



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

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

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Summer 2018

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General Marking Guidance

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

Paper 1: Religion and Ethics 1F - Judaism Mark Schemes – 2018

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"> • Most Jews believe that there is a heavenly place after death (1) • There is a place called Gehenna where punishment takes place (1) • The soul does not die (1) • Some Jews believe in a bodily resurrection (1) • Some Jews believe in reincarnation (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"> • It marks the relationship between Moses and the Almighty (1); which gave the Jewish people a guide to life (1) • It renewed the covenant made with Abraham (1), that the Almighty would make them his chosen people (1) • It gave them the Ten Commandments (1) which are followed by millions of Jews worldwide (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 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"> • He is a heroic figure (1) who will come and bring the world to the Almighty (1) as told by Jeremiah 23:5 "The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land" (1) • When the Messiah comes, there will be a new world (1), with peace among nations (1) as seen in Isaiah 2:4 'He will judge between the nations and will settle disputes for many peoples' (1) • According to Ezekiel, the Temple will be restored (1) and the exiled Jewish people will return to their homeland (1) to live in peace with the world (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> •Repeated reason/development •Development that does not relate both to the reason and to the question. •Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
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"> • The Covenant which Moses made with the Almighty led to the 613 mitzvot which the Almighty commanded the Jewish people to observe, therefore his role in everyday life is as law-giver • The laws given by the Almighty govern the life of many Jewish people. Orthodox Jews observe the mitzvot in their entirety, and many rabbis and sages have written commentaries on how these should be followed • Obeying these laws is the agreement the Jewish people made to be the chosen people of the Almighty, therefore this characteristic is central to their relationship with him. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The characteristic of oneness, of being the only God, is most important and this can be seen in the Shema and in the Decalogue. 'I am the Lord your God... You shall have no other gods.' (Exodus 20:2-3) • The Almighty's role as the Creator of all is more important, or humanity would not be here at all. Genesis states that the Almighty created all in six days, giving humans dominion of the land • Although the Almighty is Law-Giver, he has also given humans free will to choose whether or not they obey those laws. Without this, there would not have been any point to existence (or any need for the laws). This shows the Almighty has many other sides to his character. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Marriage provides companionship (1) • To have children (1) • To continue the faith (1) • To express love (1) • 'It prevents a man from thinking of sin' (Talmud) (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 an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Orthodox Jews do not accept same sex relationships (1); as homosexuality is banned in Leviticus (1) • Reform Jews often reject the traditional law on sexuality (1) and most will ordain openly gay, lesbian and bisexual rabbis (1) • It is not a human's right to judge a person's sexuality (1) because Jews believe the Almighty made all people (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. 	4

