

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 2C - Islam Mark Scheme – 2018

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each characteristic identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Allah is One (1) • Allah is omnipotent (1) • Allah does good things in the world (1) • Allah is merciful (1) • Allah always acts with 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
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 makes believers courageous (1) because they know that the span of their lifetime is predestined by Allah (1) • It makes Muslims responsible for the actions they perform based on free will (1), so they strive to please Allah in every word and action (1) • It means that everything happens according to the wisdom of Allah (1). When there are difficult situations a Muslim will be patient (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
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"> Angels are messengers (1), they are sent by Allah (Surah 19: 64) (1). Muslims believe they are in constant contact with humans (1) They can appear in human form (1), and they remind Muslims of their duty to worship Allah (Surah 11:2) (1). They can therefore act as a warning for Muslims to remain faithful to Allah (1) They protect the faithful (1), 'Those who have said "Our Lord is Allah" and then remained on a right course - the angels will descend upon them' (Surah 41:30) (1). The angels protect the godly both in this world and the next (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
1(d)	<p data-bbox="368 271 772 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="368 333 1286 495">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="368 528 432 557">AO2</p> <p data-bbox="368 562 820 591">Arguments for the statement:</p> <ul data-bbox="368 624 1310 1032" style="list-style-type: none"> <li data-bbox="368 624 1310 763">• The Prophet was not a theologian or a learned man however Allah chose him above all others to reveal himself to. This means that all Muslims regardless of background can aspire to have faith like the Prophet <li data-bbox="368 775 1310 913">• Allah called Muhammad the best exemplar of a faithful life. The Prophet spent his life searching for spiritual guidance and drew closer and closer to Allah so he remains the only example a Muslim needs <li data-bbox="368 925 1310 1032">• Muhammad did not have an easy life but he always remained faithful to Allah. He ensured that the word of Allah was spread and that it remained unaltered and uncorrupted. <p data-bbox="368 1104 890 1133">Arguments against the statement:</p> <ul data-bbox="368 1167 1310 1496" style="list-style-type: none"> <li data-bbox="368 1167 1310 1274">• There are many prophets in Islam, such as Adam and Musa, they each have messages and lessons to teach the believer so in particular situations there may be a more relevant role model <li data-bbox="368 1285 1310 1393">• For young children a significant role model may be their mother who can teach them what is expected of a Muslim. It is in the family that a person first learns of Allah and his importance <li data-bbox="368 1404 1310 1496">• Muhammad lived a long time ago in a very different world. Today Muslims have imams who can respond to current issues that Muslims face in their lives today. <p data-bbox="368 1529 815 1559">Accept any other valid response.</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 belief identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Victims can see the Qur'an has been followed (1) • The victims can see the principles of the Shari'ah law are fulfilled (1) • Criminals pay for what they have done (1) • It allows victims to feel that they have been treated justly (1) • Without justice people would not feel safe in society (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"> • Criminals should be judged according to the law (1), this ensures that no one is tried without sufficient reliable evidence (1) • Punishment should be carried out quickly so that justice is seen to be done (1). Criminals are not forced to suffer for years whilst waiting for sentencing (1) • Punishment must ensure that human rights are protected (1), the Qur'an instructs Muslims to give food to the captives (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 data-bbox="376 250 555 273">AO1 5 marks</p> <p data-bbox="376 309 957 470">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 data-bbox="376 537 1021 1097" style="list-style-type: none"> • Allah has provided the Qur'an to show Muslims what is lawful and unlawful (Surah 4:26) (1). It sets down the punishment for a variety of crimes (1) this guides Muslims to follow the straight path (1) • There are consequences for those who do not abide by Allah's teaching (1). Surah 4:29-30 instructs Muslims not to consume another's wealth unjustly (1), if a person does Allah will drive them into hell (1) • Humanity isn't perfect, 'mankind was created weak' (Surah 4:28) (1), but Allah is willing to accept repentance and forgive (1). Punishment allows criminals to seek Allah's mercy (1). <p data-bbox="376 1124 823 1146">Accept any other valid response.