judaism. The Jewish scriptures, as well as the Talmud have much to say about the duties of mothers, fathers and children, and the family is at the heart of Jewish society and culture. Bringing up children as Jews is seen as a religious duty. Raising children is seen as such an important duty that mothers, who are seen as having the largest role in this, are excused from attending the synagogue, and from any positive mitzvot that are time sensitive, if these would interfere with their role as parents. The Passover meal, one of the most important festivals in Judaism, is used to teach children about their history and religion. AO2: The book of Genesis contains the commandment to ‘be fruitful and multiply’ suggesting that to have children is a key part of G-d’s purpose for humanity. Having children is a key concern of people in the Jewish scriptures, and the fact that G-d intervenes miraculously in a number of conceptions again suggests the importance of children. The inability to have children is even seen as a sign of G-d’s displeasure. Many Jews would argue that the family is the fundamental building block of Jewish society and religion, to an even greater extent than the synagogue, and that parents have a duty to ensure that they raise their children to become religiously observant Jews. While synagogues take some responsibility for raising children as Jews,	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	such as preparing boys, and in Reform Judaism, girls for their bar or bat mitzvah, it is seen as the parents' responsibility to make sure that children attend classes, and that they are being taught at home about their duties as Jews by participating in ceremonies such as Shabbat and the Passover Meal. While children are responsible for their own actions, parents who have failed to give their children the proper religious guidance will be held accountable by G-d. Some Jews might say that it is better to set a good example of Jewish family life and following the mitzvot for their children, but ultimately allow them to make their own decision about religion as this will be more effective than 'forcing' their children to become committed Jews. They might argue that everyone's relationship with G-d is individual, and that by pushing their ideas onto their children they might actually drive them away from Judaism, particularly in societies where Judaism is not normative. Some Jews might argue that while raising their children as Jews is very important, it is not the most important duty for a Jewish family, which might be to keep all of the mitzvot, or to work for the coming of the Messianic Age. They might argue that for any Jew who has a leadership role in the community, this is their most important duty. Some might suggest that while raising children as Jews is the most important duty for a Jewish mother, as this is the key role that G-d has given her, other duties might be more important for a Jewish father.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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: - 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)	Describe what is meant by the term secularism. Responses might include: • The separation of religion from the state • Treating all religions in the same way by the state • Not allowing any religion to have preferential treatment before the law.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
7	(b)	Describe the different attitudes Christians might have towards pluralism. In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. Learners might consider some of the following: Pluralism can be understood in a variety of different ways, but at its simplest it is the view that all religions have value and are worthy of respect and tolerance. Some pluralist philosophers, such as John Hick, have suggested that all religious traditions are connected to the same Ultimate Truth, albeit imperfectly. Some pluralists believe that salvation, or connection to the Absolute can be achieved through any religious tradition. Others believe that while their religion is the closest to the truth, others contain elements of the truth and can lead people towards the divine. Christianity has not traditionally been considered a pluralistic religion. Many Christians would point to the fact that Jesus said, ‘No-one comes to the Father except by me’ in John’s Gospel; and that Paul said, ‘No other name (but Jesus) is given in heaven or earth by which we can be saved.’ This implies very strongly that only Christians will be able to go to heaven, and that followers of other religions, even if they are good people, will go to hell. Some Christians even hold that it is only followers of their own denomination of Christianity that can be saved. For this reason, some Christians would seek to lead as many people to Christ as possible through evangelism and would see no point in engaging in Interfaith dialogue unless it was to change the minds of non-Christians.	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
	However, in more recent times, some Christians have suggested that these statements reflect the attitude of the Church at a particular point in history, and that a loving God would not deny salvation to followers of other religions who have developed good moral and spiritual characteristics. Universalist Christians have gone so far as to suggest that everyone will eventually be saved, although for some this may require a significant period of further development after death. Some Christians believe that all religions are a legitimate way in which humans respond to the experience of the divine, and that it does not really matter what religion a person follows as long as they do so sincerely and with full commitment. Others might suggest that any religion that admits only of a single God, and/or acknowledges the authority of scripture (in other words Judaism and Islam) is valid but would condemn religions that they see as polytheistic (such as Hinduism and Paganism). Christianity is the largest religious group in Britain, and the Church of England forms the established Church. This means that Anglican Bishops have a seat in the House of Lords, and so a role in government, suggesting that Christianity is seen as having a higher status and being more worthy of respect. However, Britain also has great religious diversity, and the government, as well as the Church through Interfaith initiatives, actively seeks to promote religious tolerance and acceptance in public spheres including government, business and education. This suggests a commitment to a pluralist attitude.		