Question number	Answer	Reject	Mark
2(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"> • Neither gender is more important or favoured in the family (1) because traditionally Judaism does not assign the Almighty with a gender (1) as he created man and woman in his image (Genesis 1:27) (1) • The Torah gives different roles for men and women (1), men must provide for the women whose priority is to bring up children religiously (1) and as such they are exempt from many mitzvot obligations (1) • In Orthodox Judaism women have the responsibility to welcome in the Shabbat in the home (1) they light candles and say prayers (1) including 'the Sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat' (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
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"> • According to the Talmud, the minute a male child is born, the Almighty picks his future wife and they will be soul mates, literally a marriage made in heaven. Therefore, it should not be broken • The aim of marriage is generally to create a family and Judaism is kept alive within this union, for example Shabbat observance. Divorce creates instability in the family and thus the faith • Marriage is seen as vitally important in Judaism; the companionship of marriage is natural. According to Genesis 2:18, the Almighty created woman because 'it was not good for man to be alone.' <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some non-religious people may say marriage is no longer necessary for family life. The world has modernised and divorced or unmarried people are as capable of making a successful family unit. The family does not depend on a certificate • Just as the Almighty is the 'arranger' of marriages, he also made it clear that marriages are a contract which can be ended. All denominations of Judaism accept that divorce is better than an unhappy marriage • Fewer families are religious and marriage is a religious requirement which is therefore not necessary. Even within religions, there is acceptance that divorce happens and families are still supported by synagogues. Children born out of wedlock are not illegitimate in Jewish law. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p style="text-align: right;">12</p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • In an Orthodox service, men and women are separated (1) • The service may be in Hebrew (1) • The service may be led by a rabbi, cantor or a member of the congregation (1) • Prayers are said (1) • Songs may be sung (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"> • Mourning rituals honour the dead person (1); from the moment of death until burial they are not left alone (1) • From the moment of death, mourners are given two days when they are left alone to grieve (1) and then the wider family will sit shiva together and share their sadness (1) • The Kaddish prayer is said for 11 months in memory of the person who died (1), allowing a time to grieve but also a time when life must continue (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"> • It is the Day of Atonement (1), the day to atone for the sins of the past year (1) as seen in the Kol Nidre which begins 'All vows we are likely to make, all oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce' (1) • It is a day of fasting and services in the synagogue which even non-observant Jews usually partake in, (1); because it is a time of new starts, to repent of sins and to have the slate wiped clean (1) as seen in the Kol Nidre which begins 'All vows we are likely to make, all oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce' (1) • Yom Kippur is a public show of faith and community (1) bringing everyone closer together and reuniting people who have fallen out during the year (1) 'For the sin which we have committed before You by disrespect for parents and teachers' (Al Chet) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(d)	<p>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"> • Private prayer builds the personal relationship between the individual and the Almighty; to pray is to serve the Almighty and obey his commandment 'to love your God and to serve him with all your heart and your soul' (Deuteronomy 11:13) • Prayer should be done from the heart, with total concentration on the Almighty and this cannot be done in public as there are always distractions • Prayer should be a constant thing in a person's life, not restricted only to those times in the synagogue. A person should bless their food, for example, or bless the coming of spring when they see the first blossom. The Almighty should not be far from a person's mind. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Praying in public affirms that a person is a member of a community, and when they do so, an individual puts themselves into the context of other Jews, and to some extent puts their own particular situation aside to put the community first • Public worship unites Jews across the world, a togetherness which is important for the continuation of the faith, united in prayer. This strengthens the Jewish community • There are celebrations and observances which require public worship, for example Yom Kippur, where it is customary to spend most of the day in prayer, with special prayer, the Ne'ila recited in the evening in the synagogue. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. • Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. • Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. • Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
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 Almighty created the world in 6 days (1) • He created all living things (1) • Some believe that the Almighty created the Big Bang (1) • The Almighty created everything that exists (1) • The Almighty caused the world to come into existence (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Animals are part of the Almighty's creation (1); and therefore should be treated with compassion (1) • Jewish people are expected to treat their animals well (1), as seen in Proverbs – 'the righteous person regards the life of his beast' (12:10) (1) • Jewish people believe it is allowed to use animals for food (1) as during creation, the Almighty gave man control over animals (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
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"> • The Amidah speaks of the Almighty as the 'reviver of the dead' (1) which is recited three times a day by Orthodox Jews (1) showing a belief in resurrection which is one of the Thirteen Principles of Faith (1) • There is evidence in the Torah (1), which implies that loved ones live on but does not go in to detail. (1) 'Then Abraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his people.' (Genesis 25:8) (1) • Many Hasidic Jews believe in reincarnation (1) as there is a belief that all Jewish souls were present at Sinai (1) when the Almighty made the promise that 'out of all nations you will be my treasured possession' (Exodus 19:5) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief and to the question. • Reference to a source of wisdom that does not relate to the belief given. 	5

Question number	Indicative content	Mark
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 A02 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Judaism does not forbid abortion and allows it in cases of suffering, such as to save the life of the mother, as her life is seen as more important than the unborn child • In countries where abortion is illegal, women are often put in danger through illegal abortions, or are forced to travel abroad to have abortions if they are unable to carry on with the pregnancy and this cannot be seen as a civilised way to treat women • Situation Ethics allows abortions to take place if it is the most loving thing to do, where continuing with the pregnancy would cause more distress. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Abortion goes against the sanctity of life and the Mishnah clearly shows that to kill one soul is as if one kills the whole world, therefore abortion should not be allowed (Mishnah Sanhedrin 4:5) • Abortion goes against the commandment to 'go forth and multiply,' and is killing a life 'created in the image of the Almighty' (Genesis 1-2) so how can any Jewish person defend this? • It may be considered uncivilised to believe that children born with disabilities are somehow less than people born without them, therefore the belief that it is the most loving thing to do is clearly not right for many people. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.