



**Pearson
Edexcel**

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (1RB0/2D)

**Paper 2: Area of Study 2 – Religion, Peace and
Conflict**

Option 2D: Buddhism

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Summer 2018

Publications Code 1RB0_2D_1806_MS

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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 2D - Buddhism Mark Scheme - 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 marks.</p> <ul style="list-style-type: none"> • Nibbana means Buddhists can break free of the cycle of samsara (1) • It means that there will be no more rebirths (1) • It means the believer can reach a state of liberation, peace and happiness (1) • The prospect of nibbana can encourage the believer to live a good life (1) • It is the aim of every Buddhist. (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 calms the mind (1) leading to the development of insight (1) • It focuses the mind (1) allowing the follower to think deeply about the Buddha's teachings (1) • It can take away distracting thoughts (1) this can mean more compassion towards others (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"> • The five precepts are principles that lead to good or skilful actions (1) and as such can act as a guide to life (1) 'to avoid all evil, to cultivate good and to cleanse one's mind' (Dhammapada 183) (1) • Following the five precepts means Buddhists will have thought about whether they should do something selfish (1) as intention is important (1) 'for sensual pleasures give little satisfaction and much pain' (Dhammapada 186) (1) • Following the five precepts can develop good kamma (1) 'to avoid all evil, to cultivate good and to cleanse one's mind' (Dhammapada 183) (1) this helps the follower progress towards enlightenment (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 Wheel of Life shows the interdependence of all stages of life and all things in life. It therefore teaches followers about the causes of suffering and how these link to the repeating cycle of birth, life, death and rebirth • The Wheel of Life teaches that the type of world a Buddhist will be reborn into is dependent upon the kamma they have built up in previous lives. It shows that suffering in life may be caused by bad kamma • It shows that everything is dependent upon a set of constantly changing circumstances, and so it is important for the Buddhist to realise the relationship between all they do and suffering. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Wheel of Life comes from Tibetan Buddhism, so Buddhists of other traditions may not consider it to be of any value in explaining the causes of suffering • They may feel that the teachings of the Buddha on dukkha and kamma are more important as they teach more directly how to avoid evil and how to reduce suffering • The Wheel of Life is simply an illustration of how all things are interconnected – it does not actually teach how to avoid suffering. Teachings such as the five precepts, the Noble Eightfold Path and the six perfections are more straightforward and provide clear practical ideas on how to avoid suffering. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints 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	<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 marks.</p> <ul style="list-style-type: none"> • Punishment can support the teaching of the five precepts (1) • It can help them know what is a skilful action (1) • It can protect society (1) • It can reform criminals (1) • It can provide a sense of justice (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 reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Forgiveness shows compassion (1) which is considered a skilful action in Buddhism (1) • Not forgiving causes negative states of mind (1), giving forgiveness to someone frees the forgiver as much as the forgiven (1) • It will affect the kamma of the individuals involved (1), so not forgiving would bring about a negative rebirth (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 	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"> • People cause suffering because they are in the grip of the Three Poisons (1), they are not being mindful of what they are doing (1) as Dalai Lama XIV said 'I believe all suffering is caused by ignorance' (Nobel Prize acceptance speech) (1) • Suffering can be caused by attachment (1) which is an unskillful action (1) 'All things are not-self – when one sees this one turns away from suffering' (Dhammapada 279) (1) • Buddhists can ease suffering in others by showing metta (1) helping those who suffer builds up merit for the one who helps. (1) 'True happiness comes from a sense of brotherhood and sisterhood' (Dalai Lama Nobel Prize acceptance speech) (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>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"> • Buddhists place great emphasis on ahimsa and on compassion and loving kindness for all life. Therefore it would be wrong to actively seek the death of another human being. This is emphasised in the first precept which requires followers to abstain from injuring or killing any living creature • The death penalty does not solve the criminal’s misdeeds – it can be seen as an easy way out. A better thing would be to find a way to help them reform. By killing the criminal society are arguably as bad • There should be severe punishment for serious crimes, but it should be given with compassion and calmness. This would support the teaching of metta. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Buddhists believe killing one person will cause far less suffering than allowing that person to go on killing people • Some non-religious people would see no problem with capital punishment as they would have no fear of any sort of divine punishment for what they have done and would feel that it makes society a safer place • Japan still has the death penalty and justifies it by arguing that retribution is a basic teaching in Japanese Buddhism. This would mean that some Buddhists would feel the death penalty is an acceptable punishment. <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	<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 1	1–3	<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 2	4–6	<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 3	7–9	<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.
