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## **Mark Scheme (Results)**

**Summer 2018**

Pearson Edexcel GCSE

In Religious Studies (1RB0/3F)

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

Option 3F – Judaism

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Summer 2018

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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 2018 Spec B 1RB0\_3F**

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"> <li>• The Messiah will usher in the Messianic Age (1)</li> <li>• He will be the king of Israel (1)</li> <li>• He will rule over all of humanity (1)</li> <li>• He will unite the world in peace (1)</li> <li>• He will uphold the Torah (1).</li> </ul> <p>Accept any other valid response.</p>	Lists (maximum of one mark)	<b>3</b>

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• They explain the food laws (1) showing clearly what is kosher and what is not (1)</li> <li>• They show Jews how to celebrate the festivals, (1), such as making offerings at Pesach (1)</li> <li>• They tell Orthodox Jews what to wear for prayer (1) for example, where to put their tefillin (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way / development</li> <li>• Development that does not relate both to the way given and to the question</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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"> <li>• It is the covenant where the Almighty gave Moses the Ten Commandments (1) which are still observed by Jews today (1) for example in Exodus 20:13 where it says 'Do not kill' (1)</li> <li>• The Decalogue is displayed in synagogues (1) which shows the covenant's continued importance in worship in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1)</li> <li>• The Covenant at Sinai forms the basis of the relationship between the Almighty and the Jews (1) where the Almighty would make them his chosen people as long as they followed his laws (1) as shown in Exodus 19:5 which says that they will be his 'treasured possession' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The Torah says that obeying the Almighty and all his laws is what gives them his protection and love, therefore it is exceptionally important to obey the mitzvot</li> <li>• The first four of the Ten Commandments govern the relationship between the Almighty and the Jews, and many of the mitzvot are based on these, giving further guidance on how the individual can improve their relationship with him, showing its importance</li> <li>• Keeping the 613 mitzvot in the Torah is part of the Jewish peoples covenant with Almighty, therefore it shows their devotion to him especially those mitvot that are concerned with the worship of the Almighty.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Torah instructs the Jews to love the Almighty and also love their fellow human, and these cannot be separated, as what one does for another person will be looked on favourably by the Almighty</li> <li>• Unless a Jew lives in Israel, the laws of the land will not be based on the Torah and it is important to obey the laws of the land one lives in, for example the laws regarding the killing of animals may be different</li> <li>• Reform Judaism has adapted the way they practice their faith and believe that life is too busy to be able to keep all the mitzvot, for example, a lot of Reform Jews do not fully observe the Sabbath laws about travel and work as it is difficult to do in a multi-faith society.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

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



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"> <li>• Jews may pray for those suffering (1)</li> <li>• They may give money to charity (1)</li> <li>• They may do social work (1)</li> <li>• They may say it is a punishment for not obeying the Almighty (1)</li> <li>• They may say it is the result of freewill (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The world has clear order to it (1) and therefore must have been designed by the Almighty (1)</li> <li>• Only an intelligent being could keep things in regular order (1) such as the sun, moon and stars rotating around the sun (1)</li> <li>• Design can be seen in the uniqueness of human fingerprints (1) which shows the complexity of his design (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way / development</li> <li>• Development that does not relate both to the way given and to the question</li> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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"> <li>• The love of the Almighty is shown through miracles (1), such as providing the Israelites with food when they were hungry (1) which is described in Exodus 16 when it rained down bread from the sky (1)</li> <li>• Only the Almighty has the power over nature (1) such as when Elijah challenged the priests of Ba'al to a contest (1 Kings 18: 20-40) (1) and the Almighty threw fire to make them believe (1)</li> <li>• The birth of a baby is not usually seen as a miracle, (1) but the Almighty can give a baby miraculously to someone who cannot conceive (1) such as Sarah, who was very old (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the belief and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Everything in existence must have a cause, something which started it off, and therefore the universe must have had a first cause, and that can only be the Almighty</li> <li>• The Almighty is eternal, the only being which does not need a cause himself, therefore he must be the first cause of the universe</li> <li>• Even if the universe began with the Big Bang, there must have been something which set it off; only the Almighty could have done that as only he is omnipotent, and therefore he must exist.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Non-religious people say that the argument contradicts itself as if everything has a cause then why should the Almighty be different – what caused the Almighty?</li> <li>• If the belief is that the Almighty is eternal and has always existed, why can't the universe have always existed? Therefore this does not prove his existence</li> <li>• The Big Bang was a random and spontaneous event which does not require a divine creator for it to make sense, therefore it cannot prove the existence of the Almighty.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

