



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (1RB0/3F)

Paper 3: Area of Study 3- Religion, Philosophy and
Social Justice

Option 3F Judaism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 3: Religion, Philosophy and Social Justice 3F – Judaism Mark Scheme 2019

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • There are 613 mitzvot in the Torah (1) • There are 248 positive mitzvot (1) • There are 365 negative mitzvot (1) • The mitzvot were given by the Almighty (1) • Mitzvot means commandment (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Humans have an obligation to preserve life (1) because human life is sacred (1) • Pikuach Nefesh emphasizes how valuable life is (1) as it takes precedence over other responsibilities and laws (1) • The principle of Pikuach Nefesh means that many Jews believe in transplant surgery (1) even though the body should be complete when buried (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief • Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Some Jews believe the messianic period is a time when the dead will be resurrected (1) and a time of peace will come to Israel (1) 'In his days Judah shall be saved, and Israel shall dwell safely' (Jeremiah 23:6) (1) • Belief in the Messiah is one of the 13 Principles of Faith (1) which was compiled by Moses Ben Maimonides (1) as the 'fundamental truths of our religion and its very foundation.' (1) • Many Reform Jews believe a messianic age will happen through collective action (1) when all Jews are observant of religious obligations (1) as in the prayer that Jews 'hope to behold the perfection of our world...' (Mishkan T'filah) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason • Development that does not relate both to the reason and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Moses was given the Ten Commandments by the Almighty, which form the basis of the covenant between the Almighty and the Jews; the Almighty agreed to protect them as long as they obeyed the laws. This covenant is the basis of the faith • Moses was chosen by the Almighty to lead the escape from Egypt so that the Jews could return to the Promised Land. Without this covenant, Israel would not be the Jewish State today • The Covenant at Sinai confirmed the belief that the Jews are the Chosen People, and the laws given to them gave guidance on how to create a society where people had basic rights and could live in peace. These rules are still followed by the majority of people in the world today. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Covenant with Abraham is more important as he was the father of Judaism as a monotheistic religion, at a time when idol worship was the norm. He and his family showed great faith which the Almighty rewarded • It was the Covenant with Abraham where the Almighty made the Jews the Chosen People and circumcision was the sign of this; this is still practised today, to remember this covenant • As part of the Abrahamic Covenant Abraham was told he would be the 'father of many nations' (Genesis 4:21) and he is still regarded by many as the father of Judaism today. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 marks	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Everything that exists must have a cause (1) • The universe exists so must have been caused (1) • Something eternal must have caused the universe (1) • Only the Almighty is eternal (1) • The Almighty must therefore exist (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a part. Award a second mark for development of the part up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Why would the Almighty allow the Jews to suffer so much persecution (1) if he has chosen them for a special relationship? (1) • It is not only bad or evil people who suffer; (1) suffering also happens to observant Jews who obey the mitzvot (1) • The Almighty should prevent suffering (1) as he is believed to be omnipotent (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated part • Development that does not relate both to the part given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each issue. Award further marks for each development of the issue up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • There are accounts in the Tenakh where the Almighty reveals himself (1) such as when he appeared to Eli in 1 Samuel (1) to reaffirm his belief in the Almighty (1) • Orthodox Jews believe the Torah is a direct revelation from the Almighty (1) given to Moses on Mount Sinai (1) where the Almighty told the Jews to believe only in him (1) • The Almighty chooses to reveal himself (1) as he did to Isaiah when he received a vision of the Lord seated on a throne (Isaiah 6:1) (1) otherwise many Jews believe the Almighty is beyond understanding (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated issue • Development that does not relate both to the issue and to the question • Reference to a source of wisdom that does not relate to the issue given. 	5

