



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1F – 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 1: Religion and Ethics 1F - Judaism Mark Schemes

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"> • The Covenant was the first between the Almighty and the Jews (1) • Abraham was told he would be the father of many descendants (1) • The Almighty gave Sarah a child (1) • The Covenant required Jews to circumcise all males (1) • The Jews were given land (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Messiah is believed to be the anointed one (1) which shows he is chosen by the Almighty (1) • The Messiah will be a future king of Israel (1) and rule during the Messianic Age (1) • Many Reform Jews do not believe the Messiah is one person (1) but that all must work together to achieve the peace the Messiah is said to bring (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
1(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"> • The sanctity of human life means life is sacred (1) because all life has been given by the Almighty (1) 'Before I created you in the womb, I selected you; Before you were born, I consecrated you; I appointed you a prophet concerning the nations.' (Jeremiah 1:5) (1) • Jews believe life must be preserved (1) and are obliged to save a human life wherever possible, even if breaking a mitzvah. (1) 'anyone who destroys one soul from the Jewish people, i.e., kills one Jew, the verse ascribes him blame as if he destroyed an entire world,' (Sanhedrin 4:5) (1) • The Almighty breathed a divine spark into Adam (1) and it is this soul which motivates humans to be good (1); 'the LORD God formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.' (Genesis 2:7) (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
1(d)	<p data-bbox="363 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1328 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="363 596 431 627">AO2</p> <p data-bbox="363 636 805 667">Arguments for the statement:</p> <ul data-bbox="363 676 1339 1108" style="list-style-type: none"> <li data-bbox="363 676 1339 787">• Free will allows Jews to choose to follow the mitzvot or to ignore the mitzvot. There will be consequences to the use of free will, but it is definitely a choice to be made <li data-bbox="363 795 1339 947">• The story of Adam and Eve and their disobedience in the Garden of Eden shows that Jewish people can do exactly what they want to, as the Almighty has always allowed his people to choose their own path <li data-bbox="363 955 1339 1108">• If a Jew falls in love with a non-Jew, the laws allow them to marry and have a family, regardless of whether this is what is accepted within some groups within Judaism. Free will means that people can behave in this way. <p data-bbox="363 1152 870 1184">Arguments against the statement:</p> <ul data-bbox="363 1192 1339 1625" style="list-style-type: none"> <li data-bbox="363 1192 1339 1304">• Accepting the Covenant is what makes someone a Jew. The Almighty gave humans free will but then gave them the mitzvot so that they could use their free will wisely <li data-bbox="363 1312 1339 1463">• The laws in the Torah are there to create a society which works, with rules designed to keep families happy and content. There are commands about pay, about time off, about festivals. Why would people choose to ignore these? <li data-bbox="363 1472 1339 1625">• Some Jews believe that free will is an illusion, as all humans are born into their own version of the world, with their family's outlook, their family's belief system. True free will is not really possible, humans are limited by their own minds. <p data-bbox="363 1669 810 1701">Accept any other valid response.</p> <p data-bbox="363 1749 1263 1860">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
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"> • Having a family carries on Jewish traditions (1) • A family is the most stable way of bringing up children for Jews (1) • It is for the protection of children (1) • It is where children are educated in their faith (1) • It provides safety for the elderly (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A Jewish community may run a Hebrew school (1) to help pass on teachings and traditions to the children of the area (1) • The community will support families when there is a death, (1) providing meals for those sitting shiva (1) • They may run a Jewish nursery school (1) to help with childcare for working parents (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 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> <p>Candidates who do not consider different beliefs within Judaism cannot be awarded more than three marks.</p> <ul style="list-style-type: none"> For some Jews, contraception is not recommended (1) as large families are a blessing from the Almighty (1) 'Be fertile and increase, fill the earth and master it' (Genesis 1:28) (1) For some Jews contraception is seen as necessary (1) where having a child may be a health risk (1) 'When keeping the body in health and vigor, one walks in the way of God.' (Maimonides, Mishneh Torah) (1) For some Reform Jews, contraception is accepted before marriage (1) as it is understood that each couple can make their own life changing decisions when they are ready (1) 'But take utmost care and watch yourselves scrupulously.' (Deuteronomy 4:9) (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="363 302 560 333">AO2 12 marks</p> <p data-bbox="363 384 1328 575">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="363 625 430 657">AO2</p> <p data-bbox="363 661 805 693">Arguments for the statement:</p> <ul data-bbox="363 699 1328 1052" style="list-style-type: none"> • According to Jewish belief, men were created to be spiritual, and women were created to be material, and as the family is often a practical issue, women will bear more of the burden in the home • For many Orthodox Jews, contraception is not accepted. As women are expected to raise large families, it is clear that they cannot have the freedom their husbands have within the family • Traditionally, Jewish men have been expected to work, provide financially and to take responsibility for the decisions. This gives Jewish women the same position in the family as the children. <p data-bbox="363 1100 870 1131">Arguments against the statement:</p> <ul data-bbox="363 1138 1328 1533" style="list-style-type: none"> • The Almighty created man and woman, mankind, and separated the masculine traits from the feminine ones. They have different roles, but they are equal ones • It is said that the Torah was primarily given to women, for without them, Jewish life would be impossible. Their importance in the continuity of the faith is not unrecognised • For most Jews, men and women are both equal in divorce now. The get must be signed by both people, as women's status has been raised over the years. It is only a matter of time and they will be equal in everything. <p data-bbox="363 1577 810 1608">Accept any other valid response.