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) Compare secular and Christian attitudes to self-determination. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Broadly speaking, self-determinism is the right for individuals to make choices for themselves without outside interference. It can also refer to the right of a group of people under international law to self-government, or at least to participation in and consent to their form of government. Secular attitudes to self-determinism are likely to be guided by ideas of personal freedom and the Bill of Human Rights. Secular people might suggest that an individual's freedom to express themselves and to choose their own course of action should be limited by the government only in very particular sets of circumstances when peoples' choices could lead to danger for others. They might believe that people have the right to self-determination in the areas of religion, sexuality, political beliefs, freedom of speech and so on. They might claim that only the government of a country has the right to place any limits on the right of an adult of sound mind to self-determinism, and then only in very particular circumstances. Christians might agree in general terms with a secular approach to self-determinism, believing that people should be free to choose how they behave. Some Christians, however, may feel that some forms of self-expression, particularly with regard to sexuality or gender identity are immoral and go against the will of God. They may feel that people should not have the right to choose these ways of living, and that the authority of the Bible and of God should supersede the authority of the state in limiting the right of individuals to self-determinism. Other Christians, however, might disagree, and suggest that any form of self-expression that does not actively cause harm to others, or impact on the right of others to self-determinism is acceptable, and fully compatible with Christianity and a loving God. Some Christians might argue that in fact people do not have self-determinism, or at least that their capacity for self-determinism is limited by the fact that God has a plan for everyone's life and that everything that happens to them is pre-determined. Christians may also believe	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	that they should have the right to representation in government, as indeed, Anglican Christians do though the position of bishops in the House of Lords. Both secular and religious people share a general belief that people have a right to self-determination, and that it is right for people to take responsibility for their choices. The main difference will be over what limits should be placed on self-determinism and by whom. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator.</i> <i>However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		

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: • 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: • 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: • 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)* 'The rise of humanism is the greatest challenge for Christians today.' Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1: There is no single definition of Humanism. In its simplest form it is the belief that human reason is the source of all morality. Decisions should be based on human reason and scientific enquiry rather than on divine revelation. Humanism began to be a significant philosophy during the Renaissance, at which point it was not incompatible with religion or with belief in God, however, it was based on the premise that humans should live their lives based on what reason told them would lead to the best outcomes for humanity. In the 20th century, Humanism increasingly became opposed to religion and increasingly associated with atheism. However, Humanism goes beyond atheism in that it actively seeks to make things better for humanity through political activism and altruism. Most modern Humanists are atheists who acknowledge the importance of ritual for humans and seek to replace religious liturgy and ritual with non-religious celebrations of important life events, mediated by trained Humanist celebrants. Humanist organisations such as Humanists UK also campaign for the separation of religion from government, education and public life. AO2: Candidates may claim that the statement is true as Humanism presents a unified opposition to the involvement of organised religion in public life. They are opposed to the involvement of bishops of the Church of England in government and to religion taking a role in public life. Humanists campaign for the law on contentious moral issues such as abortion and euthanasia to be based on scientific knowledge and ethical theories that are not based in divine revelation or command. Humanists might also suggest that religion should have no place in the modern education system, and that religion is outdated, superstitious and is an obstacle to progress for humanity as a whole.	15 3 AO1 12 AO2	Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	Christians might see Humanism as a threat as Humanist celebrants provide an alternative to religious ministers in the marking of important life events such as welcoming a new child, weddings and funerals. They might be concerned that people who might otherwise have turned to the Church to help them to celebrate such events might prefer instead to use a Humanist as they might see this as being more relevant to their lives. Christians in Britain in particular might see Humanists as a threat as they seek the disestablishment of the Church of England, claiming that it is outdated. Anglican Christians in particular might feel that if this was to happen Christianity would lose much of its influence and would not be seen as relevant in the modern Britain. However, Humanism is not necessarily opposed to Christianity as its roots are actually in Christianity, and some would argue that God expects humans to use their reason and to make their own decisions without blindly obeying commandments. Humanists might argue that all religions as well as non-religious people should have equal status in society and an equal say in how it is run, and Christians might think that this is not a threat. Humanists are increasingly becoming involved in Interfaith dialogue and SACREs, and claim that they represent the non-religious majority in these forums, making sure that their position is taught and understood. For Christians who are actively involved in interfaith dialogue this would not be seen as a threat. Christians might claim that there are far greater threats to Christianity in the modern world than Humanism. They might see the rise of extremism in other religions as a greater threat, or the decline of general morality and law and order, which Humanists would also seek to oppose.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>

