



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (1RB0/2D)

Paper 2: Area of Study 2- Religion, Peace and
Conflict

Option 2D Buddhism

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Publications Code 1RB0_2D_1906_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 – 2019

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"> • Buddhists must be generous in all things (1) • They should lead a morally good life (1) • They should be patient and tolerant (1) • They should strive for enlightenment (1) • They should work to achieve wisdom (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 way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It provided the Buddha with the ability to see things clearly (1) and by following his teaching Buddhists can also achieve this state (1) • It allowed him to develop his teaching (1) and he was then able to pass this on to others (1) • It gives Buddhists something to aim for (1). This means they are more likely to do things which lead to good kamma (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. 	4

Question number	Answer	Reject	Mark
1(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"> • Tanha causes people to become attached to things they like (1) and by trying to hold onto these things people will cause themselves suffering (1) 'that which is devoted to sensual pleasure...[is] painful, ignoble, unprofitable' (Dhammacakkappavattana Sutta) (1) • Craving is rooted in ignorance (1) which separates a Buddhist from developing wisdom (1) 'there is no fear for one whose thought is untroubled' (Dhammapada 39) (1) • If a Buddhist ends craving then they can become satisfied with what they have (1) and so ending suffering and the cycle of samsara (1). 'This is the noble truth of the cessation of suffering ... freedom from it' (Samyutta Nikaya 5). <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
1(d)	<p data-bbox="370 268 734 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 342 1328 478">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="370 520 431 552">AO2</p> <p data-bbox="370 558 773 590">Arguments for the statement:</p> <ul data-bbox="370 596 1341 951" style="list-style-type: none"> <li data-bbox="370 596 1325 732">• A Buddhist will want to reach enlightenment, so will want to do only good actions and will want to avoid bad actions. This would make living according to the principles of sila easy as they can then be sure of doing good <li data-bbox="370 739 1341 842">• A Buddhist will want to be kind in order to build up good kamma and so will avoid saying bad things, doing bad things or earning the wrong type of living thus making living by the principles easy <li data-bbox="370 848 1341 951">• A Buddhist aims to reduce suffering. Going against sila would be to cause suffering which would be against their beliefs. Therefore they would find it very easy to practise sila. <p data-bbox="370 993 831 1024">Arguments against the statement:</p> <ul data-bbox="370 1031 1341 1417" style="list-style-type: none"> <li data-bbox="370 1031 1295 1134">• In Western cultures it might not be easy to live a life or find a job that reflects the three criteria of sila. In order to live they may have to break them so it would not be easy to follow the principles <li data-bbox="370 1140 1318 1276">• Sometimes in the heat of the moment it is very easy to say or do things that are bad actions. Unless the Buddhist is very self-controlled, at some point in their life this is going to happen, so it is not always easy to follow the principles <li data-bbox="370 1283 1341 1417">• Some Buddhists might believe that practising sila correctly can only happen when they have been following Buddhism for some time and have started to gain wisdom. Therefore they would feel it may not always be easy to practise sila. <p data-bbox="370 1459 776 1491">Accept any other valid response.</p> <p data-bbox="370 1533 1295 1633">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 marks.</p> <ul style="list-style-type: none"> • Some Buddhists believe you must never take life (1) • It would be against the principle of ahimsa (1) • It would lead to bad kamma (1) • Some Buddhists believe it can protect society from dangerous criminals (1) • They believe it deters other criminals from committing a similar 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 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 good or skilful action promotes good kamma (1), therefore good actions are important in order to reach enlightenment (1) • Good or skilful actions do not cause suffering or pain (1), they develop kindness (1) • It is far better to develop good habits rather selfish or bad ones (1) in order to purify the mind (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. 	4

Question number	Answer	Reject	Mark
2(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"> • It is important that criminals learn about the suffering they have caused (1) this means that the criminal can learn to live in a more skilful and loving way (1) as 'for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future' (Bhaddali Sutta) (1) • Retribution can be seen as revenge (1) and so Buddhists would not want to be vengeful (1). The Dalai Lama XIV is reported to have said 'We should not seek revenge on those who have committed crimes against us' (1) • Buddhists wish for society to be safe (1) for this reason they do accept that criminals need to be sent to prison (1) because 'for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the Dhamma' (Bhaddali Sutta) (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
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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • If Buddhist groups use the first precept that teaches not to harm any living thing, there would be less crime as it only causes pain and hurt and suffering to others • The Buddhist way of life teaches about the effects of kamma. If a Buddhist group works to help criminals to realise the effect of their bad actions upon their life and lives to come, then they would not want to commit crimes • By teaching about mindfulness Buddhist groups could rehabilitate criminals so they learn to live a good productive life and would be unlikely to reoffend. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Buddhists believe that some people are unwilling to change their lives because the criminal way of life is easy. Therefore there is nothing a Buddhist group can do to change them • Some Buddhists will say it is the fault of the society they live in, not the criminal; and so in some parts of the world the problem is too big to be addressed by any one group • Some would say that crimes can be committed on the spur of the moment and there is no way that any Buddhist group can control those ‘moments of madness’. <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.