</p>	<ul data-bbox="1046 250 1331 734" style="list-style-type: none"> • Repeated teaching/development • Development that does not relate both to the teaching given 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 data-bbox="347 275 544 304">AO2 12 marks</p> <p data-bbox="347 338 1331 499">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="347 533 411 562">AO2</p> <p data-bbox="347 566 799 595">Arguments for the statement:</p> <ul data-bbox="347 629 1315 958" style="list-style-type: none"> • It is given as a punishment in the Qur'an for murder. It must be helpful in society if Allah recommends that the most serious crimes deserve a death sentence • It removes dangerous criminals from society, protecting the weak from the strong and enabling Muslim society to function as Allah intended • It acts as a deterrent. If people know the consequence of their action will be their own death they are less likely to commit the crime and crime rates will fall. <p data-bbox="347 992 863 1021">Arguments against the statement:</p> <ul data-bbox="347 1055 1331 1429" style="list-style-type: none"> • Some Muslims would argue that it is only recommended in the Qur'an, alternative punishments, such as the payment of blood money, may be more beneficial for society as the victim or their family see recompense • Some non-religious people see capital punishment as barbaric and inhumane. Using murder to show that murder is wrong makes society as bad as the criminal • There is no conclusive evidence that it has a deterrent effect. If criminals know they will die for their crime they may kill others since the punishment cannot get any worse. <p data-bbox="347 1462 791 1491">Accept any other valid response.</p> <p data-bbox="347 1525 1251 1615">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 way identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Muslims make sure the place for prayer is clean (1) • They wash so that the body is purified (1) • They dress in clean clothes (1) • They make sure the body is covered appropriately (1) • They face Makkah (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"> • Some Muslims in many countries are suffering as a result of poverty or conflict (1). Zakah funds are used to help relieve their suffering (1) • The Qur'an makes Zakah compulsory for Muslims (1), as it says 'Establish prayer and give Zakah' (Surah 27:3) (1) • Charitable giving sets a good example to non-Muslims (1) many people have converted to Islam following acts of compassion (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"> • They unite the followers in a common set of beliefs and practices (1), enabling them to 'enjoin what is right and forbid what is wrong' (Surah 9:71) (1). This supports and strengthens the community (1) • Allah will have mercy on those who believe (Surah 9:71) (1). They will go to Paradise and live forever (1). Those who do not follow Allah's commands are destined for hell (1) • Shi'a Muslims believe they must distance themselves from the enemies of Allah, and the enemies of the Prophet and his family (1). The family of Muhammad are respected as his successors (1) as they were purified from sin by Allah (Surah 33:33) (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="352 271 759 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="352 333 1278 495">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="352 533 416 562">AO2</p> <p data-bbox="352 562 804 591">Arguments for the statement:</p> <ul data-bbox="352 624 1294 994" style="list-style-type: none"> <li data-bbox="352 624 1294 736">• Anyone who cannot recite Shahadah with their whole heart is not a Muslim. As without it a person would not follow Islam or be accepted into paradise <li data-bbox="352 736 1294 882">• Some consider the Pillars build upon each other. Without understanding that Allah is the one true God there is no value in practicing the others as a Muslim cannot grow in a faith they do not truly accept <li data-bbox="352 882 1294 994">• It shows that Muslims must rely solely on Allah, so he is their main focus in everything they say and do, the other obligations follow naturally from this commitment. <p data-bbox="352 1028 871 1057">Arguments against the statement:</p> <ul data-bbox="352 1090 1294 1460" style="list-style-type: none"> <li data-bbox="352 1090 1294 1236">• Shahadah is just the first step on the path to becoming a Muslim. As a person grows and develops in the faith other things become more important, for example having believed in Allah you should then learn to pray <li data-bbox="352 1236 1294 1348">• Since all Five Pillars are obligatory they must be equally significant. Hajj is the fifth and final pillar but all Muslims aspire to go on the Hajj pilgrimage at least once in their life <li data-bbox="352 1348 1294 1460">• Sincere belief in Allah inevitably means that other things become a necessary part of everyday life in order to demonstrate that commitment suggesting it is not all important. <p data-bbox="352 1494 799 1523">Accept any other valid response.