



Mark Scheme (Results)

November 2021

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 2: Area of Study 2 – Religion, Peace and
Conflict
Option 2F - 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 2: Religion, Peace and Conflict 2F - Judaism Mark Scheme

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"> • Life is seen as special as it is given by the Almighty (1) • It is holy because the Almighty breathed life into Adam (1) • Saving life is more important than most mitzvot (1) • Many Jews do not agree with capital punishment (1) • Jewish law states people have a duty to preserve life (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 reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Almighty gave Moses the Ten Commandments (1) which form the basis of the relationship between the Almighty and the Jews (1) • The Almighty promised to look after his people (1) as long as they obeyed his laws (1) • It reinforced the belief in the Promised Land (1) as a homeland for the Jewish people (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
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each characteristic. Award further marks for each development of the ways 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"> • The Almighty is shown as the Creator in Genesis (1); which tells of how he created the world in six days (1) 'Such is the story of heaven and earth when they were created' (Genesis 2:4) (1) • The Almighty is shown to be the Law-Giver (1), when he gave the Decalogue to Moses (1) 'These are the rules that you shall set before them' (Exodus 21:1) (1) • The Almighty is shown to be the Judge (1). He judges at Rosh Hashanah and decides the fate for the following year (1) 'a sacred occasion commemorated with loud blasts' (Leviticus 23:24) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated characteristic/ development • Development that does not relate both to the characteristics and to the question. • Reference to a source of wisdom that does not relate to the characteristics 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"> • The Tenakh describes the afterlife as a time to rejoin one’s ancestors in a place called Sheol. This means that Jews pray for their dead and look forward to meeting them again in the afterlife • For Orthodox Jews, the afterlife is linked to belief in the coming of the Messiah, when the righteous dead will be resurrected and live in peace in Israel. Therefore, it is important to live according to the mitzvot • Belief in life after death makes sense of the inequalities of this world. For Jews, the Almighty is merciful and just; the afterlife is when a good life will be rewarded. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • For many Jews, although there is a belief that life does not end, belief in the afterlife is not an important belief. They trust that the Almighty will provide but they do not have a clear idea of what will happen • Uncertainty about life after death has led to a faith which focuses on the value and importance of life. It is important to do the Almighty’s work in the world, not as a way into the next world • The Almighty gave the Jews the mitzvot, a set of rules and laws which cover most aspects of their day to day life. These are the beliefs which are important as they are clearly shown to be what the Almighty wants. <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>	<p>15</p>

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 mark	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"> • Judaism is based on justice because the Almighty is just (1) • The Almighty is the ultimate Judge (1) • The Almighty gave Abraham the task of spreading justice in the world (1) • Many Jews believe righteousness and justice are why they were put on the earth (1) • Justice from the Almighty is for all people, not just Jews (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 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"> • Many Jews believe in retribution (1) as this can be seen in the Torah (1) • Many Jews believe punishment should be a deterrence (1) to put off others who might commit the same crime (1) • Most Jews approve of punishments which reform criminals (1) helping them to lead a better life in the future (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development • Development that does not relate both to the attitude given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each belief. Award further marks for each development of the belief 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"> • Forgiveness is central to Judaism (1) but Jews believe that repentance is necessary to be forgiven (1) 'Let the wicked forsake their ways and the unrighteous their thoughts, let them turn to the Lord and he will have mercy on them' (Isaiah 55:7) (1) • There are ten days of repentance between Rosh Hashanah and Yom Kippur (1) when Jews seek forgiveness from those they have wronged (1) 'Be your sins like crimson, they can turn snow-white; be they red as dyed wool, they can become like fleece' (Isaiah 1:18) (1) • According to Rabbinic teaching, only the person wronged can forgive (1) which means there can be no forgiveness for murder; (1) only the Almighty can give forgiveness (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief and to the question. • Reference to a source of wisdom that does not relate to the belief given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="367 279 561 310">AO2 12 marks</p> <p data-bbox="367 359 1295 552">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="367 596 431 627">AO2</p> <p data-bbox="367 636 805 667">Arguments for the statement:</p> <ul data-bbox="367 676 1300 1066" style="list-style-type: none"> <li data-bbox="367 676 1300 785">• Many Jews believe the death penalty should not be used because one of the Ten Commandments says 'Do not murder' and to take the life of another person is murder <li data-bbox="367 793 1300 903">• Many Jews believe that the death penalty is wrong. The Almighty breathed life into Adam and therefore all life is sacred. Only the Almighty may take life away <li data-bbox="367 911 1300 1066">• Many non-religious people argue that many innocent people have been put to death wrongly, and pardoned later after their innocence is proved. If there is even one person wrongly killed, it makes the death penalty unethical. <p data-bbox="367 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="367 1155 1300 1545" style="list-style-type: none"> <li data-bbox="367 1155 1300 1264">• Some Jews support the death penalty, as in Genesis it says 'whosoever sheds the blood of man, by man shall his blood be shed.' (Genesis 9:6), therefore it is acceptable to the Almighty <li data-bbox="367 1272 1300 1423">• Some Jews interpret the quote in Exodus, an eye for an eye, tooth for a tooth, to mean that the punishment should be the same as the crime, meaning the death penalty is acceptable for murderers <li data-bbox="367 1432 1300 1545">• Some non-religious people believe that the death penalty is both justice served, and is protection for society, whereas imprisonment is expensive. <p data-bbox="367 1593 813 1625">Accept any other valid response.</p> <p data-bbox="367 1673 1271 1780">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>	<p data-bbox="1336 1709 1377 1740">12</p>

