



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE

In Religious Studies B

Paper 2: Religion, Peace & Conflict

2G Sikhism

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Summer 2024

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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, Peace and Conflict 2G - Sikhism Mark Scheme – 2024

Question number	Answer	Reject	Mark
Q1 (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"> Equality of men and women is important for Sikhs today as God is within all (1) It is important as it a main teaching in Sikhism (1) It is important as Guru Nanak taught Sikhs to respect all (1) It is important as men and women have equal roles in the gurdwara (1) It is important as both men and women are encouraged to share roles in the family (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 an event. Award a second mark for development of the event. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> An event in the history of the sangat is that Guru Nanak founded it (1). He taught his disciples to recite hymns (1) The Gurus shared the langar (1) to involve everyone in the community (1) Sangats were established into an organised system (1), and Guru Arjan appointed community leaders to them (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated event/development Development that does not relate both to the event 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"> • A way to avoid being manmukh is to meditate on God's name (1). This action will help a Sikh focus on God (1). 'O Nanak, through the Naam, greatness is obtained' (Guru Granth Sahib 125) (1) • A way to avoid being manmukh is to become selfless (1), by avoiding the Five Thieves (1). 'When the divine Light dawns, ego and selflessness are dispelled' (Guru Granth Sahib 126) (1) • A way is to listen to the teaching of the Guru Granth Sahib (1), and then act upon it (1). 'The Ambrosial Word of the Guru's Bani emanates from the Word of the Shabad.' (Guru Granth Sahib 125) (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
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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Serving others is a way of life in Sikhism, it is part of the culture and belief, so it is the Sikh's main aim. Sewa is one way of worshipping God. 'Through selfless service eternal peace is obtained '(Guru Granth Sahib 125) • Serving others helps a Sikh move away from the Five Thieves. They learn to develop humility and compassion by serving others. Living and serving this way a Sikh shows love for humanity • The main priority of serving others is to do it without personal gain. It teaches the Sikh many virtues and is a priority in their lives. A Sikh is taught 'One who performs selfless service, without thought of reward, shall attain his Lord and master.' (Guru Granth Sahib 286). <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Although serving others is important it is not the main aim to some Sikhs. Living an honest and truthful life is just as valuable to Sikhs • Bringing up the family in the Sikh faith, teaching the children the Sikh history and values is also important. This will guide them to become gurmukh and aim to achieve mukti • Equality should be the main aim in a Sikh life as it was one of the main teachings from Guru Nanak. 'From woman, man is born; within woman, man is conceived...' (Guru Granth Sahib 473). <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.</p> <ul style="list-style-type: none"> • Sikhs believe that crime can be caused by worldly attachment (1) • Greed can be a cause for crime (1) • Sikhs believe anger may cause crime (1) • Sikhs believe people who have an addiction can cause crime (1) • Opposition to an unjust law can cause people to commit crime (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"> • Many Sikhs believe punishment is needed as it protects society (1), as it ensures society does not descend into chaos (1) • Some Sikhs believe punishment is needed as it can teach the offender a valuable lesson (1). They believe that the offender should be helped not to re-offend (1) • Sikhs believe that God requires them to promote justice (1). Therefore, the punishment should fit the crime (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 Sikhs are against the use of capital punishment (1) as they believe only God has the right to take life (1). 'He alone has the Power in His Hands. He watches over all.' (Guru Granth Sahib 7) • Sikhs believe that everyone has part of God within them so do not agree with the death penalty (1). The sanctity of life is very important to Sikhs (1). 'Recognise the Lord's Light within all' (Guru Granth Sahib 349) (1) • A Sikh attitude is that capital punishment goes against Sikh teachings of forgiveness (1) because it implies that there are some crimes that cannot be forgiven (1). 'To practise forgiveness is the true fast, good conduct and contentment' (Guru Granth Sahib 223) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude / development • Development that does not relate both to the attitude given and to the question • Reference to a source of wisdom that does not relate to the attitude given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 260 558 289">AO2 12 marks</p> <p data-bbox="363 323 1307 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="363 518 428 548">AO2</p> <p data-bbox="363 552 812 581">Arguments for the statement:</p> <ul data-bbox="363 585 1289 871" style="list-style-type: none"> <li data-bbox="363 585 1289 678">• Most Sikhs believe that all forms of torture are wrong. The treatment of criminals should be as humane as possible as Sikhs recognise the Lord's light within all <li data-bbox="363 682 1289 774">• Many Sikhs believe that torture is an evil action and goes against Sikh teachings. In Sikh history the Gurus were tortured for their beliefs so Sikhs will stand up against this practice <li data-bbox="363 779 1289 871">• Sikhs reject the use of torture as it is against the belief in the sanctity of life. Torture goes against this as in Dharam Yudh the harming of those not involved in fighting is rejected. <p data-bbox="363 905 878 934">Arguments against the statement:</p> <ul data-bbox="363 938 1297 1291" style="list-style-type: none"> <li data-bbox="363 938 1297 1060">• Some Sikhs may agree some forms of torture are necessary to save innocent lives. For example, in the case of kidnapping where the criminal is not giving the information necessary to protect the victim <li data-bbox="363 1064 1297 1157">• A person using utilitarian principles may agree with torture if it is to achieve the greatest good for the greatest number. Torturing criminals to save many lives may be for the greater good <li data-bbox="363 1161 1297 1291">• Situation ethics promotes the idea that people must look at the situation to see if the action is the most loving thing to do. If the result of torturing a criminal will result in a loving result, then it is acceptable. <p data-bbox="363 1325 802 1354">Accept any other valid response.</p> <p data-bbox="363 1388 1268 1446">Candidates who do not consider ethical arguments (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.
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
