



# Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE  
In Religious Studies B  
Paper 1 Religion & Ethics  
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 Scheme**

**Spec B\_1RB0\_1F**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1 (a)</b>	<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"><li>• Shekhinah is understood as the Almighty's Divine Presence (1)</li><li>• Shekhinah dwelt in the Tabernacle (1)</li><li>• It is seen as a cloud (1)</li><li>• Shekhinah dwells in the Temple in Jerusalem (1)</li><li>• It is the feminine presence of the Almighty (1).</li></ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"><li>• Lists (maximum of one mark)</li></ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"><li>• Pikuach Nefesh is used by someone having transplant surgery to save a life (1) even though it goes against beliefs about how bodies should be buried (1)</li><li>• Pikuach Nefesh allows medical treatment to happen during Shabbat (1) even though this breaks the Jewish law (1)</li><li>• Abortion is mandatory if it is to save the life of the mother (1) as her life takes priority. (1)</li></ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"><li>• Repeated way/development</li><li>• Development that does not relate both to the way given and to the question</li></ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Observing the mitzvot shows love for the Almighty (1). When humans follow the laws, 'his love for God will increase, his soul will thirst, his very flesh will yearn to love God' (Mishneh Torah) (1). It is the basis of the relationship between the Almighty and his people (1)</li> <li>• Mitzvot allow humans to use their free will in a good way (1). By following them it is impossible to disobey the Almighty (1). 'If, then, you obey the commandments that I enjoin upon you this day...I will grant the rain for your land in season...' (Deuteronomy 11:13-14) (1)</li> <li>• The mitzvot are all encompassing in life (1). For example, the mitzvot tells Jews how to behave in business (1). According to Leviticus: 'You shall not falsify measures of length, weight, or capacity. You shall have an honest balance, honest weights, an honest ephah, and an honest hin' (19:35-36) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way / development</li> <li>• Development that does not relate both to the way and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="378 268 820 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="378 338 1317 512">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="378 550 451 581"><b>AO2</b></p> <p data-bbox="378 585 867 617"><b>Arguments for the statement:</b></p> <ul data-bbox="378 621 1339 1045" style="list-style-type: none"> <li data-bbox="378 621 1339 795">• Belief in the Messiah is one of the Thirteen Principles of Faith, which says that the arrival of the Messiah will bring in the Messianic Age, when the dead will be resurrected and live a life of peace on earth, so this is something all Jews should look forward to</li> <li data-bbox="378 800 1339 940">• Belief in the Messiah is fundamental in everyday life. Every mitzvot obeyed pleases the Almighty and brings the arrival of the Messianic Age nearer. Some believe the Messiah has not come yet because the Jews are not observant enough</li> <li data-bbox="378 945 1339 1045">• Isaiah says that the Messiah will be a great political leader who will return Israel to glory and rebuild the Temple. This Messianic Age should be the ultimate wish for all Jews.</li> </ul> <p data-bbox="378 1083 943 1115"><b>Arguments against the statement:</b></p> <ul data-bbox="378 1119 1339 1543" style="list-style-type: none"> <li data-bbox="378 1119 1339 1257">• Reform Jews believe that the teachings about the Messianic Age are metaphorical rather than literal. They believe it is a signal that the world needs to act together, to bring about a time of peace and prosperity for all people</li> <li data-bbox="378 1262 1339 1362">• Teachings about the Messianic Age are not taken seriously by some Jews, who believe to be a good Jew is a matter of actions taken in this world, such as helping the poor</li> <li data-bbox="378 1367 1339 1543">• Teachings say that the Messianic Age will arrive when Jews need it most, but many Jews question this since the Holocaust. Surely if the Messiah was going to arrive, it would have been then, so they do not think belief in the Messianic Age is important.</li> </ul> <p data-bbox="378 1581 857 1612">Accept any other valid response.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

