



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1F: Judaism

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Summer 2022

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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.

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.</p> <ul style="list-style-type: none"> • You shall have no other gods beside me (1) • You shall not murder (1) • You shall not commit adultery (1) • Remember the Sabbath day and keep it holy (1) • Honour your father and your mother (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 promise. Award a second mark for development of the promise. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Almighty promised to make Abraham the father of a great nation (1) by enabling Sarah to conceive (1) • He promised them they would be his treasured people (1) as long as Abraham obeyed him (1) • The Almighty promised him land (1) 'for I give all the land that you see to you and your offspring forever (Genesis 13:15) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated promise/development • Development that does not relate both to the promise 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 characteristic 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 seen as the Creator of the world (1), creating the world in six days and rested on the seventh (1) 'such is the story of heaven and earth when they were created (Genesis 2:4) (1) • The Almighty is seen as one (1) 'Hear O Israel! The Lord is our God, the Lord alone.' (Deuteronomy 6:4) (1). These words are part of the Shema (1) • The Almighty is shown as the Law-Giver (1), as he gives the Jewish people the mitzvot (1) telling Moses: 'These are the rules that you shall set before them.' (Exodus 21:1) (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 characteristic and to the question. • Reference to a source of wisdom that does not relate to the characteristic given. 	(5)

Question number	Indicative content	Mark
1(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="370 636 813 667">Arguments for the statement:</p> <ul data-bbox="370 676 1312 1224" style="list-style-type: none"> <li data-bbox="370 676 1312 825">• Shekhinah is the divine presence on earth, the Almighty manifesting his glory for his people. The presence of the Almighty appears at all the major occasions in the Torah, showing his love for the Jews. What could be more important than this? <li data-bbox="370 833 1312 1024">• When Moses received the Ten Commandments on Mount Sinai, the divine presence was there, seen as smoke; ‘for the Lord had come down upon it in fire;’ (Exodus 19:18) which showed the people that the laws had come from the Almighty, giving them their importance for Jewish life <li data-bbox="370 1033 1312 1224">• The Jews were led to Israel by Shekhinah, manifesting as either a pillar of fire or cloud. Once in Israel, Isaiah made reference to ‘my Lord seated on a high and lofty throne...’ in the Temple (6:1) and it is the reason for many Jews, why the Temple remains the most holy place for them. <p data-bbox="370 1272 873 1304">Arguments against the statement:</p> <ul data-bbox="370 1312 1312 1896" style="list-style-type: none"> <li data-bbox="370 1312 1312 1503">• For some Jews, the Torah is not seen as the words of the Almighty but inspired by the Almighty and thus they do not read it as literally. For them, whilst they may believe that the Almighty has a presence in the world, it is not necessarily seen in the way described in the scriptures <li data-bbox="370 1512 1312 1703">• The most important belief for all Jews is the oneness of the Almighty. It is seen in the words of the Shema: ‘Hear O Israel! The Lord is our God. The Lord alone.’ (Deuteronomy 6:4) which they have in the mezuzahs, tefillin and which is repeated many times daily <li data-bbox="370 1711 1312 1896">• Belief in the Messiah is the most important belief for some Jews. They believe that ultimately this is what should be worked towards; a time of peace for all nations when the Temple will be restored to glory. Their lives are dedicated to obeying the mitzvot so this will happen. 	(15)

	<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>	
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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.</p> <ul style="list-style-type: none"> • Sexual relationships are a creation of the Almighty (1) • For many Jews, sex is only acceptable within marriage (1) • The Torah says that sex between a man and another man is forbidden (1) • Sex between married people is an obligation (1) • Many more liberal Jews accepts sex before marriage (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Family is where Jews pass down the beliefs (1) teaching the children the prayers such as the Shema (1) • Family keeps the religious traditions alive (1) by having family-orientated festivals (1) • One purpose of family life is to care for each other (1); parents must care for their children and then children must care for their parents when they are old (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each example. Award further marks for each development of the example 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 Tenakh has many examples of equality in property and working practices (1) showing men and woman have always been equal in Judaism (1) 'And God created man in His image, in the image of God He created him; male and female He created them.' (Genesis 1:27) (1) • Reform Judaism has gender equality in the synagogue (1) where both men and women can be Rabbis (1) as both men and women were at Sinai when the mitzvot were given (Exodus) (1) • Men and women have different, but equal, religious obligations in the family (1). Women are responsible for the religious life at home (1) for example they are commanded 'to kindle the light of Shabbat' (Shabbat blessing) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated example/ development • Development that does not relate both to the example and to the question. • Reference to a source of wisdom that does not relate to the example given. 	(5)