</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 attitude identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Muslims want to live in a peaceful and safe society (1) • Muslims should aim to avoid evil deeds that would destroy the peace (1) • Muslims should treat each other justly to maintain harmony (1) • Everyone wants their children to grow up in a peaceful environment (1) • Muslims should work to promote peace in society (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There are strict rules about what constitutes a holy war (1). For example it must be called by a recognised Islamic authority (1) • It is justifiable to fight in defence of Islam (1) if all attempts for a peaceful resolution have failed (1) • The Qur'an says 'fight in the cause of Allah those who fight you' (1) so Muslims believe that it is not unlawful to defend your country against aggression (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
4(c)	<p data-bbox="363 309 542 342">AO1 5 marks</p> <p data-bbox="363 371 1021 533">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 data-bbox="363 562 1021 1238" style="list-style-type: none"> <li data-bbox="363 562 1021 786">• Weapons of mass destruction kill indiscriminately (1). The Qur'an says 'killing a soul except for corruption it is as though he had slain humanity entirely' (Surah 5: 32) (1). Many innocents die when weapons of mass destruction are deployed (1) <li data-bbox="363 792 1021 1016">• Muhammad taught Muslims to 'Wish for your brother what you would wish for yourself' (1). Weapons of mass destruction impact everyone in an area, including other Muslims, (1) they should oppose their use in order to protect the ummah (1) <li data-bbox="363 1023 1021 1238">• The use of nuclear weapons has massive and persistent effects on the environment (1). As Allah, according to the Qur'an, created the environment in balance (1) Muslims have a duty to care for the environment and not destroy it (Surah 55:5-8) (1). <p data-bbox="363 1267 807 1301">Accept any other valid response.</p>	<ul data-bbox="1059 309 1308 790" style="list-style-type: none"> <li data-bbox="1059 309 1308 398">• Repeated reason/ development <li data-bbox="1059 405 1308 595">• Development that does not relate both to the reason given and to the question <li data-bbox="1059 602 1308 790">• Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="368 248 564 277">AO2 12 marks</p> <p data-bbox="368 311 1326 472">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="368 506 437 535">AO2</p> <p data-bbox="368 539 820 568">Arguments for the statement:</p> <ul data-bbox="368 602 1326 972" style="list-style-type: none"> • Some Muslims oppose all war because war causes death and destruction. Not only combatants are harmed but the wider environment and the infrastructure of society are also damaged • No matter how carefully war is waged according to Just War rules it always leads to suffering and death. This leaves families devastated as sons and fathers lose their lives and children are left orphaned • There are many better ways to resolve disagreements. Islamic teaching promotes both forgiveness and reconciliation so no dispute should mean that war is inevitable. <p data-bbox="368 1005 884 1034">Arguments against the statement:</p> <ul data-bbox="368 1068 1326 1438" style="list-style-type: none"> • Some Muslims believe that since the Qur'an teaches that Muslims should fight in defence of Islam, if the religion is under attack Muslims have a duty to fight to protect their faith (Surah 2:190) • Muslims are required to protect the ummah, particularly the weak and innocent. If Muslims are being badly treated by another nation some Muslims would fight because it is a just cause • Allah is just and requires Muslims to act justly in the world. If a Muslim dies fighting for justice in the cause of Allah then it must be a Just War and the Qur'an says they will go straight to paradise (Surah 4:74). <p data-bbox="368 1471 815 1500">Accept any other valid response.</p> <p data-bbox="368 1534 1267 1630">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.

