



Pearson
Edexcel

Mark Scheme (Standardisation)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1E Hinduism

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Autumn 2020

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General Marking Guidance

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

Paper 1: Religion and Ethics 1E - Hinduism Mark Scheme - 2020

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"> • The divine can be understood as Brahman (1) • Brahman shows that God is non-personal (1) • The divine is everywhere (1) • The divine can be understood as Antaryami (1) • The divine is Bhagavan (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 4 marks.</p> <ul style="list-style-type: none"> • The Upanishads show that Brahman cannot be described (1) they say that Brahman is 'Not this, not that' (1) • Some scriptures say the atman is Brahman (1) and it can live within all living things (1) • The Bhagavad Gita explains that Brahman is found within everything (1) 'I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss' (14.27) (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"> • Suffering is the result of karma (1). If a person treats another badly it may result in their own suffering (1) 'Do not do to another what is disagreeable to yourself: this is the summary Law' (Mahabharata 5.39) (1) • Suffering is natural (1). It happens because people become attached (1). 'While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger' (Bhagavad Gita 2.62) (1) • Suffering may be the result of something beyond human control (1). Humans should not be concerned with the results of their actions (1) 'You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions' (Bhagavad Gita 2.47) (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>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"> • As the atman is the spiritual part of a person rather than the physical, it does not have any physical manifestation and thus cannot be described in physical terms • Hindus describe the atman as the eternal self, this self may be reincarnated many times, each having a different form and so the atman cannot be described in a limiting manner • The atman is the true self, that which is within and yet beyond, as the body the atman inhabits is temporary, it cannot be described as it is forever changing. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • When a Hindu explains that the atman is the divine spark within a person they are describing it, it may not be an empirical description, but it describes its nature • Hindus should be able to describe the atman in order to explain why it is important to act in meritorious ways, it is the atman that is part of samsara, and thus it is necessary to describe its purpose • The atman is described in the Hindu scriptures, so it can be described. The Bhagavad Gita teaches 'According to their karmas, he directs the wanderings of the souls, who are seated on a machine made of the material energy' (18.61). <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 mark	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"> • All people contain the divine, so gender prejudice is not acceptable (1) • Gender prejudice may lead to negative karma (1) • Hindu ideas about the divine as female indicate gender prejudice is wrong (1) • The atman is neither male nor female ruling out gender differences (1) • The body, thus gender, is only a shell and not the real self (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"> • Most Hindus feel divorce may be against a person's dharma (1) this would then lead to negative karma (1) • It may be the lesser of two evils (1) for example if the marriage was causing the couple's children undue suffering (1) • Many Hindus will accept divorce (1) because it is not forbidden in Hinduism (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		Reject	Mark
2(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 source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Hindu community will support the family by running classes that teach the faith (1), this will ensure that the whole family does not lose its religion (1), because the Bhagavad Gita teaches 'When a dynasty is destroyed, its traditions get vanquished, and the rest of the family becomes involved in irreligion' (1.40) (1) • It holds celebrations which reflect family life (1) thus supporting and strengthening family relationships (1). The Bhagavad Gita warns 'Through the evil deeds of those who destroy the family tradition and thus give rise to unwanted progeny, a variety of social and family welfare activities are ruined' (1.43) (1) • The Hindu community will run groups which support traditional activities like cooking and dancing (1), those teaching them will gain good karma from doing so (1). 'I have heard from the learned that those who destroy family traditions dwell in hell for an indefinite period of time' (Bhagavad Gita 1.44) (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 • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="362 279 560 310">AO2 12 marks</p> <p data-bbox="362 359 1295 548">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="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1305 1066" style="list-style-type: none"> <li data-bbox="362 680 1305 785">• Hindus have a duty to complete all the ashrama in their lives, and one element of the householder ashrama is to get married, it is part of Hindu dharma to have a family <li data-bbox="362 795 1305 942">• One of the purposes of marriage is to procreate, it is the correct place to enjoy kama, one of the purusharthas, and this is the only place that procreation and fulfilment of natural desires should take place <li data-bbox="362 953 1305 1066">• Having children is regarded as a blessing, the Upanishads explain that by having children and grandchildren one can obtain immortality, to do this a Hindu must be married. <p data-bbox="362 1115 870 1146">Arguments against the statement:</p> <ul data-bbox="362 1157 1305 1503" style="list-style-type: none"> <li data-bbox="362 1157 1305 1262">• For some Hindus the most important part of life may be not to be married but to ensure the well-being of others, so it may be that the role a person has is to be a nurse or a teacher <li data-bbox="362 1272 1305 1377">• There are many Hindus for whom marriage may not be part of their dharma, if they want to spend a lot of time in worship of the divine they may not have the time to spend on a marriage <li data-bbox="362 1388 1305 1503">• Some Hindus do not find the right partner to marry or find themselves in a situation whereby it would be difficult to have a family, for these people marriage cannot be the right thing to do. <p data-bbox="362 1551 810 1583">Accept any other valid response.