Question number	Indicative content	Mark
<p>2(d)</p>	<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"> • Jewish marriage is vital for passing down the religious beliefs and traditions. Divorce can stop this happening and can cause an unstable upbringing for the children, thus it should not happen • Marriage is more than just a social contract; it is the spiritual binding of two people, a lifelong commitment which was the Almighty's plan at creation. Therefore, divorce cannot be acceptable • Marriage is the place to express sexual desires and this can only be done within this union. This makes it blessed by the Almighty. It should be an exclusive relationship and divorce threatens this. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Marriages can fail; Judaism accepts this and there are teachings which show how divorce should take place. Therefore, although it is not recommended, sometimes it is necessary • If one partner is abusive or violent, or if there are many arguments, divorce is infinitely better than staying within that marriage. Utilitarianism would say that if both partners and children would be happier apart, then this should be done • The Almighty does not want people to be unhappy. Young people who divorce are encouraged to remarry as family life is seen as very important. Some Jews believe it is a special mitzvah to marry someone who has been divorced. <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>(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.</p> <ul style="list-style-type: none"> • Animals must be ritually slaughtered (1) • An animal must have a split hoof (1) • An animal must chew the cud (1) • Fish must have fins and scales (1) • Jews must not mix meat and dairy (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"> • The Amidah forms the core of all services (1) so it is important that Jewish children are taught how to pray it (1) • The first three blessings praise the Almighty (1) which is the most important prayer a Jew can make (1) • The Amidah is how a Jew can ask for help from the Almighty (1) as it includes a section for petition and intercession (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"> • All Reform synagogues have a ner tamid (1) which is an eternal light to symbolise the presence of the Almighty (1) '[to burn] from evening to morning before the Lord.' (Exodus 27:21) (1) • Men and women sit together in a Reform synagogue (1). The services are not separated, and women can be part of the minyan. (1) 'Male and female He created them.' (Genesis 1:27) (1) • There is an Ark where the Torah scrolls are kept (1) and this is covered with a curtain, symbolising the curtain in the Temple (1) '[He] brought the ark inside the Tabernacle. Then he put up the curtain...just as the Lord had commanded Moses.' (Exodus 40:21) (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature/development • 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
<p>3(d)</p>	<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"> • Brit Milah is one of the oldest Jewish traditions, connecting Jews to the Covenant with Abraham. It is a life-long reminder that he is one of the Almighty's Chosen People, and therefore it is clearly still important • It is a mitzvah and thus it must be done. The Almighty told Abraham, 'throughout the generations, every male among you shall be circumcised.' (Genesis 17:12). It is not up to humans to reinterpret his laws • Circumcision is a joyous occasion, a time of blessings for the boy and his family, and great celebration. It is a time to welcome him into his community and this is an important step. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Although the majority of Jews do still circumcise boys, there is a growing number who do not, believing it to be an unnecessary procedure that should not be inflicted on a baby • Non-medical circumcision has been banned in some countries now, and there are Jewish communities which are adapting to this by creating a naming ceremony to welcome the baby boy • Bar and Bat Mitzvah rituals can be seen as more important, as they mark the point at which the child is making the decision to take responsibility for their faith and this is more significant than a ritual they have no say in. <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 style="text-align: right;">(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
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Some Jews believe the Almighty created Adam and Eve (1) • Some Jews believe that humanity is less than 6000 years old (1) • Some Jews accept the scientific explanations (1) • Some Jews believe evolution was part of the Almighty's plan • Some Jews believe the account in Genesis should be read literally (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.</p> <p>Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Euthanasia goes against the sanctity of life (1); The Almighty created life and it is not up to humans to end it (1) • Active euthanasia is seen as murder which is against the Ten Commandments (1), it does not make a difference if the person wanted to die (1) • A doctor does not have to keep someone alive if they are dying (1) as they believe each person has a time to die which is set by the Almighty (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 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"> • Many Jews believe in an afterlife (1) even though scientifically death is the end of life (1) but 'He will destroy death forever. My Lord God will wipe the tears away From all faces And will put an end to the reproach of His people Over all the earth— For it is the Lord who has spoken.' (Isaiah 25:8) (1) • Some Jews believe their bodies will be resurrected (1) even though when a person is buried their body rots (1) 'Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence' (Daniel 12:2) (1) • Belief in the messianic age centres on the earth rather than a heavenly realm (1), so it is irrelevant that humans have travelled into space and not found heaven (1) Isaiah teaches that the Messiah will come and create a government in Israel (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 and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	(5)

Question number	Indicative content	Mark
<p>4(d)</p>	<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"> • Animals are part of the Almighty's creation and Jews have a responsibility to treat them with respect and compassion. Humans are more valuable as they are made in the image of the Almighty but that does not mean that they can abuse animals • The story of Noah's Ark shows Jews how important animals are considered by the Almighty. Noah was instructed to save every species from the flood. This means that animals should be protected so animal rights are important • Deuteronomy 11:15 says 'I will also provide grass in the fields for your cattle-and thus you shall eat your fill.' The Talmud interprets this as saying that a person must feed their animals before they feed themselves and this would suggest that the Almighty gave animals rights. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Humans are the only beings that are made in the image of the Almighty and therefore they are the most important. Animals were given to humans to eat and to use for work. This implies they are not in need of protection • Jews may believe that animals are not sentient in the way that humans are and it is debateable whether they have feelings. It is a nice idea that someone should work for their rights, but it is arguable as to whether this is necessary • The Almighty gave humans the animals to use. Without testing on animals, humans would not have many of the medicines which keep people alive today, such as insulin and anti-biotics. Animals are not equal to humans. <p>Accept any other valid response.</p>	<p>(12)</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.	
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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.