</p> <p data-bbox="363 1656 1263 1766">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • One ritual in mourning is to make a tear in clothing (1) • Jews may sit shiva (1) • They may stay with the body until burial (1) • A meal of bread and eggs may be eaten (1) • They may recite the kaddish (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 feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • In Orthodox synagogues, men and women sit separately, (1) to avoid distraction when praying (1) • A minyan is needed before a religious service can take place (1), which is ten men for the Orthodox, or ten people in Reform Judaism (1) • Jewish men cover their heads to pray (1) to show that the worshipper recognises that the Almighty is above mankind (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 given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each law. Award further marks for each development of the law 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 Jewish people do not combine meat and dairy (1) and some Jews have two sets of kitchen equipment to avoid contamination (1) as Exodus says, 'You shall not boil a kid in its mother's milk.' (Exodus 23:19) (1) Meat must be ritually slaughtered to be kosher (1) with all the blood drained from it before it can be eaten (1). 'But make sure that you do not partake of the blood; for the blood is the life, and you must not consume the life with the flesh.' (Deuteronomy 12:23) (1) In the Torah many animals are considered kosher (1) as long as they chew the cud and have cloven hooves (1) such as cows, sheep and goats (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated law/ development Development that does not relate both to the law and to the question. Reference to a source of wisdom that does not relate to the law given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="365 317 764 348">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 396 1328 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="365 638 431 669">AO2</p> <p data-bbox="365 674 805 705">Arguments for the statement:</p> <ul data-bbox="365 709 1317 1062" style="list-style-type: none"> • Shabbat is a time for family; it is welcomed in by the mother who lights the candles and recites a blessing. She asks the Almighty to bless her family, who will all be there for this ceremony • The Friday night meal is a ritual which is held by most Jews, even if they do not usually attend the synagogue and this has helped to keep Judaism alive, with the traditional challah and wine • Although many Jews attend the synagogue for the service on Saturday morning, the day is a family day, and parents will spend time with their children and extended families. <p data-bbox="365 1110 870 1142">Arguments against the statement:</p> <ul data-bbox="365 1146 1328 1499" style="list-style-type: none"> • Shabbat is the most holy day for Jews as it was commanded by the Almighty in the Decalogue; it is a reminder of the Covenant, and so must be observed properly by attending the synagogue • Shabbat is a time of prayer, and some Jews believe the Almighty listens more to prayer said in congregation. The Friday evening service is a time for men to get together and pray communally • Shabbat services are when the Torah is read, giving the community the chance to be close to it, and to give thanks for the words of the Almighty and this can only be done in the synagogue. <p data-bbox="365 1547 812 1579">Accept any other valid response.</p> <p data-bbox="365 1627 1263 1734">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.</p> <ul style="list-style-type: none"> • In Judaism abortion on demand is forbidden (1) • Only the Almighty may take a life (1) • If an unborn child is extremely ill, abortion is allowed (1) • Abortion is not considered to be murder (1) • A mother's life always takes precedence over an unborn child (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 response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Jews believe the Genesis account of creation is accurate (1) whereas evolution suggests that creatures change by accident over time (1) • Some Jews believe that the world is 6000 years old (1) whereas evolution suggests it is over four billion years old (1) • Many Jews accept scientific theories such as evolution (1) believing that the Genesis account is not to be taken literally (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question. 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <p>Candidates who do not consider different teachings within Judaism cannot be awarded more than three marks.</p> <ul style="list-style-type: none"> Judaism teaches that euthanasia is murder (1) as the Almighty gave life and only he can take it away. (1) 'the LORD God formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.' (Genesis 2:7) (1) Jews believe doctors are there to save lives (1) but they should not prolong them unnecessarily (1) as Ecclesiastes says 'A season is set for everything, a time for every experience under heaven' (Ecclesiastes 3:1) (1) Judaism teaches that human life is sacred (1) and people are regarded as fully human throughout all the stages of life (1) 'Let not your heart convince you that the grave is your escape; for against your will you are formed, against your will you are born, against your will you live, against your will you die...' (Ethics of the Fathers) (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="370 279 560 310">AO2 12 marks</p> <p data-bbox="370 359 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="370 596 430 627">AO2</p> <p data-bbox="370 638 803 669">Arguments for the statement:</p> <ul data-bbox="370 680 1339 1068" style="list-style-type: none"> <li data-bbox="370 680 1339 785">• Many Jews believe that as the Almighty created life, he will continue to look after humanity in the afterlife, and trust that this is so. It does not need to be 'believable' <li data-bbox="370 795 1339 911">• The Tanakh talks of resurrection, when the soul will reunite with the body, and this is also found in the teachings about the Messianic Age, when all Jews will be resurrected <li data-bbox="370 921 1339 1068">• Some Jews may be persuaded of an afterlife because of near death experiences, where they may have had a glimpse of another world beyond this one, a heavenly place of light and calm, even if that does seem unlikely. <p data-bbox="370 1117 868 1148">Arguments against the statement:</p> <ul data-bbox="370 1159 1339 1505" style="list-style-type: none"> <li data-bbox="370 1159 1339 1264">• Non-religious people might question where the afterlife could be; after all the voyages into space, there has been no sight of another world or heaven, so it is unlikely one exists <li data-bbox="370 1274 1339 1390">• Science has shown that once the body dies and decays, that is the end. Non-religious people may believe that life after death is wishful thinking, based on fear of death rather than any sort of logic <li data-bbox="370 1400 1339 1505">• Some Jews do not engage with the question of an afterlife. They see Judaism as a way of living a good life, they do not worry about whether there is a system of reward and punishment at the end. <p data-bbox="370 1554 808 1585">Accept any other valid response.</p> <p data-bbox="370 1633 1263 1738">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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