	individuals, communities and societies	1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • 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
		Islam		
8	(a)	Describe what is meant by the term secularism. Responses might include: • The separation of religion from the state • Treating all religions in the same way by the state • Not allowing any religion to have preferential treatment before the law.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
8	(b)	Describe the different attitudes Muslims might have towards pluralism. In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. Learners might include some of the following: Pluralism can be understood in a variety of different ways, but at its simplest it is the view that all religions have value and are worthy of respect and tolerance. Some pluralist philosophers, such as John Hick, have suggested that all religious traditions are connected to the same Ultimate Truth, albeit imperfectly. Some pluralists believe that salvation, or connection to the Absolute can be achieved through any religious tradition. Others believe that while their religion is the closest to the truth, others contain elements of the truth and can lead people towards the divine. Islam has not traditionally been considered a pluralistic religion. Muslims believe that everyone is born as a Muslim, with an inclination towards Islam, and so any move to deny this, or to align with a different religion could be seen as rejecting Allah. In Islam, the central belief is Tawhid, the oneness of Allah. Allah has no equal and no partner. To worship anything other than Allah is shirk- the only sin that cannot be forgiven. Furthermore, Muslims believe that the Qur'an in its Arabic form contains the exact and precise words of Allah. For this reason, many Muslims would seek to lead as many people as possible to Allah through proselytisation and would see no point in engaging in interfaith dialogue unless it was to change the minds of non-Muslims. However, Islam teaches that there should be 'no compulsion' in religion. The Qur'an teaches that Muslims should have tolerance and respect for 'Peoples of the Book' - essentially Jews and Muslims and should be able to live in community with them. Both of these religions could be seen	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
	as respecting Tawhid (although the doctrine of the Holy Trinity makes it impossible for many Muslims to accept this) and so may be eligible for salvation. They may believe that it is for Allah and Allah alone to decide who is or is not worthy to go to Paradise. Most Muslims would, however, condemn religions that they see as polytheistic (such as Hinduism or Paganism). Christianity is the largest religious group in Britain, and the Church of England forms the established Church. This means that Anglican Bishops have a seat in the House of Lords, and so a role in government, suggesting that Christianity is seen as having a higher status and being more worthy of respect. However, Britain also has great religious diversity, and the government, as well as the Church through Interfaith initiatives, actively seeks to promote religious tolerance and acceptance in public spheres including government, business and education. This suggests a commitment to a pluralist attitude, which might be appreciated by Muslims living in Britain.		

