



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

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

Option 2D Buddhism

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Autumn 2020

Publications Code 1RB0_2D_2011_MS

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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: Religion, peace and conflict 2D - Buddhism 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 marks.</p> <ul style="list-style-type: none"> • Kamma is a law of nature (1) • It applies to all things (1) • Kamma determines a human's destiny (1) • Following the Noble Eightfold Path can improve kamma (1) • With good kamma it is possible to end the cycle of samsara (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"> • The Arahant Ideal is important as the believer has broken free of personal desires (1) and they are now an example for others (1) • It is important as it means ending the cycle of samsara (1) as the believer has achieved true wisdom (1) • The Arahant has fully understood the truth about suffering (1) as they have ceased to crave what they do not have (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 belief. Award further marks for each development of the belief 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"> • Dukkha can be the result of craving (1) because of the human tendency to hold onto the things they are attached to (1) 'There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (1) • Dukkha is caused by not realising the impermanence of all things (1) everything changes and cannot remain as it was forever however much a person wishes to do so (1) 'Whatever is subject to origination is all subject to cessation' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (1) • Dukkha is the result of greed, ignorance and anger (1) as these Three Poisons lead to evil actions (1) 'in other words, craving for sensual desires, craving for being, craving for non-being' (Dhammacakkappavattana Sutta: Samyutta Nikaya 56.11). (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 and to the question • Reference to a source of wisdom that does not relate to the belief 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"> • The Four Sights led the Buddha to escape from the closed world of his upbringing and doing so led him to enlightenment, so to understand the Four Sights is to understand the basis of Buddhist beliefs • The first three sights show that suffering is unavoidable and however hard a person may try they will not be able to escape it and therefore to understand suffering is the basis of the Four Noble Truths • The fourth sight shows that there can be an escape from suffering, this can be by renouncing the things of the world that can cause it. Therefore, this sight can be seen as the basis of The Middle Way. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Four Sights only represent Siddhartha Gautama’s personal journey towards enlightenment and Buddhism lays great stress on individual experience so the Four Sights cannot be the basis of Buddhism • Whilst the Four Sights can help show the way towards wisdom the real way to understand Buddhism is by following the Buddha’s teachings therefore these are the basis of Buddhism • Some Buddhists would say that it is through meditation that a believer begins to realise the truth about dukkha. The Four Sights might help, but it is personal devotion that is the basis of Buddhism. <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 marks.</p> <ul style="list-style-type: none"> • Buddhists believe evil actions are something humans are capable of (1) • Many Buddhists do not believe evil actions are caused by an external force (1) • Some believe evil can be caused by the action of demons (1) • Some believe evil can be the result of selfishness (1) • They believe evil actions can be the result of ignorance (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 belief. Award a second mark for development of the belief up to a maximum of four marks.</p> <ul style="list-style-type: none"> • One aim of punishment for Buddhists is the protection of society and is carried out by humans (1) however they believe the real punishment will be according to the law of kamma (1) • Reform is an important aim as it changes people for the better (1) and this may help them to live by the Five Precepts (1) • Reparation may help someone who has done wrong (1) as this could help them remove the effects of bad kamma from their life (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 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"> • Justice is important for Buddhists as it ensures people are treated fairly (1) and so brings about a sense of equality in society (1) 'The wise one, weighing both the right judgment and wrong, judges others impartially' (Dhammapada 256) (1) • Justice is important as it generates positive outcomes (1) and it encourages right action within the dhamma (1) 'Dhamma is good, but what constitutes dhamma? It includes little evil, much good, kindness, generosity, truthfulness and purity' (Ashoka: Pilar Edict Nb2) (1) • Justice is important as it helps to decrease suffering (1) and a world without suffering is a just world (1) 'guarding the dhamma, guarded by dhamma, intelligent: he's called a judge' (Dhammapada 256) (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
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"> • Buddhists believe that some people do wrong but they are human beings and so have an inalienable right to fair treatment and so still deserve human rights • The law of kamma teaches that how a person behaves in one life will affect future lives. This would mean the real punishment will be the lengthening of samsara and so all criminals should be able to keep their human rights • Situation ethics teaches it is good to do the most loving thing and treating a criminal inhumanely is never loving. This would mean that all criminals deserve human rights, however serious their crime. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Buddhists would say that there are times when society needs to be protected from a minority of evil doers. Society must be a safe place and this means criminals should not keep all their right to liberty • Some Buddhists would say society has decided that some behaviour is unacceptable and so people cannot be allowed to carry it out and so criminals cannot expect to be free to say what they want • Utilitarianism teaches that actions should be for the greatest good. Some criminal acts are likely to cause serious harm or death and so criminals should not be allowed to keep all their human rights. <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	<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 1	1–3	<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 2	4–6	<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 3	7–9	<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.
Level 4	10–12	<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.

