



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE

In Religious Studies B (1RB0/2F)

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

Option 2F Judaism

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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: Peace and Conflict 2F - Judaism Mark Schemes - 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.</p> <ul style="list-style-type: none"> • Abraham travelled to Canaan (1) • Abraham became the father of many nations (1) • Abraham fathered Isaac (1) • Abraham circumcised the males in his tribe (1) • Abraham agreed to obey only the Almighty (1). <p>If the candidate writes 'Abraham circumcised himself. Abraham circumcised his son. Abraham circumcised his people.' This is 3 marks.</p> <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"> • The oneness of the Almighty can be seen in the Shema (1) this is the most basic principle of Judaism (1) • The Almighty is seen as the Creator (1) and is worshipped as the one who created the earth (1) • The Almighty is the Law-Giver (1); Jews obey the mitzvot as their part of the covenant (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"> • It is where the Almighty gave Moses the Ten Commandments (1) many of which are still followed by the majority of people in the world today (1) as seen in Exodus 20:13 where it says 'Do not kill' (1) • The Ten Commandments are displayed in synagogues (1) which shows their continued importance in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1) • The Covenant at Sinai forms the basis of the relationship between the Almighty and the Jews (1) where the Almighty would make them his Chosen People as long as they followed his laws (1) as shown in Exodus 19:5 which says that they will be his treasured possession (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 data-bbox="354 275 716 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 344 1308 480">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="354 525 412 550">AO2</p> <p data-bbox="354 560 751 585">Arguments for the statement:</p> <ul data-bbox="358 596 1321 951" style="list-style-type: none"> <li data-bbox="358 596 1300 699">• The mitzvot show Jews the way the Almighty expects them to live, and without them, they would not please him. Therefore it is important for all Jews to observe them carefully <li data-bbox="358 705 1292 842">• There are many laws which are there to strengthen the relationship with the Almighty, such as the mitzvot regarding Shabbat, which makes it compulsory to take time away from everyday life and concentrate on the Almighty. Without this, it would be easy to lose faith <li data-bbox="358 848 1321 951">• The mitzvot are also instructions on how to relate to other people, such as the compassionate way to treat employees. Following these mitzvot makes the Jewish community strong. <p data-bbox="354 995 812 1020">Arguments against the statement:</p> <ul data-bbox="358 1031 1321 1419" style="list-style-type: none"> <li data-bbox="358 1031 1317 1129">• Many of the mitzvot are not relevant today, such as instructions on how to offer sacrifices in the Temple, and therefore it is not necessary to follow all of them <li data-bbox="358 1136 1321 1239">• Reform Jews have adapted many of the mitzvot so they fit in with modern life; for example, most celebrate Shabbat but do not worry about driving to the synagogue <li data-bbox="358 1245 1279 1419">• There have been times in history, such as during the Holocaust, when keeping the mitzvot has not been a priority. For example, following the food laws would have been impossible. The principle of Pikuach Nefesh instructs Jews to preserve life above any law. As such, it is not always necessary. <p data-bbox="354 1463 756 1488">Accept any other valid response.</p> <p data-bbox="354 1533 1273 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.</p> <ul style="list-style-type: none"> • The Almighty punishes those who do wrong (1) • Punishment should not be excessive (1) • Punishment should not be about revenge (1) • 'An eye for an eye, tooth for a tooth' (1) • The Torah tells criminals to repay the victim (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"> • Some Jews believe the death penalty is supported in the Torah (1) which gives it as a punishment for crimes such as murder (1) • Some Jews do not believe a life should ever be taken (1) as only the Almighty has the right to give and take life (1) • Some Jews believe that imprisonment is a better punishment (1) and that the offender needs to be given the chance to repent (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"> • The Tenakh tells many stories of people suffering if they do wrong (1) where the Almighty promised to make the Israelites suffer (1) such as in Hosea 9:7 'the days of punishment are coming' (1) • For many Jews, suffering is seen as a natural part of human life (1) and what is important is how people react (1) as Rabbi Menachem Mendel of Kotzk said 'I do not want followers who are righteous, rather I want followers who are too busy doing good they won't have time to do bad.' Exodus 33 (1) • Jews believe the Almighty gave them free will (1) The account of Adam and Eve shows how this can be misused (1) and therefore they must obey the Almighty (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 data-bbox="354 275 529 300">AO2 12 marks</p> <p data-bbox="354 344 1300 485">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="354 527 412 552">AO2</p> <p data-bbox="354 562 751 588">Arguments for the statement:</p> <ul data-bbox="362 598 1292 953" style="list-style-type: none"> <li data-bbox="362 598 1292 699">• Forgiveness is a core belief in Judaism; it is important to show mercy and grace towards those who have wronged a person. Therefore, it is important to forgive if forgiveness is expected from others <li data-bbox="362 709 1292 850">• The Ten Days of Repentance between Rosh Hashanah and Yom Kippur are given for asking for forgiveness and granting it, for any offence, so that on Yom Kippur the Almighty may forgive individuals. To withhold forgiveness affects this <li data-bbox="362 856 1292 953">• Forgiveness is necessary for a person to truly repent. How can a person reform if there has been no acknowledgement of their repentance? Therefore forgiveness is necessary for all sins. <p data-bbox="354 995 812 1020">Arguments against the statement:</p> <ul data-bbox="362 1031 1271 1386" style="list-style-type: none"> <li data-bbox="362 1031 1271 1171">• Forgiveness should only be given in cases where someone is truly repentant for their behaviour. Otherwise, it cannot be expected. If someone is not really repentant, forgiveness could be seen as encouraging the behaviour <li data-bbox="362 1178 1271 1274">• Forgiveness cannot be granted in cases of murder as the victim is dead and it is not acceptable to give forgiveness on behalf of someone else. Only the Almighty can grant this <li data-bbox="362 1281 1271 1386">• Forgiving and forgetting is not found in Jewish teaching and although it can free someone from pain, it is not always possible, for example in rape cases. <p data-bbox="354 1428 756 1453">Accept any other valid response.