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"> • Some Jews spend the first night of Shavuot reading the Torah (1) • Synagogues are decorated with flowers (1) • Dairy products are eaten (1) • Women and girls light candles (1) • The Ten Commandments are read (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 purpose. Award a second mark for development of the purpose up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Prayer is a way of communicating with the Almighty (1) bringing them closer to him (1) • Prayer reinforces their faith (1) by strengthening their relationship with the Almighty (1) • Prayer in the synagogue helps to keep the faith alive (1) by strengthening the sense of community (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose / development • Development that does not relate both to the purpose given and to the question. 	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"> • They may tear their clothes (1), over their heart for a parent, or on the right side of the chest (1) as 'Jacob rent his clothes, put sackcloth on his loins and observed mourning for his son for many days' (Genesis 37:34) (1) • Once the person has been buried the family sit shiva (1) which is seven days of intense mourning (1) as Joseph did when he observed a mourning period of seven days for his father (Genesis 50:10) (1) • A lesser period of mourning lasts for thirty days (1) when no music is played, and social engagements are cancelled; (1) 'turn your feasts into mourning, and all your songs into lamentations' (Amos 8:10) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question. • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="365 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1328 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="365 596 431 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1328 1024" style="list-style-type: none"> <li data-bbox="365 676 1328 785">• The synagogue is the centre of a Jewish community and all synagogues share the same design, such as the Ark, the bimah and the ner tamid, so to some extent, they already are the same <li data-bbox="365 793 1328 903">• All synagogues should be designed in the same way to make them recognisable within the local community, which might encourage people to understand Judaism thereby preventing prejudice <li data-bbox="365 911 1328 1024">• If all synagogues were the same, it would make it easier for Jews to move to different areas, as they would immediately feel welcomed into the community. <p data-bbox="365 1073 870 1104">Arguments against the statement:</p> <ul data-bbox="365 1113 1341 1461" style="list-style-type: none"> <li data-bbox="365 1113 1341 1222">• It is natural for some communities to have adapted to their surroundings more than others, just as others have stuck rigidly to their traditional roots, therefore all synagogues cannot be the same <li data-bbox="365 1230 1341 1339">• Reform Jews allow men and women to sit together and this is not allowed in Orthodox synagogues. One of these would have to change their beliefs to make them the same <li data-bbox="365 1348 1341 1461">• Although the synagogue is an important space for a community, it is what happens inside which makes it important, not what it looks like, or even how they worship. It is the sense of faith it engenders. <p data-bbox="365 1509 810 1541">Accept any other valid response.</p> <p data-bbox="365 1589 1263 1698">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 mark	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 point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • There are laws in scripture to establish peace (1) • The intention of wars should be to create peace (1) • Peace comes from justice (1) • Forgiveness is essential for peace (1) • Reconciliation is needed for lasting peace (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 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"> • Jews may agree that a war must have a just cause, (1) for example, self defence or defending someone else (1) • Jews may say that a war has to be a last resort (1) and that everything else must be tried first (1) • Jews may argue that it should be proportional (1) with no side using excessive force (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief 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 teachings 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 several teachings in the Tenakh that show peace is to be aimed for (1) such as Micah, who described how peace would arise in the Almighty's kingdom (1) when 'they shall beat their swords into ploughshares and their spears into pruning hooks' (Micah 4:3) (1) • Some Jews believe they should work to prevent war (1) which will then promote justice (1) as Psalm 34:15 says, 'Shun evil and do good, seek peace and pursue it' (1) • Many Jews actively work to make conflict less likely (1) by campaigning with other faiths (1) as 'wars are won with weapons but peace is won by ideas' (Lord Jonathan Sacks) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • 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="367 317 561 348">AO2 12 marks</p> <p data-bbox="367 401 1292 590">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="367 636 431 667">AO2</p> <p data-bbox="367 674 805 705">Arguments for the statement:</p> <ul data-bbox="367 716 1300 1066" style="list-style-type: none"> <li data-bbox="367 716 1300 831">• Rabbis have said that keeping weapons of mass destruction may be necessary for a country to prevent other countries oppressing them; as a deterrent, therefore WMDs save lives <li data-bbox="367 835 1300 951">• Utilitarians could argue that the use of WMDs during WW2 helped to end the war, and therefore saved more lives than they destroyed <li data-bbox="367 955 1300 1066">• Some Jews would say the presence of nuclear weapons in Europe is arguably the reason why peace has lasted since 1945, as no country is willing to start a war if these may be used. <p data-bbox="367 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="367 1157 1300 1545" style="list-style-type: none"> <li data-bbox="367 1157 1300 1272">• Judaism prohibits the use of weapons which cause this level of damage to civilians, even in retaliation. The Talmud says no weapon may cause damage to one sixth of the population <li data-bbox="367 1276 1300 1430">• Utilitarians could argue that even if the number killed initially by the Hiroshima and Nagasaki bombs saved later lives, as people are still suffering the effects today, this cannot be said to be the greatest good for the greatest number <li data-bbox="367 1434 1300 1545">• The use of these weapons is indiscriminate and therefore immoral. The use of these weapons goes against Just War Theory and they should never be used. <p data-bbox="367 1591 813 1623">Accept any other valid response.</p> <p data-bbox="367 1671 1260 1787">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>	<p data-bbox="1333 1749 1373 1780">12</p>

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.
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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.