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) Compare secular and Islamic attitudes to self-determination. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Broadly speaking, self-determinism is the right for individuals to make choices for themselves without outside interference. It can also refer to the right of a group of people under international law to self-government, or at least to participation in and consent to their form of government. Secular attitudes to self-determinism are likely to be guided by ideas of personal freedom and the Bill of Human Rights. Secular people might suggest that an individual's freedom to express themselves and to choose their own course of action should be limited by the government only in very particular sets of circumstances when peoples' choices could lead to danger for others. They might believe that people have the right to self-determination in the areas of religion, sexuality, political beliefs, freedom of speech and so on. They might claim that only the government of a country has the right to place any limits on the right of an adult of sound mind to self-determinism, and then only in very particular circumstances. Muslims might agree in general terms with a secular approach to self-determinism, believing that people should be free to choose how they behave. Many Muslims, however, may feel that some forms of self-expression, particularly with regard to sexuality or gender identity are immoral and go against the will of Allah. They may feel that people should not have the right to choose these ways of living, and that the authority of Allah and of the Qur'an should supersede the authority of the state in limiting the right of individuals to self-determinism. Some Muslims, however, might disagree, and suggest that any form of self-expression that does not actively cause harm to others, or impact on the right of others to self-determinism is acceptable, and that the prohibition of the Qur'an on homosexuality was the result of the culture of the time in which it was written. This is, however, very much a minority opinion in Islam.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	Some Muslims, particularly Sunnis, might argue that in fact people do not have self-determinism, or at least that their capacity for self-determinism is limited by the fact that Allah has predetermined everything about their lives, meaning that any impression of self-determinism is an illusion. Muslims might also believe that they should have the right to self-determinism in government in legal matters. They may feel that they should have the right to be represented in the governments of non-Muslim countries in which they have a presence, or that they should be able to govern themselves through Shariah law rather than be subject to the decisions of secular courts. Both secular and religious people share a general belief that people have a right to self-determination, and that it is right for people to take responsibility for their choices. The main difference will be over what limits should be placed on self-determinism and by whom. <i>OCR recognises that some of the material related to this subject may contain content that is offensive. By including this material in our assessment material, we are not condoning the content or the viewpoint of the creator. However, we feel it is important to include this material in the context of the assessment material to give students a holistic view of the subject matter.</i>		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)* The rise of humanism is the greatest challenge for Muslims today.' Discuss this statement. In your answer, you should: • 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. AO1 There is no single definition of Humanism. In its simplest form it is the belief that human reason is the source of all morality. Decisions should be based on human reason and scientific enquiry rather than on divine revelation. Humanism began to be a significant philosophy during the Renaissance, at which point it was not incompatible with religion or with belief in God, however, it was based on the premise that humans should live their lives based on what reason told them would lead to the best outcomes for humanity. In the 20th century, Humanism increasingly became opposed to religion and increasingly associated with atheism. However, Humanism goes beyond atheism in that it actively seeks to make things better for humanity through political activism and altruism. Most modern Humanists are atheists who acknowledge the importance of ritual for humans and seek to replace religious liturgy and ritual with non-religious celebrations of important life events, mediated by trained Humanist celebrants. Humanist organisations such as Humanists UK also campaign for the separation of religion from government, education and public life. AO2: Candidates may claim that the statement is true as Humanism presents a unified opposition to the involvement of organised religion in public life. They are opposed to the involvement of bishops of the Church of England in government and to religion taking a role in public life. Humanists campaign for the law on contentious moral issues such as abortion and euthanasia to be based on scientific knowledge and ethical theories that are not based in divine revelation or command. Humanists might also suggest that religion should have no place in the modern education system, and that religion is outdated, superstitious and is an obstacle to progress for humanity as a whole.	15 3 AO1 12 AO2	Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	Muslims might claim that the rise of Humanism is leading to a decline in religiosity and in particular that it is leading the youth away from their religion and into Western secular society with what many Muslims perceive as its sinfulness. They might claim that Humanism opens the way to the temptations of Western society which will lead to sin and judgement. They might claim that Humanism can be a form of shirk as it encourages people to trust in their own wisdom and agency rather than relying on the mercy of Allah and choosing obedience to him. However, Humanism is not necessarily opposed to Islam as its roots are actually in religion, and some would argue that Allah expects humans to use their reason and to make their own decisions without blindly obeying commandments. Humanists might argue that all religions as well as non-religious people should have equal status in society and say in how it is run, and Muslims might think that this is not a threat and might actually result in their having more influence in society. Humanists are increasingly becoming involved in Interfaith dialogue and SACREs, and claim that they represent the non-religious majority in these forums, making sure that their position is taught and understood. For Muslims who are actively involved in interfaith dialogue this would not be seen as a threat. Muslims might claim that there are far greater threats to Islam in the modern world than Humanism. They might see Islamophobia, or the influence of Christianity in Britain, particularly through the established Church as a greater threat, or the decline of general morality and law and order, which Humanists would also seek to oppose.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • 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: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Islam • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>

