



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE
In Religious Studies B
Paper 2: Religion, Peace & Conflict
2F Judaism

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 2: Religion, Peace and Conflict 2F - Judaism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • One characteristic of the Almighty shown in the Torah is that he is the Creator (1) • The Almighty is One (1) • The Almighty is the Law-Giver (1) • The Almighty is the Judge (1) • The Almighty is seen as 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 teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • One teaching about the Messiah is that he will be a great leader (1) who will unite the Jews (1) • The Messiah will bring an end to war (1) so that the world can live in peace (1) • The coming of the Messiah will signal an end of the world (1) when all the dead will be resurrected (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
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"> • One way the divine presence is shown in the Torah is on Mount Sinai (1) when Moses received the Decalogue (1). 'And the Lord said to Moses, "I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after."' (Exodus 19:9) (1) • The Tabernacle was seen as a dwelling place of the divine presence (1) which the Jews carried on their way to Canaan (1) 'the cloud covered the Tent of Meeting, and the Presence of the Lord filled the Tabernacle.' (Exodus 40:34) (1) • The divine presence was shown in the burning bush (1) when the Almighty told Moses to save his people (1). 'Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.' (Exodus 3:10) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way / development • Development that does not relate both to the way and to the question. • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="370 268 808 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 338 1304 510">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="370 552 440 583">AO2</p> <p data-bbox="370 588 857 619">Arguments for the statement:</p> <ul data-bbox="370 623 1336 1081" style="list-style-type: none"> <li data-bbox="370 623 1336 762">• Moses was given the Ten Commandments by the Almighty, which form the basis of the covenant between the Almighty and the Jews; the Almighty agreed to protect them as long as they obeyed the laws. This covenant is the basis of the faith <li data-bbox="370 766 1336 898">• Moses was chosen by the Almighty to lead the escape from Egypt so that the Jews could return to the Promised Land. Without this covenant, Israel would not be the Jewish State today <li data-bbox="370 903 1336 1081">• The Covenant at Sinai confirmed the belief that the Jews are the Chosen People, and the laws given to them gave guidance on how to create a society where people had basic rights and could live in peace. These rules are still followed by the majority of people in the world today. <p data-bbox="370 1119 930 1150">Arguments against the statement:</p> <ul data-bbox="370 1155 1336 1507" style="list-style-type: none"> <li data-bbox="370 1155 1336 1293">• The Covenant with Abraham is more important as he was the father of Judaism as a monotheistic religion, at a time when idol worship was the norm. He and his family showed great faith which the Almighty rewarded <li data-bbox="370 1297 1336 1402">• It was the Covenant with Abraham where the Almighty made the Jews the Chosen People and circumcision was the sign of this; this is still practised today, to remember this covenant <li data-bbox="370 1407 1336 1507">• As part of the Abrahamic Covenant Abraham was told he would be the 'father of many nations' (Genesis 17:5) and he is still regarded by many as the father of Judaism today. <p data-bbox="370 1545 849 1577">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

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Some Jews believe that suffering came from the sin of Adam and Eve (1) • Some Jews believe suffering is part of the Almighty's creation (1) • The Tenakh teaches that suffering is a punishment from the Almighty (1) • Some Jews believe that suffering is a test (1) • Some Jews believe suffering is a result of free-will (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"> • One Jewish belief about how criminals should be treated is with mercy (1). Any punishment should not be excessive (1) • Many Jews believe offenders should be helped to change their ways (1) so they do not reoffend when their punishment is over (1) • Most Jews accept that some criminals will need a prison sentence for serious crimes (1) although there is no mention of Imprisonment in the Torah (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 attitude. Award further marks for each development of the attitude 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"> • Most Jews do not believe the Torah condones capital punishment (1) although the Torah does say 'eye for eye, tooth for tooth, hand for hand, foot for foot,' (Exodus 21:24) (1). They argue that a punishment should be equal to the crime (1) • One Jewish attitude to the death penalty is that it is acceptable (1) as it was used in the Torah (1) 'Whoever sheds the blood of man, By man shall his blood be shed; For in His image Did God make man.' (Genesis 9:6) (1) • Many Jews believe the death penalty is wrong (1) because of the sanctity of life (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). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ 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 teaching given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="334 264 548 300">AO2 12 marks</p> <p data-bbox="334 338 1273 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="334 550 407 585">AO2</p> <p data-bbox="334 585 824 621">Arguments for the statement:</p> <ul data-bbox="334 621 1300 1079" style="list-style-type: none"> <li data-bbox="334 621 1273 726">• Jews believe evil actions are actions which go against the Almighty, his teachings and his laws. Any punishment which goes towards remedying this, therefore, is justice <li data-bbox="334 726 1292 974">• For Jews, any punishment that has an element of retribution will bring justice to those victims who suffered. 'When men fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact from him, the payment to be based on reckoning.' (Exodus 21:22) <li data-bbox="334 974 1300 1079">• Some Jews may argue that any punishment which reforms the criminal is a form of justice; many offenders have not had good life chances and reforming sentences address this. <p data-bbox="334 1117 899 1152">Arguments against the statement:</p> <ul data-bbox="334 1152 1292 1507" style="list-style-type: none"> <li data-bbox="334 1152 1273 1257">• Some Jews would argue that punishment is not the same as justice; how can a life in prison bring justice to the woman whose husband has been murdered? <li data-bbox="334 1257 1292 1402">• Some Jews might say that some punishments are too harsh, such as people who are imprisoned for crimes committed due to poverty and that this is not justice. The Tenakh teaches forgiveness and caring for others, and this is neither <li data-bbox="334 1402 1292 1507">• Some Jews might argue that community service punishments are not justice, as the offender seems to get off lightly for a crime which may have caused much damage. <p data-bbox="334 1545 816 1581">Accept any other valid response.</p>	12

'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.