**SPaG**

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



Question number	Answer	Reject	Mark
<b>2(a)</b>	<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"> <li>• Some Jews regard same-sex relationships as forbidden in the Torah (1)</li> <li>• Some Jews do not allow same-sex marriages (1)</li> <li>• Some Jews accept same-sex relationships (1)</li> <li>• Some synagogues allow same-sex marriages (1)</li> <li>• Gay rabbis are allowed to lead in some synagogues (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>2(b)</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"> <li>• Many Jews believe it is acceptable (1) as family planning is mentioned in the Talmud (1)</li> <li>• The pill and IUD are generally allowed (1) as Jewish teaching says that sperm should not be damaged (1)</li> <li>• Orthodox Jews only allow contraception under certain circumstances (1) as it is a mitzvah to have children (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>Many Jews believe gender prejudice and discrimination offends the Almighty (1) as he created all people (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)</li> <li>Orthodox men thank the Almighty nightly for their gender (1) 'Blessed are you, Lord, our God, ruler of the universe who has not created me a woman.' (Talmud blessing) (1) and this can be seen as women having a lower position in the faith (1)</li> <li>The Talmud describes teaching daughters Torah as 'frivolity' (1) this has long been understood to mean that they are not required, as men are, to study it (1) but this does not mean they are stopped (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated teaching/ development</li> <li>Development that does not relate both to the teaching and to the question.</li> <li>Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="378 323 591 359">AO2 12 marks</p> <p data-bbox="378 394 1317 569">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="378 604 448 640"><b>AO2</b></p> <p data-bbox="378 642 867 678"><b>Arguments for the statement:</b></p> <ul data-bbox="378 680 1333 1066" style="list-style-type: none"> <li data-bbox="378 680 1333 821">• Cohabitation is common in the Tenakh, where such relationships were considered as important as marriage in some cases, such as Saul's concubine Rizpah whose love was so powerful it moved David</li> <li data-bbox="378 823 1333 926">• Some Reform Jews accept cohabitation as part of the modern world, but they prefer couples to be married before having children as this is seen as a more stable partnership</li> <li data-bbox="378 928 1333 1066">• Non-religious people might argue that marriage is old fashioned; there is no need to make a commitment before any God to stay with someone, it is up to the individuals to make any relationship work.</li> </ul> <p data-bbox="378 1102 943 1138"><b>Arguments against the statement:</b></p> <ul data-bbox="378 1140 1333 1493" style="list-style-type: none"> <li data-bbox="378 1140 1333 1243">• Most religious Jews are against cohabitation as it goes against the teachings of the Torah, where it can be seen that the woman is created solely for her marriage to the man</li> <li data-bbox="378 1245 1333 1348">• Marriage is about two souls merging, in the presence of the Almighty and with his blessing. Cohabitation does not fulfil this purpose</li> <li data-bbox="378 1350 1333 1493">• Non-religious people might argue that marriage is bigger than two people, it is about their union in the world, their children, their stability. The commitment is the important bit, this is not there in cohabitation.</li> </ul> <p data-bbox="378 1528 859 1564">Accept any other valid response.</p> <p data-bbox="378 1600 1333 1669">Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2</p>	<p data-bbox="1365 1633 1409 1669"><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
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'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

