



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (1RB0/1C)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1C: Islam

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2018

Publications Code 1RB0_1C_1806_MS

All the material in this publication is copyright

© Pearson Education Ltd 2018

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 1C – Islam Mark Scheme – 2018

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each belief identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Paradise is the reward for living a good Muslim life (1) • It is often described as a garden (1) • It is a life of pure joy (1) • Men will have the companionship of their earthly wives (1) • There is no hurt, sorrow, fear or shame (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark). 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • All holy books were sent by Allah (1) and so contain part of the true message of Islam (1) • All holy books show that Allah cares for all people (1) because he has revealed his message over time (1) • They contain the lives and teachings of the prophets (1), who were sent by Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each 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"> • Allah is a loving God (1), he sent a messenger to every nation (Surah 16:36) (1). He has therefore given humans everywhere all the guidance they need to worship him (1) • Allah is a just God (1) and so he will bestow his kindness on everyone (1) by rewarding those who do good deeds (Surah 4:40) (1) • Allah is the creator (Surah 59:24) (1) He has brought everything into being (1), and everything in the heavens and the earth praise him (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
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 Arguments for the statement:</p> <ul style="list-style-type: none"> • Belief in angels is one of the six Beliefs of Islam. The Prophet said that in order to be a Muslim people needed to believe in angels so it is vitally important for all Muslims to believe that angels still help people • The Qur'an teaches that angels are messengers of Allah, the angel Jibril visited Muhammad to bring the words of the Qur'an (Surah 53:3-10) and Allah still sends messengers to the faithful today • Muslims believe that angels record the good and bad deeds people do. This is the basis of their final judgement by Allah so, even if a person cannot see them, angels are still at work in the world today. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Muslims consider a more metaphorical interpretation of the references to angels in the Qur'an, suggesting that they may be a manifestation of the inner struggle to be a good Muslim • Since there is no empirical evidence they exist some believe angels have no significance in religious affairs today therefore people who are not spiritually aware do not believe in them • Some may believe that the angels were associated with the prophets and since Muhammad was the last Prophet of Islam there is no need for angels to still work in the world. <p>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.</p> <ul style="list-style-type: none"> • Allah created men and women from one soul (1) • The Qur'an teaches men and women are equal in religion (1) • The Qur'an teaches men and women are equal in education (1) • The roles of men and women in the family may be different but both are necessary (1) • Both men and women are judged by Allah based on their fulfillment of their responsibilities (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark). 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It was ordained by Allah (1) as the foundation of society (1) • It is where children first learn the Muslim faith (1) and parents have specific responsibilities towards their children's spiritual education (1) • Parents are required to treat their children with justice (1) and children are expected to care for their parents as they grow older (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
2(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"> • In Islam marriage is a contract (1) and contracts can be broken (1). The Qur'an accepts that sometimes people decide to divorce with Allah's knowledge (Surah 2:227) (1) • Surah 2:235 reassures Muslims that 'Allah knows what is within you and is forgiving and forbearing' (1). Allah is all-knowing (1) and realizes that humans make mistakes (1) • The Qur'an determines how the divorced woman should be treated (1). For example the woman must wait for a period of three months in order to confirm that she is not pregnant (1). Surah 2:241 describes the proper treatment of a divorced wife as 'a duty upon the righteous' (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
2(d)	<p>A02 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02 Arguments for the statement:</p> <ul style="list-style-type: none"> • Sex outside marriage is not acceptable in Islam, neither sex before marriage or adultery after marriage; both are condemned by the Qur'an which lists punishments for both • Adultery destroys the trust between a husband and wife; this threatens the family unit and the well-being of any children. The family is very important in Islam and it is vital that families are stable • The Qur'an states that 'women of purity are for men of purity' (Surah 24:26), to reinforce this ideal young people may be separated at puberty, reducing the risk of impure sexual contact. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many non-religious people regard sex before marriage as acceptable in a committed relationship because with the advent of effective contraception there is less risk of an unplanned pregnancy • Many people now choose not to marry and co-habiting couples now have legal rights should the relationship come to an end. For example the unmarried father is still required to pay child maintenance • The percentage of religious followers has declined in the UK population therefore sex before marriage no longer carries the same stigma and there is no absolute requirement to marry. <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>	<p>12</p>

