



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE

In Religious Studies B

Paper 2: Religion, Peace & Conflict

2C Islam

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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 2C - Islam Mark Scheme_2024

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"> • Muslims believe angel Jibril is the messenger of Allah (1) • He told Maryam she would have a son (1) • He delivered the message of the Qur'an (1) • He visited Prophet Muhammad when he was a child (1) • Jibril has six hundred wings (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Prophet Muhammad is important to every Muslim because he is described as the Seal of the Prophets (1). His teachings contain the totality of Allah's message to humanity (1) • Prophet Muhammad said 'I leave you two things, the Qur'an and the Sunnah' (1). He told the assembled crowd they would never go astray if they followed them (1) • The Qur'an says 'There has certainly been for you in the Messenger of Allah an excellent pattern' (Surah 33:21) (1). This encourages all Muslims to live their lives as Muhammad did (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
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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 purpose of the Six Beliefs is to clarify the essentials of belief for Sunni Muslims (1). Angel Jibril, in human form, questioned Muhammad about Islam (1). Muhammad replied 'That you affirm your faith in Allah, His angels, His Books, His Messengers and that you affirm your faith in the Resurrection hereafter.' (Kitab Al-Iman, Hadith 4) (1) • They act as the foundations of the faith (1), bringing a Muslim closer to Paradise (1). 'And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.' (Surah 4:136) (1) • Belief in Allah, is the first of the Six Beliefs (1). Without belief in the Oneness of Allah a person is not a Muslim (1). 'The believers are only the ones who have believed in Allah and His Messenger.' (Surah 49:15) (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 • Reference to a source of wisdom that does not relate to the purpose given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an teaches that 'the punishment of your Lord is ever feared.' (Surah 17:57). Muslims must strive to lead a good life according to the will of Allah, in order to achieve the reward of paradise for eternity • Muslims believe life is a test. Allah's judgement of the quality of a life is based on the life on earth so they must be conscious of the consequences of Allah's judgement in every choice they make, always striving for a good judgement • Since Allah already knows the outcome of the decision determining where a Muslim will spend eternity. The most important teaching in Islam is to fulfil their destiny and enjoy eternal peace and joy by achieving paradise. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Qur'an says that 'Allah intends for you ease' (Surah 2:185), so some believe that life is to be lived to the full and enjoyed, rather than living in hope of paradise • There are many aspects of life in this world which Allah has decreed. The most important teaching in Islam is to fulfil Allah's will, rather than serve Allah in expectation of future reward • 'Allah is Forgiving and Merciful' (Surah 2:182) so Muslims may believe the most important teaching in Islam is to trust that Allah will judge their intentions and show them mercy, since no-one can achieve paradise unless Allah wills it. <p>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"> • Muslims believe punishment is important since it makes the criminal pay for what they have done (1) • The Qur'an teaches punishment acts as justice for the victim (1) • Muslims hope it will stop the criminal reoffending (1) • It demonstrates the consequences of crime to the ummah (1) • It may encourage the offender to seek forgiveness from Allah (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 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 Muslims believe restorative justice is an important way of delivering justice (1), since it is important that the criminal can be reintegrated into society (1) • Some Muslims believe it is a useful alternative to more punitive methods (1). It allows the criminal to reconcile with the victim (1) • Some see it as the essence of Islamic justice systems (1). The Qur'an teaches 'Whoever pardons and makes reconciliation, - his reward is [due] from Allah.' (Surah 42:40) (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
2(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"> • Muslims respond by suggesting that crime may be caused by poverty (1). Muslims give Zakah to support the needy (1). 'And establish prayer and give zakah and bow with those who bow [in worship and obedience].' (Surah 2:43) (1) • Muslim parents have a responsibility to bring their children up well (1) because upbringing may affect the likelihood of a person turning to crime (1). The Hadith says 'A man is the guardian of his family and responsible for them' (Sahih al-Bukhari 893) (1) • Muslims may suggest that many crimes are exacerbated by alcohol or drugs (1). These are forbidden by the Qur'an (1). Surah 5:90 says 'O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.' (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 • Reference to a source of wisdom that does not relate to the response given. 	5

