



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE
In Religious Studies B
Paper 1 Religion & Ethics
1C 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 1: Religion and Ethics 1C – 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">• The Six Beliefs outline the key beliefs for Muslims (1)• Muslims must believe in angels (1)• Muslims must trust the holy books (1)• Muslims must believe in Allah’s messengers (1)• Muslims must believe in Akhirah (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">• After death people remain in the grave until the Day of Judgement (1). On that day they will be raised from the dead (1)• Muslims are brought before Allah (1). He will judge them based on how they lived their earthly lives (1)• Those who performed more good deeds than bad deeds will go to Jannah (1). Those whose bad deeds outweighed the good deeds will go to hell (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 belief in predestination affects Muslim life is that Muslims can live without fear of the future (1), knowing that all things are decided by Allah (1). The Hadith declares that 'The vow does not bring about for the son of Adam anything I have not decreed for him.' (Sahih Al-Bukhari 78:685) (1) Muslims can exercise their free will (1). People go to hell because they choose to do bad deeds (1). 'What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself.' (Surah 4:79) (1) Muslims know that Allah will not give them a burden that is too heavy to bear (1) since 'Indeed, all things We created with predestination.' (Surah 54:49) (1). They can therefore endure hardships with patience (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 Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an says of the prophets that 'We make no distinction between any of them' (Surah 2:136), so Muslims should treat all the prophets with equal respect • Muhammad is described as 'the seal of the prophets' (Surah 33:40). This suggests that Muhammad is the last in a long line stretching from Adam, and the final revelation confirms the relevance of all the prophets • Muslims can learn important lessons from all the prophets. Each was sent by Allah as a messenger to provide an example of how to live the Muslim life. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • As the seal of the prophets Muhammad can be regarded as teaching the totality of Allah's words to Muslims. This confirms the teaching of the prophets who went before him making Muhammad the most significant • The Qur'an says 'There has certainly been for you in the Messenger of Allah an excellent pattern.' (Surah 33:21). It explains that those who seek Allah and the last day and remember Allah frequently should use the life of Muhammad as a guide • Each of the prophets teach specific lessons which may be particularly significant to a Muslim at a particular stage of their life. For example, prophet Adam demonstrated that Allah is forgiving and merciful. <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"> • The ummah supports families through communal worship (1) • Rites of passage are celebrated by the ummah (1) • The mosque may provide classes for parents (1) • The mosque offers classes for children (1) • The imam may provide marriage counselling (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"> • Muslims are expected to encourage their spouses in the faith (1). This promotes the strengthening of faith in both husbands and wives (1) • Both partners are expected to teach the next generation the principles of Islam (1). Parents should provide the example of how to live the faith (1) • Traditional communities may believe that the man's role is to protect and support his wife (1). Women are expected to maintain the household and take care of the children (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 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"> Families are important because they were ordained by Allah (1). 'O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.' (Surah 4:1) (1). Families are important as the only place to have children (1) The family provides love and support (1). The Qur'an teaches that 'They are a clothing for you, and you are a clothing for them.' (Surah 2:187) (1). Both men and women are protected by their spouses (1) The family has an important role in supporting the elderly (1). 'And your Lord has decreed that you worship not except Him, and to parents, good treatment.' (Surah 17:23) (1). The family enables the elderly to feel loved and cherished (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 Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="370 264 560 289">AO2 12 marks</p> <p data-bbox="370 359 1274 516">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="370 552 430 577">AO2</p> <p data-bbox="370 583 812 609">Arguments for the statement:</p> <ul data-bbox="370 646 1307 999" style="list-style-type: none"> <li data-bbox="370 646 1307 772">• The Qur'an teaches '...the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.' (Surah 33:35). Judgement is based on faith rather than gender <li data-bbox="370 779 1307 905">• Although different roles are defined for men and women in the family these are designed to be seen as parts of a whole. Both roles benefit the whole family and use the skills and capabilities of both genders <li data-bbox="370 911 1307 999">• Muhammad exemplified the importance of gender equality in Islam. At a time when women were regarded as of lower value he banned the practice of burying female babies. <p data-bbox="370 1035 876 1060">Arguments against the statement:</p> <ul data-bbox="370 1098 1307 1419" style="list-style-type: none"> <li data-bbox="370 1098 1307 1224">• Some may argue that traditional values reflect the unchanging nature of Islam. A woman's role, as exemplified in the story of Adam and Eve, is primarily to support her husband and have children <li data-bbox="370 1230 1307 1318">• Some Muslims may be influenced by more extreme governments that have reduced women's access to education, limiting their ability to pursue knowledge and develop careers <li data-bbox="370 1325 1307 1419">• The Qur'an teaches that a man's income must be used to support the family, however a woman's earnings are her own. This difference supports gender diversity rather than equality. <p data-bbox="370 1455 803 1480">Accept any other valid response.