Question number	Answer	Reject	Mark
<b>3(a)</b>	<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"> <li>• The Amidah prayer is said in a synagogue service (1)</li> <li>• Prayers may be said in Hebrew (1)</li> <li>• Prayers may be said or sung (1)</li> <li>• The Shema will be recited (1)</li> <li>• The Torah might be read (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>3(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Candles are lit at sundown (1) to welcome Shabbat (1)</li> <li>• Shalom Aleicham is sung (1) to welcome angels to one's table (1)</li> <li>• Three meals are eaten (1) to ensure that one can relax with a full stomach (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
<b>3(c)</b>	<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"> <li>• The synagogue will have a Ner Tamid (1), an eternal light (1). Its name is derived from a verse in Exodus, where it says that an eternal flame was to burn on the golden menorah in the Holy Temple at all times (Exodus 27:20) (1)</li> <li>• Seating allows men and women to sit together (1) as a sign of equality (1) as 'God created man in His image, in the image of God He created him; male and female He created them.' (Genesis 1:27) (1)</li> <li>• There is an Aron Hakodesh (1) to remember the Ark of the Covenant in Exodus (1). 'They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.' (Exodus 25:10) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated feature / development</li> <li>• Development that does not relate both to the feature and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the feature given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
3(d)	<p data-bbox="378 302 820 336">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="378 373 1317 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="378 585 451 615"><b>AO2</b></p> <p data-bbox="378 621 868 653"><b>Arguments for the statement:</b></p> <ul data-bbox="378 659 1339 1045" style="list-style-type: none"> <li data-bbox="378 659 1339 762">• Yom Kippur is the Day of Atonement, when the Almighty seals the Book of Judgement so it is the last chance to repent of sins. There cannot be anything more important than this!</li> <li data-bbox="378 768 1339 905">• Yom Kippur is the time to reconnect with people and relationships which have been fractured over the previous year. Doing this allows Jews to start again, a fresh start to the year</li> <li data-bbox="378 911 1339 1045">• Yom Kippur is a day of communal confession, done as a group, with nowhere to hide in front of the Almighty. This is needed to restore the relationship between the Almighty and humanity.</li> </ul> <p data-bbox="378 1083 943 1115"><b>Arguments against the statement:</b></p> <ul data-bbox="378 1121 1325 1472" style="list-style-type: none"> <li data-bbox="378 1121 1325 1224">• Rosh Hashanah is clearly more important. It is the day when the Almighty weighs up the sins of each person and makes a decision about their fortune for the upcoming year</li> <li data-bbox="378 1230 1325 1367">• Shabbat is more important. It is a weekly reminder of the Almighty's creation, of his love for humanity. Shabbat is celebrated by most Jews, even those who are not religious, and is keeping the faith alive</li> <li data-bbox="378 1373 1325 1472">• Pesach is more important; it reminds the Jews of their history, it unites them in the story of the Exodus, and it is a joyful tradition to pass down to the next generation.</li> </ul> <p data-bbox="378 1509 862 1541">Accept any other valid response.</p>	15

Level	Mark	Descriptor
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Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
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**SPaG**

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

Question number	Answer	Reject	Mark
<b>4(a)</b>	<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"> <li>• One belief about stewardship is not to destroy anything on the earth that is useful (1)</li> <li>• Humans have been given responsibility for the environment from the Almighty (1)</li> <li>• They believe in Tikkun Olam (1)</li> <li>• The mitzvot tells them not to destroy trees in war (1)</li> <li>• Jews believe in looking after each other (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>4(b)</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"> <li>• All life is valuable (1) as the Almighty created it (1)</li> <li>• Life takes precedence (1) as they believe in the principle of Pikuach Nefesh (1)</li> <li>• Jews are taught not to take human life (1) as this is as bad as killing the whole world (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• The universe was created by the Almighty (1) in seven days (1). 'On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done.' (Genesis 2:2) (1)</li> <li>• The Almighty created the world out of nothing (1), 'the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water' (Genesis 1:2) (1); so everything in the world exists because the Almighty made it so (1)</li> <li>• Some Jews believe the Genesis account of the creation is metaphorical (1) and that as time is one of the Almighty's creations, a day may not be as it is now (1). 'For in Your sight a thousand years are like yesterday that has passed, like a watch of the night.' (Psalm 90:4) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching / development</li> <li>• Development that does not relate both to the teaching and to the question.</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> <li>• Teachings about the origins of human life.</li> </ul>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Judaism does not forbid abortion and allows it in cases of suffering, such as to save the life of the mother, as her life is seen as more important than the unborn child</li> <li>• Non-religious people may argue that in countries where abortion is illegal, women are often put in danger through illegal abortions, or are forced to travel abroad to have abortions if they are unable to carry on with the pregnancy and this cannot be seen as a civilised way to treat women</li> <li>• The principle of Pikuach Nefesh emphasises the primacy of life. Therefore, if abortion is needed to save a life, then it is allowed. The Talmud says this is mandatory.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Abortion goes against the sanctity of life and the Mishnah clearly shows that to kill one soul is as if one kills the whole world, therefore abortion should not be allowed (Mishnah Sanhedrin 4:5)</li> <li>• Abortion goes against the commandment to 'go forth and multiply,' and is killing a life 'created in the image of the Almighty' (Genesis 1- 2) and would not be defended by many Jews</li> <li>• Non-religious people may consider it uncivilised to believe that children born with disabilities are somehow less than people born without them, therefore the belief that abortion is the most loving thing to do is clearly not right for many people.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.