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"> • Buddhists may set up one thousand offerings (1) • They may give praise to Lama Tsong Khapa (1) • They chant the hymn of experience (1) • They pray that they may be like him (1) • They offer lights to Lama Tsong Khapa (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"> • Gompas are quiet places for Buddhists to meet (1), this enables Buddhists to practise meditation peacefully (1) • They enable a sense of community to be built whilst meditating (1), as the gompa will usually be near a large number of believers (1) • They are places of learning and wisdom (1) where Buddhists can consult learned teachers (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"> • Metta bhavana can develop an attitude of kindness (1) and by doing this Buddhists can overcome hatred (1) 'Even as a mother protects with her life her child, her only child' (Karaniya Metta Sutta) (1) • It can make the person more caring (1) which means that they are more likely to love unconditionally (1), 'so with a boundless heart should one cherish all living beings; radiating kindness over the entire world' (Karaniya Metta Sutta) (1) • It wishes for all to be free from suffering (1) which corresponds with the first precept, to avoid harm (1) so it is a 'wish ... to eventually encompass and embrace all sentient beings' (Dalai Lama XIV, <i>An Open Heart: Practising Compassion in Everyday Life</i>) (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"> • Chanting is usually practised in community. Being part of a larger community and chanting the same things may lead a Buddhist to a deeper understanding • As most chants are taken from Buddhist teachings this may aid a Buddhist's understanding in that they know their scriptures and beliefs very well through having chanted them • A Buddhist needs to calm and concentrate both the mind and body and this can be achieved by chanting. Success in doing so would help Buddhists understand the scriptures. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • It may be that being in a large crowd some Buddhists seem to understand and chant more easily than others. This could distract them from understanding the words they are chanting • Some Buddhists will say that it is not chanting that increases understanding but rather the wisdom that comes with following the Buddha's teachings • Some Buddhists would say that chanting is simply part of an act of worship. It is simply an act of devotion and it cannot help the Buddhists understand how to live their lives. <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.
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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

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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"> • War breaks the First Precept (1) • War is not an act of metta (1) • War causes suffering (1) • War is often an act of hatred (1) • War is an expression of the Three Poisons (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"> • Peace reduces suffering (1) supporting the teaching of ahimsa (1) • The only way for the world to improve is to teach peace (1) as violence only breeds more violence (1) • Peaceful actions lead to a harmonious world (1) 'he who does not harm any living being is called an ariya (A Noble One)' (Dhammapada 270) (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 reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant wisdom or authority.</p> <ul style="list-style-type: none"> • Passive resistance can change the world (1) so there is no need to use violence (1) The Cunda Kammaraputta Sutta teaches that a person becomes impure when they use violence to take life (1) • The Buddha did not use violence (1), and so each individual should know not to fight back (1). 'Their own deeds lead transgressors to states of woe' (Dhammapada 240) (1) • Buddhism teaches in the Four Noble Truths that suffering must be removed (1). Violence cannot be cured by using violence (1) 'Love and truth can move people more strongly than any form of coercion' (Aung San Suu Kyi, Letters from Burma) (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
4(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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Buddhists accept that people are people and can often act unjustly. In practice therefore following the rules of a Just War would be unrealistic • Situation ethics would teach that in cases of injustice it is vital that good people stand up for what is right. If this involves breaking the conditions of a Just War then this must be allowed • Some Buddhists would argue that war might be part of a changing world. They might believe that, as the Buddha had to suffer, so must the world suffer in order to be a better place in the end and these wars may not always be just. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Buddhism teaches loving kindness and compassion. Sometimes the only way to end pain and suffering would be to follow the conditions laid down by the Just War theory. • Buddhist teachings on ahimsa would mean that if wars have to be fought they must follow the principles of a just war which would ensure innocence would be protected and cause as little harm to others as possible • Buddhists wish to gain enlightenment by performing skillful actions. War is an unskillful action, so war should only be undertaken in the most serious of circumstances as the Just War requires. <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.
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