



Mark Scheme (Results)

June 2019

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

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Publications Code 1RB0_1F_1906_MS

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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 - 2019

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 Almighty is the Creator (1) • The Almighty is One (1) • The Almighty is eternal (1) • The Almighty is the Law-Giver (1) • The Almighty is omnipotent (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Heaven is the reward for a good life (1), so Jews focus on living a way that is pleasing to the Almighty (1) • The Almighty will judge whether they go to heaven or hell (1), so Jewish people will try and live according to the mitzvot (1) • Some Jews believe there will be a bodily resurrection (1) so they will not cremate the bodies of those who have died (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
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"> • As part of the covenant, Abraham agreed to circumcise all the males (1) as seen in Genesis 17:11 'You shall circumcise the flesh of your foreskin...' (1). This remains an almost universal practice for all Jewish men today (1) • The Almighty promised Abraham that he would look after the Jews; (1) and that they would become his Chosen People (1) as seen in Deuteronomy 14:2 '...the Lord your God chose you from among all the people on the earth to be his treasured people' (1) • The Covenant with Abraham is when the Almighty gave the Jewish people the Promised Land (1) and this is the basis of the Jewish homeland in Israel today (1) as seen in Genesis 13:15 'For I give to you all the land that you see, to you and your offspring forever' (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
1(d)	<p data-bbox="362 268 727 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 342 1321 483">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="362 525 423 552">AO2</p> <p data-bbox="362 558 764 590">Arguments for the statement:</p> <ul data-bbox="362 596 1338 951" style="list-style-type: none"> • Although life belongs to the Almighty and preserving life is a duty in Judaism, this can mean keeping people alive longer due to medical advances, such as vaccinations, which is not always the right thing to do • Advances in medical technology, such as life support, means that making life and death decisions is more complex today than it has been in the past. While Jews have a duty to preserve life, it is not always clear what this means in practice • Believing in the sanctity of life is a key consideration in areas such as abortion; if life is sacred and belongs only to the Almighty, then abortion should not happen, but sometimes it is necessary to save the mother's life. <p data-bbox="362 993 821 1024">Arguments against the statement:</p> <ul data-bbox="362 1031 1338 1346" style="list-style-type: none"> • Belief that all humans were created in the image of the Almighty stems from the account of the Creation in Genesis, and this is unchanging; life is therefore holy and should not be taken under any circumstances • As life belongs to the Almighty, preserving life is imperative and this makes issues such as euthanasia very clear cut. Only the Almighty may take life, regardless of what the law says • Many Jews believe that there is no confusion over life support machines, as they are preventing a natural death and therefore the person should be allowed to die. <p data-bbox="362 1388 769 1419">Accept any other valid response.</p> <p data-bbox="362 1461 1284 1566">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 marks	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"> • A man can divorce his wife if 'he finds her indecent' (Deuteronomy 24:1) (1) • Both partners must agree (1) • The couple must try reconciling first (1) • The couple must obtain a get (1) • The couple are encouraged to remarry (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Torah warns against promiscuity (1); most Jews believe this prohibits pre-marital sex (1) • Adultery is forbidden in the Torah (1) so Jewish people believe it is only acceptable to have sex within a marriage (1) • The Torah forbids homosexual sex between men (1) although there are no teachings about sex between two women (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 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"> • The family unit controls sexual behaviour (1) as both pre-marital sex and adultery are not acceptable within Judaism (1) as shown in the Ten Commandments: 'You shall not commit adultery' (1). • Children are a blessing from the Almighty; (1) parents have a duty to show kindness and love to their children as their parents did for them (1) as shown in the Talmud, Ta'anit 23 where the wise man is seen planting trees whose fruit he will not live to see (1) • Family is where a Jewish child gains their identity as a Jew; (1) the teachings and the traditions, such as reciting the Shema, are passed down the generations (1) as seen in Deuteronomy 6:6-7 'Impress them upon your children' (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="363 268 542 300">AO2 12 marks</p> <p data-bbox="363 342 1321 483">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="363 525 423 556">AO2</p> <p data-bbox="363 560 764 592">Arguments for the statement:</p> <ul data-bbox="412 596 1321 951" style="list-style-type: none"> <li data-bbox="412 596 1321 699">• Jews regard men and women as equals, as everyone is created in the image of the Almighty; therefore all Jews should allow women to become rabbis <li data-bbox="412 703 1321 844">• The Torah records the important place women held within early Judaism, such as Deborah who was considered a prophet. This would indicate that any difference in rights between men and women is not from the Almighty <li data-bbox="412 848 1321 951">• In Israel, men and women must both serve in the army which shows that they are considered equal. If men and women are expected to fight together, they should be allowed to pray together. <p data-bbox="363 993 824 1024">Arguments against the statement:</p> <ul data-bbox="412 1029 1333 1348" style="list-style-type: none"> <li data-bbox="412 1029 1333 1131">• The Almighty gave Adam and Eve different roles. While the Torah does not stop women working outside of the home, it does praise their homemaking abilities suggesting they do not have the same rights <li data-bbox="412 1136 1333 1239">• In Orthodox Judaism, the roles of men and women are seen as different but equal. Their rights and responsibilities to the family are different but both are vital for the upbringing of children <li data-bbox="412 1243 1333 1348">• Traditionally only men can initiate a divorce according to Jewish law, and he can refuse to grant his wife a get, allowing her to marry again. This shows that they do not have the same rights. <p data-bbox="363 1390 769 1421">Accept any other valid response.