Question number	Indicative content	Mark
2(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>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> Many Muslims may argue that justice is only important to victims since they are the people who innocently suffer from the offence. The suffering of the victim is a direct consequence of the actions of the offender Non-religious people believe victims should be treated with compassion and respect for their dignity. They are entitled to access the mechanisms of justice whether they are rich or poor. The law applies equally to all victims demonstrating its value to the victims of crime God commands Muslims to be just, therefore the unjust must be punished to bring peace to the victim. Many punishments are laid out in the Qur'an, this restores fairness for the victim. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> The victim of a murder cannot receive justice since they are dead. The Qur'an provides for the family of the victim to be compensated as a means of providing justice to the family, though this does not benefit the victim Justice is vitally important to the ummah. The application of Qur'anic law acts as an example for everyone in society. This may reduce future offending therefore proving the importance for the whole society, not just the victim 'And the retribution for an evil act is an evil one like it,' (Surah 42:40). This shows that justice is not only important to the victim but also to Allah, who is a just god. <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>	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.</p> <ul style="list-style-type: none"> • Lesser Jihad can only be declared by a religious leader (1) • Wars must only be fought in defence of Islam (1) • Those who die in Jihad will go straight to paradise (1) • Women and children should not be killed (1) • Orchards and bees should not be destroyed (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Id-ul-Adha is celebrated to remember Ibrahim's willingness to sacrifice his son (1). It shows Muslims the obedience Allah requires from his followers (1) • It is significant since it celebrates the willingness of Ibrahim's son to follow Allah's command (1), even at the cost of his own life (1) • Id-ul-Adha unites the Muslim community (1). The Id prayers must be offered in congregation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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"> • Giving Zakah reminds Muslims that their wealth is not their own (1). The Qur'an teaches that 'Zakah expenditures are only for the poor and for the needy.' (Surah 9:60) (1). Giving Zakah purifies a Muslim's wealth (1) • Giving Zakah redistributes wealth in the ummah (1), The Hadith says 'He is not a believer whose stomach is filled while his neighbour goes hungry.' (Al-Adab Al-Mufrad 112) (1). Those who reach the payment threshold should willingly support the poor (1) • The Qur'an warns 'Those who do not give zakah, and in the Hereafter they are disbelievers' (Surah 41:7) (1). This teaches Muslims that Zakah is fundamental on Judgement Day (1). Zakah is therefore obligatory for Muslims (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 • Reference to a source of wisdom that does not relate to the purpose given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="363 359 768 390">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 422 1308 579">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="363 615 431 646">AO2</p> <p data-bbox="363 646 812 678">Arguments for the statement:</p> <ul data-bbox="363 709 1308 1062" style="list-style-type: none"> <li data-bbox="363 709 1308 804">• Many Muslims would agree since the Qur'an teaches that 'fasting... was decreed upon those before you' (Surah 2:183). As one of the Five Pillars and one of the Ten Roots it is obligatory for all Muslims <li data-bbox="363 804 1308 930">• Observing the fast brings great rewards. The Qur'an explains the purpose of the fast '...that you may become righteous.' (Surah 2:183). This encourages Muslims to observe the will of Allah and be closer to Paradise <li data-bbox="363 930 1308 1062">• Sawm enables Muslims to understand the nature of poverty and how it feels to go hungry. In many cases this leads to increased charitable giving during Ramadan, benefitting the poorest in society. <p data-bbox="363 1098 878 1129">Arguments against the statement:</p> <ul data-bbox="363 1161 1308 1545" style="list-style-type: none"> <li data-bbox="363 1161 1308 1287">• Some may disagree that the obligation applies to all Muslims. The Qur'an provides for some exceptions. One such exception applies to those who are physically ill, if fasting would worsen their health or hamper the recovery process <li data-bbox="363 1287 1308 1413">• Fasting is not obligatory for children who have not reached puberty. Allah is all-knowing and will not hinder the growth or development of young Muslims. Once a child reaches puberty the fast becomes mandatory <li data-bbox="363 1413 1308 1545">• The Qur'an provides a means to still benefit from the rewards of Sawm even for those who are exempt. They may pay a ransom by feeding a needy person. Such voluntary goodness enables an individual in specific circumstances not to fulfil the fast. <p data-bbox="363 1581 805 1612">Accept any other valid response.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
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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"> Some Muslims believe a modern war can never be a Holy War (1) Holy War is the physical struggle to defend Islam (1) The Qur'an permits Holy War (1) Shari'ah Law defines strict rules for the conduct of Holy War (1) A Holy War cannot harm non-combatants (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
(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"> Muslims may respond by suggesting that violence in society harms the ummah (1). Children may feel threatened by violence on the street (1) If conflict threatens the security of the Muslim faith some Muslims may take up arms against the oppressor (1). 'Fight in the way of Allah those who fight against you' (Surah 2:190) (1) Muslims may respond by using passive resistance (1), using civil unrest to provoke government action (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
4(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"> • Muslims will always try to show pacifism in their dealings with others (1). The Qur'an says 'If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you.' (Surah 5:28) (1). This is due to fear of Allah (1) • Muslims believe forgiveness is a way of demonstrating pacifism (1). The Qur'an encourages Muslims to 'forgive with gracious forgiveness.' (Surah 15:85) (1). In every situation it pleases Allah when Muslims demonstrate forgiveness rather than retribution (1) • Muslims try to follow the example of Muhammad who always tried to live in peace (1). The Qur'an teaches that 'when the ignorant address them [harshly], they say [words of] peace,' (Surah 25:63) (1). Prophet Muhammad demonstrated this when he was oppressed (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 • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="370 264 768 296">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 327 1308 485">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="370 516 812 579">AO2 Arguments for the statement:</p> <ul data-bbox="370 611 1308 1031" style="list-style-type: none"> • Some Muslims may agree, looking to the example of Muslim countries such as Pakistan where Islam is the state religion. Pakistan is one of nine countries to have nuclear weapon capability. The concept of mutually assured destruction means these weapons will never be used • Some non-religious people may agree since the presence of nuclear weapons in so many countries has led to relative stability. Utilitarians would suggest that if this stalemate keeps most people safe then nuclear weapons can be kept as a deterrent • Weapons of mass destruction have only been used by one country in one war. They have not been used in conflict since. This suggests to Muslims they serve a function in preventing the escalation of wars. <p data-bbox="370 1062 878 1094">Arguments against the statement:</p> <ul data-bbox="370 1125 1276 1545" style="list-style-type: none"> • Many Muslims would be opposed to this statement. There have been many wars since weapons of mass destruction were first used. This suggests that they do not prevent conflict but only prevent the use of weapons of mass destruction, since other countries would retaliate • Muslims believe life on earth is a test and part of the test of life depends on how well Muslims treat Allah's creation. Weapons of mass destruction cause enormous and unpredictable damage to human, animal and plant life for generations • Even an accidental release of radiation can cause immense problems for society. Malik's Muwatta 21.3.10. says 'Do not destroy an inhabited place.' Weapons of mass destruction could cause cities to be obliterated. <p data-bbox="415 1577 854 1608">Accept any other valid response.</p> <p data-bbox="370 1640 1243 1705">Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</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.
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