	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: - 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)	Describe what is meant by the term secularism. Responses might include: • The separation of religion from the state • Treating all religions in the same way by the state • Not allowing any religion to have preferential treatment before the law.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
9	(b)	Describe the different attitudes Jews might have towards pluralism. In your response you must consider the fact that religious traditions in Great Britain are diverse, but mainly Christian. Learners might include some of the following: Pluralism can be understood in a variety of different ways, but at its simplest it is the view that all religions have value and are worthy of respect and tolerance. Some pluralist philosophers, such as John Hick, have suggested that all religious traditions are connected to the same Ultimate Truth, albeit imperfectly. Some pluralists believe that salvation, or connection to the Absolute can be achieved through any religious tradition. Others believe that while their religion is the closest to the truth, others contain elements of the truth and can lead people towards the divine. The attitude of Judaism towards religious pluralism is complicated. Jews believe that they are G-d's chosen people and that he has a number of covenants specifically with them. However, this does not mean that Jews believe that non-Jews cannot have a valid relationship with G-d. Jews are called to be a 'royal priesthood and a holy nation', held to higher standards of purity and righteousness than others and so tasked with leading 'the nations (goyim) into a closer relationship with G-d. In Judaism, a central belief expressed in the Shema, is the one-ness of G-d.' 'Hear, O Israel, The Lord your G-d, the Lord is one'. To worship anything other than G-d is forbidden in the Ten Commandments. However, Judaism has no tradition of proselytisation, and would not seek to convert those of other religions to Judaism, although they may try to dissuade them from polytheism. Jews believe that they are called upon to set an example for the nations, and so are bound to keep the whole of the Torah and its mitzvot. However, they believe that G-d will be pleased with any non-Jew who abides by the five Noahide laws, which include worshiping only one G-d They may believe that it	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
	is for G-d and G-d alone to decide who is or is not worthy to go to Paradise, although many Jews believe that what happens after death is a mystery known only to G-d, and they should not concern themselves with it. Most Jews would, however, condemn religions that they see as polytheistic (such as Hinduism or Paganism). Christianity is the largest religious group in Britain, and the Church of England forms the established Church. This means that Anglican Bishops have a seat in the House of Lords, and so a role in government, suggesting that Christianity is seen as having a higher status and being more worthy of respect. However, Britain also has great religious diversity, and the government, as well as the Church through Interfaith initiatives, actively seeks to promote religious tolerance and acceptance in public spheres including government, business and education. This suggests a commitment to a pluralist attitude, which might be appreciated by Jews living in Britain.		

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • 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)	An adequate but under-developed demonstration of knowledge and/or understanding in response to the question: • 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)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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) Compare secular and Jewish attitudes to self-determination. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Broadly speaking, self-determinism is the right for individuals to make choices for themselves without outside interference. It can also refer to the right of a group of people under international law to self-government, or at least to participation in and consent to their form of government. Secular attitudes to self-determinism are likely to be guided by ideas of personal freedom and the Bill of Human Rights. Secular people might suggest that an individual's freedom to express themselves and to choose their own course of action should be limited by the government only in very particular sets of circumstances when peoples' choices could lead to danger for others. They might believe that people have the right to self-determination in the areas of religion, sexuality, political beliefs, freedom of speech and so on. They might claim that only the government of a country has the right to place any limits on the right of an adult of sound mind to self-determinism, and then only in very particular circumstances. Jews might agree in general terms with a secular approach to self-determinism, believing that people should be free to choose how they behave. Some Jews, however, may feel that some forms of self-expression, particularly with regard to sexuality or gender identity are immoral and go against the will of G-d. They may feel that people should not have the right to choose these ways of living, and that the authority of the Torah and of G-d should supersede the authority of the state in limiting the right of individuals to self-determinism. Other Jews, however, might disagree, and suggest that any form of self-expression that does not actively cause harm to others, or impact on the right of others to self-determinism is acceptable, and fully compatible with Judaism and a loving G-d. Some Jews might argue that in fact people do not have self-determinism, or at least that their capacity for self-determinism is limited by the fact that G-d has a plan for everyone's life and that everything that happens to them. Jews may also believe that they should have the right to representation in government, and the right to be governed by their own laws as interpreted through the beith din rather than being subject to the decisions of secular courts.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of response grid below when marking this question.