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<p>A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief.</p> <p>Judgements are asserted without clear links to the analysis.</p>
Level 2	4–6	<p>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.</p> <p>This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.</p>
Level 3	7–9	<p>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.</p> <p>This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.</p>
Level 4	10–12	<p>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.</p> <p>This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.</p>

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Amidah prayer is said in a synagogue service (1) • Prayers may be said in Hebrew (1) • Prayers may be said or sung (1) • The Shema will be recited (1) • The Torah might be read (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a purpose. Award a second mark for development of the purpose up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The rituals expediate the souls of the dead into the next life (1) so Jews bury their dead as soon as possible (1) • Jews are supported after the death of a loved one (1) by sitting Shiva for seven days (1) • The purpose of saying the Kaddish prayer (1) is to focus on the Almighty at a time of sorrow (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose / development • Development that does not relate both to the purpose given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Shema is recited as the final prayer on Yom Kippur (1), said with one's hands over their eyes (1), 'Hear, O Israel! The Lord is our God; the Lord alone.' (Deuteronomy 6:4) (1) • Many Jews say the Shema three times a day (1), in the morning, in the evening and before they go to bed (1) 'and three times a day he knelt down, prayed, and made confession to his God, as he had always done.' (Daniel 6:11) (1) • The Shema is found in the Mezuzah (1) a box on doorposts in Jewish homes (1) 'inscribe them on the doorposts of your house and on your gates.' (Deuteronomy 6:9) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way / development • Development that does not relate both to the way and to the question. • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="378 268 820 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="378 338 1282 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">AO2</p> <p data-bbox="378 585 868 617">Arguments for the statement:</p> <ul data-bbox="378 621 1295 974" style="list-style-type: none"> <li data-bbox="378 621 1295 762">• Rosh Hashanah is the time to atone for one's sins committed the previous year, before the Almighty closes the book and decides one's fate. What could be more important than the judgement of the Almighty? <li data-bbox="378 766 1295 867">• The festival remembers the Creation, the beginning of all that is, and emphasizes the Almighty's rule over his people, reminding Jews of their need to serve him <li data-bbox="378 871 1295 974">• It is a time of looking to the future, of making amends and starting again and so it is extremely important as an opportunity to renew one's faith. <p data-bbox="378 1012 943 1043">Arguments against the statement:</p> <ul data-bbox="378 1047 1295 1400" style="list-style-type: none"> <li data-bbox="378 1047 1295 1188">• Yom Kippur is the holiest and most important day in the Jewish calendar. It is written in Leviticus how it must be observed, and most Jews would argue that it is more important than Rosh Hashanah <li data-bbox="378 1192 1295 1293">• Pesach is the festival many Jews would say is the most important, as it remembers the escape from Egypt, the night when the Almighty saved the Jews <li data-bbox="378 1297 1295 1400">• Shabbat is obviously the most important festival as it is written in Exodus that the Jews must keep this day holy, and as such, is celebrated every week. <p data-bbox="378 1438 860 1470">Accept any other valid response.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
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SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • One belief about reconciliation is that it should follow conflict (1) • Peace and reconciliation go together (1) • Reconciliation provides justice (1) • In Judaism, only the victim can provide forgiveness and reconciliation (1) • The Almighty provides reconciliation when Jews repent of their sins (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 each teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Holy War is sanctioned by the Almighty (1) and is obligatory (1) • The Tenakh tells of the Holy War which saved the Jews from Haman (1) which is remembered every year at Purim (1) • There are three mitzvot about Holy War, (1) telling the Jews to fight the Amalekites (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
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"> • The Tenakh teaches Jews to be peacemakers (1), showing that a peaceful world is something to be aimed for (1). Psalm 34 tells them to 'shun evil and do good, seek amity and pursue it' (34:15) (1) • Micah describes the Almighty as a peacemaker (1) when his kingdom is established (1). 'Thus He will judge among the many peoples, And arbitrate for the multitude of nations, However distant; And they shall beat their swords into plowshares And their spears into pruning hooks. Nation shall not take up Sword against nation; They shall never again know war' (4:3) (1) • Many Jews believe peacemaking is important (1) in developing relationships with other nations and faiths (1). 'Wars are won by weapons, but peace by ideas. (Lord Jonathan Sacks) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching /development. • Development that does not relate both to the teaching and to the question. • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="378 268 591 300">AO2 12 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="378 550 448 581">AO2</p> <p data-bbox="378 585 867 617">Arguments for the statement:</p> <ul data-bbox="378 621 1349 974" style="list-style-type: none"> • One cause of conflict is greed. The Tenakh refers to the Almighty's disapproval of greed and the tenth commandment is not to covet, so Jews should work to end greed in the world • Jews are taught not to be vengeful. Leviticus says 'You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.' (Leviticus 19:18) • Jewish people are taught to help those in need, so they should work to end conflict. Leviticus tells them to leave fruit on the trees during harvest for the poor (Leviticus 19:10). <p data-bbox="378 1012 943 1043">Arguments against the statement:</p> <ul data-bbox="378 1047 1341 1365" style="list-style-type: none"> • Some Jews might argue that conflict is sometimes necessary. Elie Wiesel argued that neutrality helped the oppressor, never the victim, so keeping the peace is not always the answer • Non-religious people may say that conflict is just human nature; humans are greedy, they will fight others for a bigger slice of land, and that is just how it is • The causes of conflict are just too all encompassing. Jews can do their part, helping those in poverty and fighting injustice, but it is never going to end conflict. <p data-bbox="378 1402 860 1434">Accept any other valid response.</p> <p data-bbox="378 1472 1255 1530">Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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.
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