</p> <p data-bbox="354 1495 1271 1598">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.</p> <ul style="list-style-type: none"> • A yad is used to read (1) • A menorah is a seven-branched candlestick (1) • A ner tamid is an eternal light (1) • There is a Torah scroll (1) • The Ten Commandments are on display (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 feature. Award a second mark for development of the feature. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There is a ketubah (1) which is a binding marriage contract (1) • The wedding takes place under a chuppah (1) to symbolise their life together in their new home (1) • Blessings are given over the wine (1), as this is specified in the Talmud (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated feature/development • Development that does not relate both to the feature given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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"> • Orthodox Jews believe the laws have come from the Almighty to test their obedience (1) they are found as part of the 613 mitzvot (1) as seen in Deuteronomy 14:3 'Thou shalt not eat any abominable thing' (1) • The food laws are a part of Jewish identity (1) and mark them out as different, or separate; (1) "For I am the Lord: you shall sanctify yourself and be holy, for I am holy." (Leviticus 11:44) (1) • Many people believe that the origins are for hygiene reasons (1) and because some animals were more valuable than others; (1) for example, the Torah forbids eating pig, which carried disease, and camels which were used for transportation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose • Development that does not relate both to the purpose and to the question • Reference to a source of wisdom that does not relate to the purpose 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"> • Yom Kippur is the holiest and most important day in the Jewish calendar, which is described in Leviticus 16:30 “For on this Day of Atonement shall be made for you to cleanse all of your sins.” As such, it is considered important by most Jews • It is the day when the Almighty seals the book of judgement, so it is the last chance in the year to repent for any sins, enabling one’s personal relationship with the Almighty to be restored. Without this, one’s sins will not be forgiven • It allows Jews to be renewed in their faith and they wear white as a symbol of this purity, as Isaiah spoke of sins becoming like snow. It allows everyone to begin the New Year cleansed <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • A Jew who does not obey the mitzvot during the year cannot be expected to be forgiven and be cleansed, and therefore, Yom Kippur is only important for observant Jews • Forgiveness can only happen if one truly repents and changes behaviour, so unless this is the intention, observing Yom Kippur is not enough • Observing a joyful festival such as Pesach is more important, as it brings the Jewish community together to celebrate and show gratitude to the Almighty. This is more likely to keep the faith alive than a sombre affair such as Yom Kippur. <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 Messiah will bring peace (1) • Avoiding war is an ideal (1) • Forgiveness is a key belief (1) • Only the Almighty can judge (1) • A peaceful world is something to aim for (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"> • The Tenakh records references to the Almighty helping the Jews in war (1) such as helping them to win back the Promised Land (1) • There are mitzvot about war (1), such as those against the Amalekites (1) • The festival of Purim is a celebration of a Holy War (1) when they protected their faith against Haman (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 attitude. Award further marks for each development of the attitude 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"> • Some Jews will accept war if it is fought for a good reason (1) and all peaceful means have been tried (1) as seen in Deuteronomy 20:12 '...if it does not surrender to you but would join battle with you, you shall lay siege to it' (1) • The war must have a just cause (1) such as self-defence (1) as seen in Genesis 9:6 'Whoever sheds the blood of man, by man shall his blood be shed' (1) • Prisoners of war must be treated humanely (1) and not made to suffer unnecessarily (1) according to Proverbs 25:21, 'if your enemy is hungry, give him bread to eat' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude • Development that does not relate both to the attitude and to the question • Reference to a source of wisdom that does not relate to the attitude given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="354 275 529 300">AO2 12 marks</p> <p data-bbox="354 344 1308 483">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="354 527 412 552">AO2</p> <p data-bbox="354 562 751 588">Arguments for the statement:</p> <ul data-bbox="362 598 1325 953" style="list-style-type: none"> <li data-bbox="362 598 1292 699">• Throughout the scriptures there are laws and guidance to establish a peaceful society, and the intention of any war should be to create peace. Therefore, Jews should be pacifists <li data-bbox="362 709 1325 848">• The Jewish Voice for Peace organisation believe that the Jewish tradition of justice should underpin any attempt at long lasting peace. Unless humans show justice and compassion to each other, the Almighty will not show it to his people <li data-bbox="362 858 1325 953">• Jews have been persecuted throughout history and it is from this basis that many Jewish organisations for peace have come. Conflict does not help the poor and vulnerable in society, only compassion can do this. <p data-bbox="354 997 812 1022">Arguments against the statement:</p> <ul data-bbox="362 1033 1325 1350" style="list-style-type: none"> <li data-bbox="362 1033 1271 1134">• It is not always possible to be a pacifist, as sometimes it is necessary to take sides to prevent oppression. According to Elie Wiesel, silence encourages the tormentor, therefore, it may be necessary to fight <li data-bbox="362 1144 1325 1245">• In the world today one of the major threats is terrorism and this cannot be got rid of by peaceful means, as terrorists target innocent people. Sometimes violence is the only way to respond to this <li data-bbox="362 1255 1325 1350">• There are many stories in the Torah, even mitzvot, which allow war to take place, often to defend one's faith. Therefore it can be seen that even the Almighty accepts that the peaceful route is not always the way. <p data-bbox="354 1394 756 1419">Accept any other valid response.</p> <p data-bbox="354 1463 1276 1560">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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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.