Question		Indicative content	Marks	Guidance
		Both secular and religious people share a general belief that people have a right to self-determination, and that it is right for people to take responsibility for their choices. The main difference will be over what limits should be placed on self-determinism and by whom.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • 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: • 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: • 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)*	'The rise of humanism is the greatest challenge for Jews today.' Discuss this statement. In your answer, you should: 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. Learners might consider some of the following: AO1: There is no single definition of Humanism. In its simplest form it is the belief that human reason is the source of all morality. Decisions should be based on human reason and scientific enquiry rather than on divine revelation. Humanism began to be a significant philosophy during the Renaissance, at which point it was not incompatible with religion or with belief in God, however, it was based on the premise that humans should live their lives based on what reason told them would lead to the best outcomes for humanity. In the 20th century, Humanism increasingly became opposed to religion and increasingly associated with atheism. However, Humanism goes beyond atheism in that it actively seeks to make things better for humanity through political activism and altruism. Most modern Humanists are atheists who acknowledge the importance of ritual for humans and seek to replace religious liturgy and ritual with non-religious celebrations of important life events, mediated by trained Humanist celebrants. Humanist organisations such as Humanists UK also campaign for the separation of religion from government, education and public life. AO2: Candidates may claim that the statement is true as Humanism presents a unified opposition to the involvement of organised religion in public life. They are opposed to the involvement of bishops of the Church of England in government and to religion taking a role in public life. Humanists campaign for the law on contentious moral issues such as abortion and euthanasia to be based on scientific knowledge and ethical theories that are not based in divine revelation or command. Humanists might also suggest that religion should have no place in the modern	15 3 AO1 12 AO2	Please refer to the Level of response grid below when marking this question.

Question	Indicative content	Marks	Guidance
	education system, and that religion is outdated, superstitious and is an obstacle to progress for humanity as a whole. Jews might see Humanism as a threat as it leads people away from a religious way of looking at the world. Orthodox Jews in particular might think that Humanism opens people up to the temptations of modern Western life, which they might see as being sinful. The number of Jews living in Britain is small and Jewish communities might feel that Humanism might lead to a number of people abandoning their faith, leading to the decline of the community and possibly its extinction, particularly if a Humanist outlook were to lead to Jews marrying non-Jews. However, Humanism is not necessarily opposed to Judaism as its roots are actually religion, and some would argue that G-d expects humans to use their reason and to make their own decisions without blindly obeying commandments, as the rich tradition of scholarly debate within Judaism testifies. Humanists might argue that all religions as well as non-religious people should have equal status in society and say in how it is run, and Jews might think that this is not a threat. Humanists are increasingly becoming involved in Interfaith dialogue and SACREs, and claim that they represent the non-religious majority in these forums, making sure that their position is taught and understood. For Jews who are actively involved in interfaith dialogue this would not be seen as a threat. Jews might claim that there are far greater threats to Judaism in the modern world than Humanism. They might see antisemitism and the rise of extremism in other religions as a greater threat, or the decline of general morality and law and order, which Humanists would also seek to oppose.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Judaism • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Judaism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • 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 <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • 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)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • 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

	- Weak knowledge understanding of different viewpoints within Judaism - Weak knowledge and understanding of the influence on individuals, communities and societies		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)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - 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

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

Need to get in touch?

If you ever have any questions about OCR qualifications or services (including administration, logistics and teaching) please feel free to get in touch with our customer support centre.

Call us on

01223 553998

Alternatively, you can email us on

support@ocr.org.uk

For more information visit



ocr.org.uk/qualifications/resource-finder



ocr.org.uk



Twitter/ocrextams



/ocrextams



/company/ocr



/ocrextams



CAMBRIDGE
UNIVERSITY PRESS & ASSESSMENT

OCR is part of Cambridge University Press & Assessment, a department of the University of Cambridge.

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored. © OCR 2025 Oxford Cambridge and RSA Examinations is a Company Limited by Guarantee. Registered in England. Registered office The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA.

Registered company number 3484466. OCR is an exempt charity.

OCR operates academic and vocational qualifications regulated by Ofqual, Qualifications Wales and CCEA as listed in their qualifications registers including A Levels, GCSEs, Cambridge Technicals and Cambridge Nationals.

OCR provides resources to help you deliver our qualifications. These resources do not represent any particular teaching method we expect you to use. We update our resources regularly and aim to make sure content is accurate but please check the OCR website so that you have the most up-to-date version. OCR cannot be held responsible for any errors or omissions in these resources.

Though we make every effort to check our resources, there may be contradictions between published support and the specification, so it is important that you always use information in the latest specification. We indicate any specification changes within the document itself, change the version number and provide a summary of the changes. If you do notice a discrepancy between the specification and a resource, please [contact us](#).

Whether you already offer OCR qualifications, are new to OCR or are thinking about switching, you can request more information using our [Expression of Interest form](#).

Please [get in touch](#) if you want to discuss the accessibility of resources we offer to support you in delivering our qualifications.