Question number	Indicative content	Mark
2 (d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The world is so well ordered and balanced for life to exist, therefore it must have been designed this way; if it was designed, it must have had a designer and the only being powerful enough to design it is the Almighty • The world is so beautiful and perfect, it could not be this way by accident, and evolution has no need for such beauty. Therefore, it must be designed • Maimonides argued for the Almighty's design by quoting Isaiah who said: 'Lift high your eyes and see: Who created these? He who sends out their host by count, who calls them each by name: Because of his great might and vast power, not one fails to appear' (51:6). <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some non-religious people would argue that scientific discoveries have shown that it is likely the world was formed by the Big Bang, accidentally, and what humans recognise as design is merely adaptation to what is here • The design argument focuses on the perfection of the human eye and the fingerprint but these are also excellent examples of natural selection as they have been perfected over time. Therefore they are not evidence of a designer • The order of the universe is a natural necessity for life to exist and not evidence of design or of the Almighty's existence. Humans will always try to explain things they do not understand but this does not make it true. The design argument says more about the human need for explanation than it does about the existence of the Almighty. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Dying people are not left alone (1) • When a person dies, close family make a small tear in their clothes (1) • A blessing is said (1) • Immediate family sit shiva (1) • A meal of bread and eggs is eaten (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is a harvest festival (1) where Jews thank the Almighty for providing sustenance (1) • It remembers the Almighty giving the Torah on Mount Sinai (1) which is the law Judaism is based on (1) • Shavuot marks the oath of the Almighty's eternal devotion to his people (1) reminding them of his promise to them (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each feature. Award further marks for each development of the feature up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Most families spend family time on Saturday afternoon praying (1) reading the Torah and relaxing (1) to remember how the Almighty rested on the seventh day of creation (Exodus 31:15-17) (1) • A female member of the family lights the candles (1) which welcome in the Shabbat (1) with the words 'Blessed are you Lord, our God, King of the Universe who sanctifies us with his commandments and commands us to light the candles of Shabbat' (1) • There is a special meal on Friday evening (1) and they recite kiddush over the wine, (1) 'Praise to you Adonai...creator of the vine.' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature Development that does not relate both to the feature and to the question • Reference to a source of wisdom that does not relate to the feature given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="370 279 768 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1300 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="370 596 435 627">AO2</p> <p data-bbox="370 638 813 669">Arguments for the statement:</p> <ul data-bbox="375 680 1317 1104" style="list-style-type: none"> <li data-bbox="375 680 1268 785">• For most Jews, prayer is extremely important as it builds the relationship between the Almighty and his creations, therefore three times a day should be considered the minimum <li data-bbox="375 795 1317 947">• The Jewish prayer book suggests praying three times a day. These may include formal prayers which are often held in the synagogue helping Jews to concentrate their minds on their faith whilst strengthening the bonds of the Jewish community <li data-bbox="375 957 1317 1104">• During prayer, the mind is totally concentrated on the Almighty, in praise, in obedience and in worship. To do this three times a day means that the Almighty is the centre of one's life rather than on the periphery. <p data-bbox="370 1152 873 1184">Arguments against the statement:</p> <ul data-bbox="375 1194 1325 1661" style="list-style-type: none"> <li data-bbox="375 1194 1325 1346">• Many Reform synagogues do not hold daily prayers and therefore it cannot be seen as important for all Jews to pray a requisite amount of times. For many Jews, prayer times are less prescriptive and formal <li data-bbox="375 1356 1292 1507">• Prayer should happen because one is moved to communicate with the Almighty, not because it is an obligation at a certain time of day. Prayer should come from the heart, therefore three times a day is not necessary <li data-bbox="375 1518 1317 1661">• Actions are more important than prayer; how one behaves towards those in need is more likely to please the Almighty than a prayer said out of obligation. Therefore it is not prayer done three times a day which is important, but what is done. <p data-bbox="370 1709 813 1740">Accept any other valid response.</p> <p data-bbox="370 1789 1268 1896">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 marks	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each belief identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • People have the right to be free (1) • People have the right to be well treated (1) • All races and creeds are equal (1) • Men and women are equal (1) • No-one should go hungry (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing an attitude. Award a second mark for development of the attitude up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Wealth is a blessing from the Almighty (1) as a reward for following his commandments (1) • Jews believe that they should give thanks for their wealth (1) by paying a tithe of 10% of earnings to charity (1) • Wealth must be earned morally (1) and be used to benefit others as well as themselves (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude • Development that does not relate both to the attitude given and to the question. 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Because Jews have been persecuted throughout history, they are mostly accepting of other faith's freedoms (1) as in the story of Esther, where the Jews were overjoyed just to be allowed to live in peace again (1) which is remembered every year during the festival of Purim (1) • Judaism is a non-missionary religion so Jews do not try and convert people (1) because most Jews believe the Noachide commandments were given to all humankind (1) and these include universal commandments such as not to kill (1) • Jewish teachings explain that everyone is a brother, regardless of faith (1) and as such it is important to treat everyone as equal (1) as shown by the creation of humanity by the Almighty: 'So God created mankind in his own image' (Genesis 1: 27) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching • Development that does not relate both to the teaching and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="370 268 548 300">AO2 12 marks</p> <p data-bbox="370 342 1328 483">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="370 522 431 554">AO2</p> <p data-bbox="370 558 773 590">Arguments for the statement:</p> <ul data-bbox="370 594 1318 1094" style="list-style-type: none"> <li data-bbox="370 594 1318 772">• The Torah teaches that all humans have been made in the image of the Almighty and so everyone should be treated with respect. This includes people of different races, different sexualities, different genders. As such, it is an obligation for Jews to work towards acceptance for all people <li data-bbox="370 777 1318 917">• Despite the fact that the Torah teaches against homosexuality, many Jews believe this must be reinterpreted for the modern day, and that it is not for humans to judge each other. Therefore there are Jewish action groups who support the fight for equality for homosexuals <li data-bbox="370 921 1318 1094">• The Holocaust highlighted what happens when prejudice and discrimination becomes the norm in a society. Elie Wiesel said that it was the silence of those who did not want to get involved who allowed it to happen. Jews must fight against injustice for others for this reason alone. <p data-bbox="370 1136 829 1167">Arguments against the statement:</p> <ul data-bbox="370 1171 1318 1640" style="list-style-type: none"> <li data-bbox="370 1171 1318 1312">• Although the Torah teaches that all people came from Adam and Eve, it also shows that the Jews are the Chosen People and as such, there are issues which affect their own community which must take priority before taking on the fight for others <li data-bbox="370 1316 1318 1457">• The Torah makes it clear that homosexuality is not accepted and although it would not be right to discriminate against homosexuals, it is another thing to work for their equality if it is against the Almighty's laws. Therefore, this should not be done <li data-bbox="370 1461 1318 1640">• Although prejudice and discrimination are still issues, there are others which should take precedence with one's time, such as working for charities who support the poor and starving in the world. Until humanity gets to the point where everyone has food and clean water, then fighting prejudice and discrimination is just not important. <p data-bbox="370 1682 776 1713">Accept any other valid response.</p> <p data-bbox="370 1755 1292 1850">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
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