</p> <p data-bbox="363 1463 1289 1560">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"> • Candles are lit (1) • Blessings are recited (1) • The Kiddush is recited over the wine (1) • Challah is eaten (1) • The Torah is 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 feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focal point is a prayer hall (1) which is where the rabbi leads the services (1) • The holiest place is the Ark (1) where the scrolls are kept (1) • Each synagogue has a ner tamid (1), which symbolises the Almighty's constant presence (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 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"> • Pesach recalls the night when the Almighty passed over the houses of the Jewish slaves but killed the firstborn Egyptian males (1) which shows how the Almighty cares for his Chosen People (1) as seen in Exodus 6:7 'I will be your God' (1) • Pesach remembers the escape from slavery as seen in Exodus 3 (1) after which the Almighty delivered them to the Promised Land (1). This story is read during the meal (1) • This festival passes the faith onto the next generation (1); children ask questions from the Haggadah (1) such as 'why is this night different from all other nights?' (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
3(d)	<p data-bbox="365 268 727 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 342 1323 483">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="365 525 423 552">AO2</p> <p data-bbox="365 558 764 590">Arguments for the statement:</p> <ul data-bbox="375 596 1339 915" style="list-style-type: none"> <li data-bbox="375 596 1339 699">• The food laws are clearly shown in the Torah, particularly in Deuteronomy and Leviticus. If the Almighty has given these laws, it is not up to humans to decide which ones to obey and which to ignore <li data-bbox="375 705 1339 808">• Many Jews believe the food laws have come from the Almighty to test obedience, and as such, they will be judged accordingly. Therefore it is imperative to follow all the laws <li data-bbox="375 814 1339 915">• The food laws help to develop self-control and remind Jews constantly of their faith, marking them out as different. Without them, they would not be seen as the Chosen People. <p data-bbox="365 957 824 989">Arguments against the statement:</p> <ul data-bbox="375 995 1339 1346" style="list-style-type: none"> <li data-bbox="375 995 1339 1098">• Some Jews believe the food laws only made sense at the time they were written because there was no fridges or processes to keep food fresh. As this is not the case now, they do not see them as part of the modern faith <li data-bbox="375 1104 1339 1245">• Many Reform Jews believe that some of the laws are outdated in modern society; the laws which affect how humans behave towards each other and to wider society take precedence, and other laws, such as the food laws are regarded as less important <li data-bbox="375 1251 1339 1346">• Sometimes it is not possible to keep the food laws, for example, during the Holocaust, and yet the Jews were no less Jewish. The most important thing in times of persecution or famine is surely to stay alive. <p data-bbox="365 1388 769 1419">Accept any other valid response.</p> <p data-bbox="365 1461 1287 1560">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.
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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. 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 marks	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"> • The world belongs to the Almighty (1) • The Almighty created the world for humans (1) • Adam was put in the Garden of Eden to tend it (1) • Humans are responsible for looking after the world (1) • Humans must not destroy the Earth (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Maimonides' thirteenth principle is the resurrection of the dead (1) where the soul will reunite with the body in the afterlife (1) • Rabbinic Judaism suggests a belief in Gan Eden, or heaven (1), it is a place of spiritual perfection (1) • Some Jews believe the Tenakh describes life after death (1) 'multitudes who sleep in the dust of the earth will awake; some to everlasting life others to shame and everlasting contempt' (Daniel 12:2) (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each response. Award further marks for each development of the response 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"> Some Jews do not accept the theory of evolution (1) because according to the Torah, all animals were created perfectly by the Almighty and did not need to adapt (1) as seen in Genesis 1:31 where the Almighty declared everything he had created to be good (1) Some Jews accept the theory of evolution; (1) they believe that a day in the Genesis account may represent a longer period of time (1) as the Genesis account can be used to support the theory of evolution (1) Some Jews believe the Genesis account demonstrates a spiritual truth; (1) it should not be seen as a literal account but a symbolic one (1) 'God created the heaven and the earth' (Genesis 1:1) but not necessarily as it is written (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 and to the question Reference to a source of wisdom that does not relate to the response given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="363 268 542 300">AO2 12 marks</p> <p data-bbox="363 342 1321 483">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="363 525 423 556">AO2</p> <p data-bbox="363 560 764 592">Arguments for the statement:</p> <ul data-bbox="363 596 1321 846" style="list-style-type: none"> <li data-bbox="363 596 1321 669">• Euthanasia is murder. Human life is sacred, and only the Almighty can take it away, therefore euthanasia would be a great sin <li data-bbox="363 669 1321 743">• It is a Jewish belief that even the terminally ill are entitled to receive the best medical care and attention which is the opposite to euthanasia <li data-bbox="363 743 1321 846">• Jews believe in the sanctity of life. The Almighty created humans in his image and this makes human life different to the lives of animals. Thus, what is acceptable for animals is not acceptable for humans. <p data-bbox="363 888 824 919">Arguments against the statement:</p> <ul data-bbox="363 924 1321 1281" style="list-style-type: none"> <li data-bbox="363 924 1321 1029">• Some Jews will accept the turning off of life support machines, as it is felt that it is humans who are keeping the dying person from the Almighty. Therefore, this type of euthanasia may be acceptable <li data-bbox="363 1029 1321 1134">• Some pain relief can hasten death, but it is not forbidden as long as relieving suffering is the main intention. This is called the doctrine of double effect, and is acceptable to some Jews <li data-bbox="363 1134 1321 1281">• Situation Ethics would argue that sometimes euthanasia might be the most loving thing to do for someone, for example, a person with locked-in syndrome who has no quality of life. Thus, some countries have changed their laws to recognise this. <p data-bbox="363 1323 769 1354">Accept any other valid response.</p> <p data-bbox="363 1396 1289 1491">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.
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