</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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'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"> • Jihad is important to Muslims because they must struggle to overcome the evil in themselves (1) • They should live a virtuous life (1) • They should work for the reform of society (1) • They may fight against injustice (1) • It may mean the armed struggle of Holy War (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"> • The Night of Power is significant to Muslims today as it was the night when the Qur'an was first sent down to the world (1). The Qur'an declares 'The Night of Decree is better than a thousand months' (Surah 97:3) (1) • Laylat al-Qadr began Allah's final revelation to humanity (1). Without it Islam would not exist in the form it does today (1) • Muslims believe that on this night Allah forgives all sins (1). Many Muslims choose to pray throughout the night (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 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"> Ashura marks the day Allah delivered the Israelites from Pharoah (1). Allah parted the Red Sea allowing them to cross safely (1). As the sea closed overhead Pharoah finally admitted “I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” (Surah 10:90) (1) For Shi’a Muslims it marks the anniversary of the killing of Hussein (1). Hussein was killed in the cause of Islam in the Battle of Karbala (1). The Qur’an teaches ‘If you are killed in the cause of Allah or die— then forgiveness from Allah and mercy are better than whatever they accumulate.’ (Surah 3:157) (1) Hussein’s suffering and death became a symbol of sacrifice (1). Both Sunni and Shi’a Muslims regard Hussein and his companions as martyrs (1). The Qur’an says, ‘And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.’ (Surah 3:169) (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 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="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="370 516 813 579">AO2 Arguments for the statement:</p> <ul data-bbox="370 611 1308 968" style="list-style-type: none"> • Shi'a Muslims would agree since they regard the Ten Obligatory Acts as the activities they should undertake to fulfil their duties to Allah. Actions such as encouraging good and discouraging bad will make the world a better place • The Ten Obligatory Acts include four of the Five Pillars of Sunni Islam. To fulfil either the Five Pillars or the Ten Obligatory Acts a person must first be a Muslim. Fulfilling the Ten Obligatory Acts would encourage all Muslims to do more good in the name of Allah • Tawaha, showing love for God and love for those who follow him, encapsulates the Muslim faith which is based on love for Allah and love for the ummah. <p data-bbox="370 999 878 1031">Arguments against the statement:</p> <ul data-bbox="370 1062 1325 1419" style="list-style-type: none"> • Some Sunni Muslims may not agree since they believe the Five Pillars are the best guide to living the Muslim life. All five are obligatory for all Muslims and fulfil what Allah requires • Others may suggest that the Sunnah of Prophet Muhammad is the best guide to living the Muslim life. The Prophet is described in the Qur'an as the perfect example. If Muslims strive to follow in the footsteps of Prophet Muhammad they need no other guide • Others may consider that a set of rules, regardless of how good the rules are, is not enough to live the Muslim life today in a very different world. Young Muslims need teachers and examples to act as guides to living in the modern world. <p data-bbox="370 1451 805 1482">Accept any other valid response.</p> <p data-bbox="370 1514 1317 1598">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.
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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 Qur'an provides evidence there is life after death (1) • Muhammad taught there is life after death (1) • There must be a reward for a life well-lived (1) • They are taught they will meet their loved ones in paradise (1) • Near death experiences suggest there is an afterlife (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 response. Award a second mark for development of the response. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims may respond by pointing out that Allah made Muslims khalifahs of the earth (1). They will aim to reduce their carbon footprint (1) • Muslims do not need to worry as it is part of Allah's plan (1). Allah is in control of everything that happens in the world (1) • Islamic Relief campaigns for a reduction in the UK's contribution to climate change (1). They are a founding member of Muslim Climate Action (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
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"> • The Qur'an prohibits murder (1). '... whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely' (Surah 5:32) (1). Life is made by Allah and so it is sacred (1) • Suicide is banned by the Qur'an (1). 'And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.' (Surah 4:29) (1). This teaches that Allah will not test a soul beyond what it can bear (1) • Even during war the Qur'an expects combatants to value the lives of the enemy (1). The Prophet said 'Do not kill any old person, any child or any woman' (Abu Dawud) (1). This creates a clear distinction between soldiers and non-combatants (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>A02 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>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Allah is a merciful God. The Qur'an says 'Do not despair of the mercy of Allah' (Surah 39:53). Muslims should also be merciful and accept that in the face of unbearable suffering situation ethics may suggest euthanasia is the most loving thing to do • Muslims are taught to 'Wish for your brother what you would wish for yourself.' No one would choose to live with chronic pain and a poor quality of life so sometimes Muslims may accept that passive euthanasia is the most loving response • It may be argued that the advances in medicine have made it possible to extend the lives of those who in earlier times would already be dead. In this situation Muslims may avoid artificial means to extend life. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Most Muslims will disagree arguing that it can never be for the greater good to end a life prematurely. Allah has ordained the span of a Muslim's life and Allah should be the only one to end it • The Qur'an prohibits murder. 'And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right.' (Surah 6:151). This means any form of active euthanasia, for example, injecting a patient with morphine which will alleviate pain but may also stop the heart, is equivalent to murder • Suicide is also banned. 'And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.' (Surah 4:29). A Muslim should be patient in the face of suffering, turning to Allah and seeking his mercy, rather than taking the easy way out. <p>Accept any other valid response.</p> <p>Candidates who do not consider ethical arguments (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p>12</p>

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