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 purpose identified up to a maximum of three.</p> <ul style="list-style-type: none"> • They fulfil the will of Allah (1) • They provide a framework for the practice of faith (1) • They provide unity of belief for all Shi'a Muslims (1) • The daily prayers enable Muslims to connect to Allah (1) • Fasting during Ramadan increases empathy for the poor (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"> • It summarises what a person needs to believe to be a Muslim (1), saying it in faith three times in front of witnesses is required to become a Muslim (1) • It reminds Muslims that there is no god but Allah (1). Reciting it daily means Allah is always foremost in their minds (1) • It reinforces belief in Muhammad as Allah's prophet (1) and encourages Muslims to follow his example (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"> • It allows Muslims to experience the unity of Islam (1). Surah 22:27 teaches that 'and you proclaim to people the Hajj... they will come from every distant pass' (1). Hajj allows believers to worship with Muslims from all over the world (1) • It encourages believers to focus their lives on Allah (1), they are able to see what Allah 'has provided for them' (Surah 22:28) (1), as they refocus their consciousness on him (1) • It enables them to reflect on the development of the revelation of Allah (1), as the Ka'ba was built by Adam, rebuilt by Ibrahim and purified by Prophet Muhammad (1). The Qur'an teaches that 'We designated for Ibrahim the site of the house' (Surah 22:26) (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="367 268 769 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="367 331 1308 491">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="367 527 813 590">AO2 Arguments for the statement:</p> <ul data-bbox="367 625 1317 1024" style="list-style-type: none"> <li data-bbox="367 625 1317 764">• It is one of the Five Pillars of Islam and the details are laid out in the Qur'an (Surah 2:185), as such it is a religious obligation for all healthy Muslims. Allah would not expect it if it were not worthwhile <li data-bbox="367 772 1317 877">• As a Muslim is not preoccupied with physical needs they can spend more time on spiritual needs such as prayer and contemplation of Allah which develops will power and self-control <li data-bbox="367 886 1317 1024">• It serves as a valuable means of developing compassion and empathy. This teaches Muslims to be more charitable in giving to those who often go hungry and to be more thankful to Allah for the gifts he bestows on them. <p data-bbox="367 1087 878 1119">Arguments against the statement:</p> <ul data-bbox="367 1155 1317 1554" style="list-style-type: none"> <li data-bbox="367 1155 1317 1260">• Since 'Allah intends for you ease, and He does not want to make things difficult for you' (Surah 2:185) fasting may not always be valuable as fasting during examinations may give poorer results <li data-bbox="367 1268 1317 1407">• Many people have physically demanding jobs that operate on a time schedule which does not coincide with a dawn to dusk fast. Fasting, particularly during hot weather, may not be valuable as it may leave them unable to do their job <li data-bbox="367 1415 1317 1554">• It is possible to pay kaffarah to atone for a deliberately missed day of fasting. If it is possible to fulfil the intention of the fast by charitable giving then it need not always be valuable in modern society. <p data-bbox="367 1619 805 1650">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 belief identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Only Allah should end a life (1) • It is murder and so forbidden (1) • It can be regarded as suicide which is banned in Islam (1) • Life is a test from Allah, euthanasia would be cheating the test (1) • Some accept the switching off of life support machines as Allah has already taken the life (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"> • All life is created by Allah (1). He is the only one who should decide when life ends (1) • A child is a blessing from Allah (1), as such it should be respected and cherished not destroyed (1) • The Qur'an says 'Do not kill your children for fear of poverty' (Surah 17:31) (1) and Muslims believe Allah will never give them a burden that is too heavy to bear (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject 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"> • The Qur'an is the word of Allah and cannot be refuted (1) it teaches of Judgement Day (1). 'Allah has the final decision and to him you will be returned' (Surah 28:70) (1) • It is not an empty hope for the future but provides a purpose in life (1). Muslims believe that this life is a test (1). Those that focused on the enjoyment of worldly life may be 'among those presented for punishment in hell' (Surah 28:61) (1) • Muslims believe there must be a reward for passing the test of life (1). The Qur'an teaches that Muslims have been given things for the enjoyment of worldly life (1) but 'What is with Allah is better and more lasting' (Surah 28:60) (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>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an contains many statements confirming the truth that Allah created life on earth. Some Muslims regard these statements as a literal account of how life on earth came into being and reject evolution • Many Muslims believe that modern science confirms the accounts in the Qur'an. For example the Qur'an says 'We created you from dust, then from a sperm drop, then from a clinging clot, then a lump of flesh, formed and unformed' (Surah 22:5) • The Qur'an says 'He created and began the creation of man from clay' (Surah 32:7). Muslims therefore have no doubt that the first man was Adam, who is also the first prophet in Islam. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Non-religious people argue that the process of evolution occurred entirely without the need for a deity but rather as the result of a random process of survival of the fittest • Scientists believe that all life on earth originated from a single source. There is no agreement as to how life originated but some think that it was seeded from elsewhere in the universe without divine involvement • There is no empirical evidence of divine design in living things. Some would argue that the presence of hereditary disorders carried in the genes suggests the opposite. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.