



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies A (1RA0)
Paper 1: Area of Study 1 – Study of Religion
Option 1C – Islam

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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: Study of Religion 1C – Islam Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each way identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Belief in Tawhid is expressed through not having images of Allah (1) • Belief in al-Qadr is expressed through Muslims regularly using the term 'Inshallah' (1) • Belief in Risalah is expressed through Muslims naming their children after prophets (1) • Belief in angels is expressed through sending blessings on the recording angels during Salah (1) • Belief in the Six Beliefs is expressed through reciting the Kitab al-iman (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> • In the Qur'an Allah asks Muhammad to tell the non-believers that Allah is one (1). There can be no other lord (1) • The Qur'an states that Allah has no partners (1). This made the message of Tawhid clear to polytheists (1) • The Qur'an clearly states that there is no other being like Allah (1). He is unique in his oneness (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each lesson. Award further marks for each development of the lesson 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"> • Adam’s example teaches Muslims to use their intellect in a beneficial way (1). Adam was set apart from the rest of creation when he was given intellectual capacity by Allah (1). ‘And He taught Adam the names - all of them.’ (Surah 2:31) (1) • Adam’s life teaches Muslims to beware of temptation (1). Adam is deceived into turning away from Allah’s command (1). ‘But Satan caused them to slip out of it and removed them from that [condition] in which they had been.’ (Surah 2:36) (1) • Muslims are taught to always seek Allah’s mercy (1). At Adam’s remorse Allah turns back to him (1). ‘He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful.’ (Surah 2:37) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated lesson/ development • Development that does not relate both to the lesson and to the question • Reference to a source of wisdom that does not relate to the lesson 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"> • Belief in Malaikah is important as Risalah is dependent upon their role. The angels facilitate the process of revelation and without them the belief in other key beliefs such as prophets and holy books is incomplete • Angels play an important role during the process of death, the end of the world and in the after-life. Israfil, Izra'il and the recording angels all have substantial roles without whom belief in Akhirah is not possible • Belief in the un-seen world is an important part of the Islamic faith. It is considered a test of faith to accept what cannot be seen, for example angels, as the Qur'an has many references to them. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Believing in Malaikah is difficult for some Muslims who cannot see their role in their everyday life. Other beliefs such as holy books are more important as there is something tangible to turn to • Belief in angels is not part of the Shahadah. This contains the most important beliefs a Muslim must have to be a Muslim, Tawhid and Risalah. Muslims begin and end their lives with these beliefs so they must be the most important • Belief in life after death is the most important belief as this has an effect on Muslims' everyday choices and way of life. Believing life is a test, and that a judgement awaits all Muslims, impacts on how they live. <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 reason identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Reciting Shahadah affirms Allah's oneness (1) • It confirms the prophethood of Muhammad (1) • It enables Muslims to keep Allah at the forefront of their lives (1) • It shows the difference between Islam and other faiths (1) • It welcomes new Muslims into the ummah (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Sunni Muslims do not give Khums (1). They believe this practice was only for the time of Muhammad (1) • They do not regard Jihad as part of their formal Pillars (1). However, they regard struggling in the way of Allah to be an important part of faith (1) • They believe encouraging good acts is a duty of all Muslims (1). They look to guidance in the Qur'an and Sunnah for this (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
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"> • Muhammad encouraged worshippers to take a bath prior to Jummah prayers (1). Wudhu is the minimum requirement for all other prayers (1). 'Anyone of you attending the Friday (prayers) should take a bath'. (Sahih Bukhari 877) (1) • Muslims must listen to the sermon in silence (1). To speak to silence another is also discouraged (1). 'When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act.' (Sahih Bukhari 934) (1) • The Qur'an encourages Muslims to leave their daily work for Jummah prayers (1). Once the prayers are complete, they are able to go back to work (1). 'And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed' (Surah 62:10) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Giving Zakah shows and encourages compassion for the poor in the ummah. Muslims are able to distribute wealth to the most needy in society. This alleviates suffering • Zakah has a dual nature. In contrast to the other Pillars Zakah allows Muslims to fulfil the rights of Allah as well as the rights of his creation. This benefits others and not just themselves • It is repeatedly referred to in the Qur'an as a noble act. The Qur'an and Hadith speak harshly of those that fail to fulfil their duty towards others. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Shahadah is the most important practice as it reflects the key Islamic beliefs of Tawhid and Risalah. It is the defining practice of Islam. Without this, one cannot be a Muslim • Zakah is not paid by many Muslims so they could feel excluded. Other Pillars, such as Salah, are more inclusive as they can be more universally practised • For Shi'a Muslims Khums is just as important as Zakah. They are both obligatory practices for them, and paying Khums applies just as much now as it did in Muhammad's lifetime. <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. 