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"> <li>• An Ark containing the scrolls(1)</li> <li>• A bimah where the Torah is read (1)</li> <li>• There is a communal prayer hall (1)</li> <li>• There is a ner tamid which is always lit (1)</li> <li>• The Ten Commandments are shown (1).</li> </ul> <p>Accept any other valid response.</p>	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"> <li>• It is a gift from the Almighty (1) to allow time for rest and contemplation (1)</li> <li>• It is a time to worship the Almighty (1) attending the synagogue for services (1)</li> <li>• It reminds them of the Covenant with Moses (1), where the Almighty gave them the Sabbath (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> </ul>	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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"> <li>• It is the prayer in the mezuzah (1) which is attached to all doorposts in Orthodox households (1) which starts, 'Hear O Israel the Lord our God, the Lord is one' (Deuteronomy 6:4) (1)</li> <li>• Part of the Shema is in the tefillin (1) attached to the arm and forehead during prayer (1) as seen in Exodus 'and this shall serve you as a sign on your hand and a reminder on your forehead' (13:16) (1)</li> <li>• It is the centrepiece of morning and evening prayers (1) reminding Jews of the oneness of the Almighty (1) as seen in the commandment 'you shall have no other God but me' (Exodus 20:3) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way / development</li> <li>• Development that does not relate both to the way and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
3(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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• It recalls the night when the angel of death passed over the houses of the Jewish slaves but killing the firstborn Egyptians, showing the Almighty's love for his people</li> <li>• It celebrates the birth of the Jewish nation, freed from slavery and entering the Promised Land, so it holds a very special place in the hearts of Jewish people</li> <li>• It is celebrated by a large number of Jews, even if they are not observant in other ways, as it unites families and communities and keeps traditions alive.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Rosh Hashanah is more important as it marks the start of a new year, and is a time when Jews reevaluate their lives, and ask forgiveness for previous sins</li> <li>• Sukkot is equally important, being both a harvest festival and a time to remember the love of the Almighty during the Exodus, and is detailed in the book of Leviticus</li> <li>• Shavuot is more important as it remembers the Almighty giving the Torah to the Jewish nation which is the basis of the faith. Without this, Judaism would not have survived.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>



**SPaG**

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

Question number	Answer	Reject	Mark
4(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"> <li>• The Almighty created all people equally (1)</li> <li>• All people should be treated with respect (1)</li> <li>• Eve is the mother of all nations (1)</li> <li>• Psalm 34 says to do good and turn away from evil (1)</li> <li>• Jewish people should help others as a way of serving the Almighty (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
4(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"> <li>• Adam and Eve are the parents of humanity (1) so all people are the same family (1)</li> <li>• The Almighty created men and women in his image (1) so they have equal value and status (1)</li> <li>• The Torah is clear that people should be treated fairly, (1) such as making sure employees are paid on time (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> </ul>	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"> <li>• Jewish people believe wealth is a gift from the Almighty (1) and they are reminded in the Torah to give thanks for their blessings, (1) such as 'Remember that it is the Lord your God who gives you the power to get wealth' (Deuteronomy 8:18) (1)</li> <li>• Deuteronomy 14 tells the Jews to leave aside a tenth of their crops (1) and many Jews still follow this commandment (1) by tithing 10% of their income (1)</li> <li>• Tzedakah is an obligatory sum of money given to those in need. (1) The Talmud says the best way to do this is anonymously (1) and most Jewish homes have a pushke, a collecting box, for this purpose (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching / development</li> <li>• Development that does not relate both to the teaching and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
4(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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• A multi-faith society allows Jews and non-Jews to live and work closely, which reduces prejudice and discrimination as they become familiar with the practices and customs of each other</li> <li>• Many countries have adopted the Human Rights Act which gives protection to the individual regarding freedom of religion, which allows all people to worship freely and non-religious people to not worship at all</li> <li>• Religious diversity is exciting – people can share experiences such as festivals and foods which they would not get in a society with one faith.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Historically, Jews have been persecuted in societies where they were a minority group and therefore they may see a Jewish state as providing protection</li> <li>• A multi-faith society may dilute the faith, with children being less interested in their own traditions if they are surrounded with other traditions, such as Christmas</li> <li>• Religious freedom does not necessarily make a society stable and peaceful, as was seen in Ireland during the Twentieth century, and in much of the world this century. It is not the solution on its own and so has to be combined with other freedoms.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>