Level 4	10–12	<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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Rupas are used to help remember the Buddha's teaching (1) • Flowers can be offered (1) • Stupas are used to contain holy relics Buddha (1) • The Bodhi tree is a reminder of the Buddha's enlightenment (1) • Mandalas are used to clear the mind (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"> • They are a chance for followers to remember the Buddha (1) and to do so as a community rather than as an individual (1) • Most festivals reflect a significant event in the life of the Buddha (1) and so they can be an enjoyable way of teaching children about Buddhism (1) • Festivals are an opportunity to think about the Buddha's teaching (1) and therefore this can help the follower progress towards enlightenment (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 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/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"> • Worshipping at home can allow the follower not to be distracted (1) and is a time to think deeply about the Buddha's teaching (1). The Mangala Sutta calls this 'the greatest blessing' (1) • Practising puja at home will become a routine (1) and this can develop self-discipline, (1) which the Mangala Sutta sees as one of the thirty eight blessings (1) • Offerings practised at home means they are ever present (1) and this can provide a focal point for Buddhists to meditate (1) this follows the Buddha's teaching of Sunyatta that all things are related (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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Samatha can lead those who practise it to feeling more settled, calm and restful, and so enable them to be able to concentrate more easily thus making it the best method of meditation • Focusing on something like the sensation of breathing can teach the follower how they are often distracted by many things, and are therefore unable to appreciate what life is about • For many Buddhists samatha meditation is seen as an early stage in the process of gaining wisdom and understanding reality. They would therefore see it as a vital stage in preparation for undertaking vipassana meditation; without learning samatha meditation this would not be possible. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Other schools of Buddhism, such as Japanese Buddhism, would consider zazen – or seated meditation – as better because it enables those who practise it to progress more quickly towards a deeper understanding of the nature of existence • In such places as Buddhist monasteries learning Buddhist scriptures by heart and then meditating upon them may be considered better. This is because the meditation is more closely focused upon the teachings of the Buddha • Other Buddhists would consider visualisation as better. This is because it trains the mind to look beyond a physical object thereby enabling those who meditate in this way to become more aware of the nature of reality and the impermanence of all living things. <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 marks.</p> <ul style="list-style-type: none"> • Buddhists believe passive resistance achieves more than violent resistance (1) • Ahimsa is at the heart of Buddhist belief (1) • The first precept teaches against harming any living thing (1) • Compassion and loving kindness do not allow for violence and killing (1) • The Buddha never used violence (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 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 First Precept is one of not harming (1) WMD cause massive harm to all types of living things (1) • WMD may kill indiscriminately (1) so their use would go against the principle of ahimsa (1) • Some Buddhists know at first-hand what harm such weapons can cause (1) as it was on a Buddhist country (Japan) that the first nuclear bomb was dropped (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 	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 wisdom or authority.</p> <ul style="list-style-type: none"> • They respond to war by encouraging forgiveness between opposing sides (1), as it will allow people to put to rest any feelings of hatred and anger (1) 'Let none through anger or ill-will wish harm upon another' (Karaniya Metta Sutta) (1) • They respond to violence by encouraging reconciliation (1) as both sides must let go of blame (1) 'Let a man overcome anger by love, let him overcome evil by good' (Dhammapada 223) (1) • They respond to terrorist threat by applying the insight learned from meditation to situations of social and political injustice. (1) An example of this would be the work of Engaged Buddhism (1) 'Do not think the knowledge you presently possess is changeless... be open to receive others' viewpoints' (Thich Nhat Hhan: founder of Engaged Buddhism) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Some Buddhists believe that there might be times when war is the only way to protect a loved one or a country, even though the teaching of ahimsa states that the taking of life is wrong • The first precept teaches not to harm living things – in a war situation a Just War may be the only way in which the minimum amount of harm can be caused, which would be the only way of stopping a much greater evil • Some non-religious people would argue that if the leader of their country has a just cause and orders citizens to fight, then all people, even if they are religious, should follow the law of the country. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Buddhism is essentially a peaceful religion. There is nothing anywhere in Buddhist scripture that can be read as encouraging the use of violence, however carefully, to resolve conflict • The Buddha in one of his sermons states very clearly that people need to love their enemy whatever horrific or barbaric things they may do. By fighting back they become as bad as each other • Compassion is a vital part of Buddhist teaching. There is no way, even in a just war, that Buddhists can practise compassion if they are killing others. <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.