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"> • Sikhs remember the martyrdom of Guru Arjan to remind them of their history (1) • It reminds Sikhs of important principles of faith (1) • It reminds Sikhs to stand up for justice (1) • It reminds Sikhs to act against persecution (1) • It helps Sikhs to strengthen their faith (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 role. Award a second mark for development of the role. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A role of the gurdwara in the Sikh community is a place of worship (1). This is to provide a place for kirtan to be sung (1) • The gurdwara is a home for the Guru Granth Sahib (1). The holy book is treated like a living guru (1) • A gurdwara provides a venue for langar (1). It enables Sikhs to serve others (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
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"> One purpose of the akhand path for the Sikh community is to celebrate a birth, (1) as it celebrates God's gift of life (1). 'The non-stop reading of the Guru Granth Sahib is carried on at hard times or times of elation or joy.') A purpose of the akhand path is to celebrate a gurburb, (1) where the sangat listen to the continuous reading (1). 'Whichever family or congregation undertakes the non-stop reading should carry it out itself through its members, relatives, friends, etc., all together' (Rahit Maryada 7) A purpose of the akhand path is to help Sikhs perform sewa (1). This can be done through helping the reader of the holy book (1). 'The reader should be served with food and clothing to the best of the host's means' (Rahit Maryada 7). <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>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</p> <p>Arguments for this statement:</p> <ul style="list-style-type: none"> • Non-khalsa Sikhs may agree with the statement as they do not fully partake in the initiation ceremony, but they still follow the Guru Granth Sahib. • Some Sikhs may feel that in the 21st century wearing the 5 K's is not needed to show commitment to a Sikh's faith. Therefore, the initiation ceremony is no longer needed • Non-khalsa Sikhs are still just as much as part of the sangat as khalsa Sikhs and performs sewa etc. They feel they do not need an initiation ceremony to show this. <p>Arguments against this statement:</p> <ul style="list-style-type: none"> • Khalsa Sikhs will disagree with the statement as the initiation ceremony shows that they are willing to fully commit to the Sikh faith and follow in the footsteps of Guru Gobind Singh • The initiation ceremony promotes identity and a sense of belonging to the Sikh faith. It is not just a physical process but a spiritual one as well • The ceremony helps the Sikh to focus on what is important in life, by following the set rules. It helps them show devotion to God, ultimately hoping to achieve union with God. <p>Accept any other valid response.</p> <p>Candidates who do not consider different points of view within the religious tradition (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.
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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- non-religious views
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- 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
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"> • Most Sikhs believe that weapons of mass destruction should not be used (1) • Most Sikhs believe that these weapons destroy life on a large scale (1) • Most Sikhs believe these weapons damage God's creation (1) • Most Sikhs believe everyone has an equal right to life so using these weapons is unacceptable (1) • Some Sikhs believe that having these weapons can be used as a deterrent (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A Sikh teaching is that peace is a result of uniting with God (1). 'Serving the True Guru he finds eternal peace.' (Guru Granth Sahib 599) (1) • Peace is important as it means Sikhs do not live in conflict (1), and this may encourage others to follow the peaceful path (1) • Peace is important as it means Sikhs can follow their faith (1). They can worship and serve others without conflict (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 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"> • Sikhs believe that Guru Nanak taught pacifism (1), he suggested that being at peace with oneself helps people to avoid conflict (1). 'Imbued with the word of the Shabad, eternal peace is attained' (Guru Granth Sahib 831) (1) • Sikhs are taught that pacifism creates harmony between people (1); as they are taught to uphold passive beliefs if they want to become gurmukh (1). 'The Gurmukh lives in peace and tranquility, doing deeds of sublime purity.' (Guru Granth Sahib 831) (1) • Many Sikhs believe that pacifism is an ideal (1), however, pacifism may not always be the best action (1). Guru Gobind Singh taught 'When dealing with enemies, practice diplomacy.... and exhaust all techniques before engaging in warfare' (Hukam of Guru Gobind Singh 29) (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 • Reference to a source of wisdom that does not relate to the belief given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="363 260 558 289">AO2 12 marks</p> <p data-bbox="363 323 1307 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="363 518 428 548">AO2</p> <p data-bbox="363 552 812 581">Arguments for the statement:</p> <ul data-bbox="363 585 1284 936" style="list-style-type: none"> <li data-bbox="363 585 1284 709">• Some Sikhs may agree with the statement as human beings are weak and will not follow the conditions of a Just War. Soldiers may not follow the rules such as harming those who have surrendered <li data-bbox="363 714 1284 806">• No Just War is possible as, in any war, innocent lives are lost, and habitats destroyed. There are always negative consequences of any war <li data-bbox="363 810 1284 936">• A Just War is never possible as the motives for fighting are not pure. It is reported that Guru Nanak said 'No one is my enemy. No one is a foreigner. With all I am at peace. God within us renders us incapable of hate and prejudice.' <p data-bbox="363 970 878 999">Arguments against the statement:</p> <ul data-bbox="363 1003 1284 1388" style="list-style-type: none"> <li data-bbox="363 1003 1284 1127">• Many Sikhs believe a war can meet conditions of a Just War if all parties involved both agree to follow them and act in a correct manner. They must ensure that the conflict will be limited, and it will end when one side has clearly gained the upper hand <li data-bbox="363 1131 1284 1255">• Using situation ethics, which is accepted by some Sikhs, it is argued that it is better to fight in a war if it is fought to bring about the most loving result. It should be the most loving thing to do <li data-bbox="363 1260 1284 1388">• It must be possible to fight according to the conditions of a Just War otherwise the conditions would not have been expressed by the Gurus. Sikh conditions mean that it is possible to fight for the oppressed. <p data-bbox="363 1421 802 1451">Accept any other valid response.</p> <p data-bbox="363 1484 1268 1543">Candidates who do not consider ethical arguments (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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