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 marks.</p> <ul style="list-style-type: none"> • Vipassana can help develop wisdom (1) • It can help those who practise it to live in the present moment (1) • It can lead to enlightenment (1) • It can help develop calmness (1) • It can develop awareness of the unity of all living things (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"> • Hanamatsuri celebrates the birth of the Buddha (1) and so the festival is a way of showing homage to him (1) • It is a celebration of spring (1) as cherry blossom plays an important part (1) • It is a celebration of Japanese culture (1) as many people wear clothing from Japan's past (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 	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"> • Buddharupas are used to help Buddhists focus on the teachings of the Buddha (1) they remind them of what they need to do to follow him (1) 'He who sees Dhamma, Vakkali, sees me; he who sees me sees Dhamma.' (Vakkali Sutta SN 22.87) (1) • They may wish to pray in front of an image of the Buddha (1) as they think they may receive blessings from the Buddha (1) 'Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings.' (Mangala Sutta Khp 5) (1) • They aid focus during devotion (1) they may be able to raise their mind emulating the Buddha (1) 'To be respectful, humble, contented and grateful; and to listen to the Dhamma on due occasions — this is the greatest blessing.' (Mangala Sutta Khp 5) (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 data-bbox="367 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="367 359 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="367 596 431 627">AO2</p> <p data-bbox="367 636 805 667">Arguments for the statement:</p> <ul data-bbox="367 676 1317 1024" style="list-style-type: none"> <li data-bbox="367 676 1317 785">• There will be Buddhist monks and nuns in a place of worship who have spent many years learning Buddhist scriptures. This means that it must be the place to teach believers about Buddhism <li data-bbox="367 793 1317 903">• Most temples will have a library of Buddhist scriptures. Some of these texts are hard to come by and so a temple may be the only place where Buddhists can see them and use them <li data-bbox="367 911 1317 1024">• A place of worship is where the Buddhist community gathers. By spending time with each other they can all learn from each other's experiences and so learn more about following Buddhism. <p data-bbox="367 1073 870 1104">Arguments against the statement:</p> <ul data-bbox="367 1113 1344 1581" style="list-style-type: none"> <li data-bbox="367 1113 1344 1262">• Some Buddhists would say that it is by living a Buddhist life and following the teachings of the Buddha that a believer learns about Buddhism and therefore going to a place of worship is not necessary <li data-bbox="367 1270 1344 1419">• Particularly in Western countries it may not be easy to find or to attend a Buddhist place of worship so they would need to find other ways to learn about their faith, so it cannot be where Buddhism is taught <li data-bbox="367 1428 1344 1581">• Some Buddhists would feel that the principles of Buddhism are better taught within the home. Learning at home can be more relevant and continuous than what may only be occasional visits to a place of worship. <p data-bbox="367 1629 810 1661">Accept any other valid response.</p> <p data-bbox="367 1709 1265 1822">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 data-bbox="1367 1787 1406 1818">15</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. 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 marks.</p> <ul style="list-style-type: none"> • Buddhism teaches peace is essential (1) • To be compassionate means to be peaceful (1) • All living things should co-exist peacefully (1) • Peace encourages Right Speech • 'How very happily we live free from hostility' (Dhammapada 197) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching up to a maximum of four marks</p> <ul style="list-style-type: none"> • Anger causes many people to fight (1) and this is one of the poisons that affects all people (1) • Desire for land can often lead to conflict (1) and craving is at the heart of human behaviour (1) • Lack of respect can lead to conflict (1) as this is not seeing the value of all human life (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. 	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 wisdom or authority.</p> <ul style="list-style-type: none"> • Forgiveness is important because otherwise people are holding on to a sense of being wronged (1) and this can lead them to anger or resentment rather than towards reconciliation (1) "He insulted me, hit me, beat me, robbed me" — for those who don't brood on this, hostility is stilled' (Dhammapada 4) (1) • Forgiveness can help both sides to learn about each other (1) and this can bring about a deep sense of peace (1) 'Hostilities are stilled through non-hostility: this, an unending truth' (Dhammapada 5) (1) • Sometimes it is necessary for one side to forgive themselves rather than the other person. (1) If they do not then this can bring about more suffering (1) 'these two are wise people. Which two? ... one who sees his transgression as a transgression ...' (Bala-pandita Sutta) (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"> • Weapons of mass destruction cause huge damage to life and this is completely contrary to the principle of ahimsa in Buddhism and therefore WMD should never be necessary or used • It is better to discuss and talk through problems rather than resort to violence and Buddhism as a religion of compassion encourages this. If both sides realised this then there would be no need for WMD • Non-religious people might say that if WMD exist then there is the danger that they will be used. Without them the chances are greatly lessened and so WMD should never be used. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • It would be cruel not to help a country that is being threatened and Buddhists would feel that the teaching of compassion supports this. In such a case it may only be WMD that can destroy the threat • Some Buddhists might see the existence of WMD as important as they can be used as a deterrent to war. They are the only effective weapon that can be used when the attacking country has WMD • Non-religious people might say that WMD are needed because governments can never be sure that other governments are not developing them. It would therefore be irresponsible for a government to ban them. <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.