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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each collection identified up to a maximum of three.</p> <ul style="list-style-type: none"> • One Hadith collection is Sahih Bukhari (1) • A Hadith collection is Sahih Muslim (1) • Shi'a Muslims look to the Four Books (1) • An important collection is Sunan Muslim (1) • Sunan Abu Dawood is a collection of Hadith (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 an event. Award a second mark for development of the event. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The Battle of Badr was one of the most significant events of Muhammad's life in Madinah (1). The survival of Islam is often credited to success at this battle (1) • The Battle of Uhud was a key event in Madinah (1). It taught the early Muslims important lessons on loyalty and loss (1) • Signing the Treaty of Hudaibiyah was a significant event (1). It was a turning point allowing the Muslims to expand their missionary work (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated event/ development • Development that does not relate both to the event 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"> • Muhammad's authority for Muslims is second only to Allah's (1). The Qur'an specifically states that disobeying Muhammad is an error (1). 'Whoever disobeys Allah and His Messenger has certainly strayed into clear error.' (Surah 33:36) (1) • Muhammad is seen as a role model for all time (1). His Sunnah is honoured by Muslims in all aspects of life (1). 'There has certainly been for you in the Messenger of Allah an excellent pattern' (Surah 33:21) (1) • According to Ibn al-Arabi, Allah fulfills his desire to be known through Muhammad (Ibn al-Arabi: Fusus al-Hikam) (1) because Muhammad is the perfect man (1). Muslims improve their relationship with Allah through loving him (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Before Muhammad died he asked his followers to take guidance from the Qur'an and his Ahl-ul-Bayt. For many Muslims this means that he passed authority to his family • Shi'a Muslims believe that only their Imams, who are the descendants of Muhammad, have authority. They have the special knowledge to interpret the Qur'an and Shari'ah • Shi'a Muslims believe Muhammad passed his authority on to Imam Ali at Ghadeer Khum. Muhammad referred to Ali as 'mawla' which Shi'a Muslims interpret to mean 'leader'. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Sunni Muslims believe that Muhammad had not indicated which system of leadership should apply after his death. The community therefore chose caliphs as the best from amongst themselves • Many Muslims believe authority given to Muhammad ended with him. He was unique as the seal of the prophets and the special status he had was not hereditary • Some Muslims believe that although the family of Muhammad are worthy of honour and love, their authority is spiritual. Leadership should be given to the most qualified and worthy on merit. <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 way identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Shi'a Muslims encourage good acts in their preaching (1) • They set an example for others (1) • They teach their children the importance of good act (1) • They use social media to raise awareness of good acts (1) • They act as a role model (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Sufi poetry praises Allah's qualities and attributes (1). It often refers to Allah's 99 names (1) • Sufi poets write about separation from the divine (1). Their poems describe a state of longing to be with Allah (1) • Sufi poets praise Muhammad (1). They write about his qualities as the perfect man (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
4(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"> • Ibn al-Arabi's key spiritual teaching was known as wahdat al-wujud, the unity of being (1). He taught that only Allah is the eternal reality (1). 'God alone is true wujūd, while all things dwell in nonexistence' (Ibn al-Arabi: Fusus al-Hikam) (1) • Ibn al-Arabi wrote positively of those on the spiritual path in other faiths (1). He stated that saintly men and women are to be found not just in mosques but in churches and synagogues too (Ibn al-Arabi: Kitab al-Tajalliyat) (1). This reflects Sufi teachings on tolerance and inter-faith harmony (1) • The search for knowledge should be for spiritual goals (1). He believed this inner meaning of the faith could be found within the Five Pillars (1). This would be achieved through humility and purity (Ibn al-Arabi; Futuhat al-Makkiyya) (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
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"> • Sufi Muslims encourage dhikr to worship Allah beyond the minimum obligatory requirements, such as the Five Pillars. The additional worship will help Sufis on their journey towards Allah • Through regular dhikr Muslims are able to focus their minds on worship and free themselves from worldly concerns. This brings Muslims closer to Allah • Muhammad spent his nights in remembrance of Allah. Doing this would be following his Sunnah, which is always encouraged. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Muslims believe that fulfilling the requirements of the Five Pillars is difficult, especially for those living in non-Muslim societies. To place additional expectations on them is unrealistic • Some Muslims believe that additional acts of worship are recommended, but not compulsory. If Allah had wanted Muslims to worship in this way, he would have made it clear • Some Muslims do not agree with some forms of dhikr and believe such Sufi practices are a bid'a. Muslims should stay away from any such innovations and follow the guidance on how to worship Allah in the Qur'an and Sunnah. <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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
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