</p> <p data-bbox="362 1631 1263 1736">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 Hindu may worship by taking part in meditation (1) • They may perform personal puja in the home (1) • They may worship communally around a havan (1) • They may take part in darshan (1) • They take part in an arti ceremony (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • A sister may tie a thread around their brother's wrist (1) this is symbolic of protection (1) • Married women may visit their family home (1) to spend time with their birth family (1) • The sister may put a sweet in her brother's mouth (1) and the brother will give her a gift in return (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
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"> • Hindu scriptures show that the divine can be experienced anywhere (1) and some hills are where deities have appeared (1) 'For those who see me everywhere and see all things in me, I am never lost, nor are they ever lost to me' (Bhagavad Gita 6.30) (1) • The Himalayas are described by some Hindus as God-souled (1) 'In the space of a hundred ages of the Gods, I could not describe to you the glories of Himachal' (Purana) (1) the splendours of the mountains are a reminder of the majesty of the divine (1) • Hindus recognise that all of life contains the spark of the divine (1). Shiva is described as living in the Himalayas (1). 'that Himachal where Siva dwells' (Purana) (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>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 best form of worship is communal. This prayer, especially in the temple, is meritorious and will gain spiritually for one's self and for others • Worshipping in the temple brings a Hindu to the divine, which has direct spiritual benefits, it enables the worshipper to meet the divine and gain blessings • In the temple gurus can educate Hindus and teach them how to meditate, which has physical benefits, it allows the person to come to self-realisation, which leads to release from samsara. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Finding time to visit a temple is too difficult to do in a busy world, it is easier to do other forms of worship which provide a focus e.g. murti puja or prayer at home • Prayer can be seen as most efficacious when it concentrates on the self, the inner self, and points inwardly, whereas it can be said that temple worship is more concerned with external actions • The best form of worship is personal in the home, this personal prayer concentrates on the relationship with the divine, not with others, and will bring spiritual benefits. <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 mark	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"> • Creation happened before the divine existed (1) • Creation is a cycle (1) • Creation is followed by destruction (1) • Brahma is the source of creation (1) • The sound aum was created first (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"> • Hindus would be against abortion as it causes harm to the foetus (1) this is against teachings on ahimsa (1) • Abortion would be against a Hindu's duty to have a family (1) going against one's dharma leads to bad karma (1) • It prematurely ends life which contains the atman (1) thus abortion is violence against the divine (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
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 source of wisdom or authority.</p> <ul style="list-style-type: none"> • Hospice care is important in order that Hindus live out their entire life (1) they may attain unity with the divine at any point (1) 'Those who take shelter in me, striving for liberation from old-age and death, come to know Brahman' (Bhagavad Gita 7.29) (1) • It is part of dharma to care for the weak (1) specifically to ensure that they are in the right place to be cared for and this could be a hospice (1) 'But persons, whose sins have been destroyed by engaging in pious activities, become free from the illusion of dualities.' (Bhagavad Gita 7.28) (1) • It is holy because, by ensuring others are cared for, it creates good karma (1). The Bhagavad Gita teaches 'Those who perform prescribed duties without desiring the results of their actions are actual sanyāsīs' (6.1) (1) by supporting hospice care a Hindu may improve their own eternal life (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
4(d)	<p data-bbox="362 279 561 310">AO2 12 marks</p> <p data-bbox="362 359 1328 548">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="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1338 1024" style="list-style-type: none"> <li data-bbox="362 680 1328 785">• Hindus have holy scriptures which show that there has been development of life after the creation. Some, like the Upanishads, describe creation as cyclic and this is in line with evolutionary ideas <li data-bbox="362 795 1328 905">• Some Hindus regard the scientific explanation as correct, as they would see the Hindu teachings as religious explanations, which are allegorical explanations of evolution <li data-bbox="362 915 1338 1024">• Some non-religious people believe in evolution because they realise that there is more evidence for the scientific ideas, for example survival of the fittest. <p data-bbox="362 1073 870 1104">Arguments against the statement:</p> <ul data-bbox="362 1115 1338 1459" style="list-style-type: none"> <li data-bbox="362 1115 1328 1224">• Some Hindus suggest that scriptures show other ways that human life originated, that there are many ways to describe creation and they all involve a greater power not required by evolution <li data-bbox="362 1234 1338 1344">• Some would say that whilst evolution might be plausible it is only a theory, and this may be proven incorrect, thus Hindus should reject evolution and refer to Hindu scriptures <li data-bbox="362 1354 1305 1459">• Some would say that evolution is not part of the descriptions of creation found in scriptures e.g. Chhandogya shows that creation begins and continues from Brahma. <p data-bbox="362 1507 818 1539">Accept any other valid response.</p> <p data-bbox="362 1587 1263 1698">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.