



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

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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Summer 2022

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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.

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"> • Buddhism teaches that following the Eightfold Path is the right way to live (1) • Following it can lead to enlightenment (1) • It is the way to overcome tanha (1) • It takes training and time to follow (1) • It is a way of following The Middle Way (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 belief. Award a second mark for development of the belief. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Escaping samsara is the ultimate goal for Buddhists (1) achieved by accepting that they have no permanent, fixed self (1) • Buddhists believe that people are caught in the cycle of samsara (1); rebirth becomes more favourable through positive kamma (1) • The cycle of samsara is turned by the Three Poisons (1). Buddhists must work to overcome these desires (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development • Development that does not relate both to the belief given and to the question. 	(4)

Question number	Answer	Reject	Mark
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"> • The Five Khandas are a way of describing the parts which make up a human (1) they help a Buddhist understand what forms a personality (1). 'The Blessed One said, "Monks, I will teach you the five aggregates and the five clinging-aggregates"' (Khandha Sutta) (1) • Some Buddhists would teach that they explain aspects of the personality (1), they would explain that to be focussed on one of the khandas is not good (1). The Buddha explained 'If one stays obsessed with form, lord, that's what one is measured by. Whatever one is measured by, that's how one is classified' (Bhikkhu Sutta) (1) • The khandas explain that a person is always changing (1) that there is no permanent self (1). 'Monks, form is inconstant, changeable, alterable. Feeling... Perception... Fabrications... Consciousness is inconstant, changeable, alterable.' (Khandha Sutta) (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
<p>1(d)</p>	<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 Third Noble Truth expresses that suffering has a distinct, verifiable cause. If it has a cause, it can also have an end, described as nirodha. If it can be overcome, it should be • The Fourth Noble Truth describes a path to overcome suffering. This was a significant aspect of the Buddha's teaching. The Eightfold Path is synonymous with Buddhism, so Buddhists must work to overcome suffering • They should work to overcome suffering as it is a selfless action. It brings merit and thus helps them to eventually leave the cycle of samsara. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The First Noble Truth teaches that suffering is simply part of the human condition, it is unavoidable. Therefore there is no point trying to overcome it, but only to change the way they respond to it • Suffering may be the result of negative kamma. The person is suffering because they may have acted in a way which is not in keeping with the dhamma • There is no expectation on Buddhists to alleviate the suffering of others. Their efforts should instead be directed towards their own spiritual well-being. Therefore they do not need to work to overcome suffering. <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>(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
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"> • Committing crime will result in negative kamma (1) • Buddhists are more concerned with the causes rather than the effect of crime (1) • Perpetrators of crime should be brought to justice (1) • Buddhists should show loving kindness to all, including those who have committed crime (1) • Buddhists condemn crime but not criminals (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.</p> <ul style="list-style-type: none"> • Punishment may lead to a peaceful society (1). Buddhism teaches that fear of punishment may be needed to deter people from performing illegal actions (1) • Punishment changes a person's future actions which may benefit society (1), therefore punishment that reforms is seen as noble in Buddhism (1) • Buddhists believe minor crimes need to be punished otherwise it can result in other more serious evils emerging in society (1). The individual who is deterred through punishment for a 	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	(4)

	<p>minor crime will not go on to commit more serious crime (1).</p> <p>Accept any other valid response.</p>		
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Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Buddhists teach that justice is given based on whether a person lives in the right way or not (1) this means they will look at whether a person has lived according to the teaching of the Buddha (1) 'Whoever judges hastily does Dhamma not uphold, a wise one should investigate truth and untruth both' (Dhammapada 256) (1) • Some Buddhists would teach that justice must be given in an impartial way (1) it can only be decided by a wise person (1). The Buddha explained 'Who others guides impartially with carefulness, with Dhamma, that wise one Dhamma guards, a 'Dhamma-holder's' called' (Dhammapada 257) • Buddhists believe that people will receive justice karmically (1) that the cycle of samsara means that those who do bad will receive negative kamma (1) 'According to the seed that's sown, So is the fruit ye reap therefrom, Doer of good will gather good, Doer of evil, evil reaps' (Samyutta Nikaya) (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
<p>2(d)</p>	<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 Buddha taught that Buddhists should forgive others. By forgiving others a person is showing compassion which is considered to be a skilful action, separating individuals from their wrong actions • Holding onto bitterness and resentment causes a negative state of mind. To forgive is beneficial to both the victim and the perpetrator. The Dhammapada explains that ‘those who do not harbour such thoughts, still their hatred’ (Dhammapada 4) • How Buddhists respond to wrong-doing will affect their kamma. To hold onto resentment will bring about bad kamma for the victim, which may in turn lead to a negative rebirth. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Buddhists accept the need to punish people for their crimes, recognising the link to justice. Some would argue that punishment does not show forgiveness • Maintaining order within society as a whole has a greater impact on reducing suffering than the forgiveness of individuals. A Buddhist may believe that a harsh response to wrong-doing is a necessary deterrent within a harmonious society • A Buddhist may feel that it would be harmful to their own inner feelings to forgive someone who has wronged them. Instead they should focus on their individual development. <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. 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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Namō Buddhaya helps Buddhists reflect on the life of the Buddha (1) • It is the first of the Three Refuges (1) • It is a way of honouring the Buddha (1) • It enables a Buddhist to think deeply about the teachings of the Buddha (1) • It is considered the essence of all mantras by some Buddhists (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.</p> <ul style="list-style-type: none"> • Lotus flowers are used, often being placed at the base of statues (1), they represent the potential of enlightenment (1) • People burn incense during worship (1). It represents pure moral conduct (1) • Candles are lit and offered to the Buddha (1) symbolising the light of wisdom (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"> • Buddhists may believe that chanting may help a person gain mental awareness (1) this in turn will lead to positive merit and nibbana (1), 'The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana, the incomparable freedom from bondage'. (Dhammapada 2.23) (1) • Some Buddhists believe that it enhances the practice of devotion (1) opening the mind to gain greater insight (1). The Buddha explained 'If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow' (Dhammapada 1.2) (1) • Buddhists believe that chanting can help a person focus on the teachings they are speaking (1) they may chant "I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Sangha." (1) this will remind them that they are protected by the Three Jewels (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"> • Buddhist funerals should be hopeful occasions; Theravada Buddhists believe that rebirth happens straight after death and that they may experience a happier and more fulfilled life • If a person has led a good life and gathered good kamma, within the cycle of samsara they will be a closer to achieving enlightenment which is the aim of a Buddhist. This is something to be celebrated rather than mourned • If a person has been suffering, being released from this life may be a source of relief for them and their loved ones. The Buddha taught 'The world is afflicted by death and decay. But the wise do not grieve, having realised the nature of the world' (Sutta Nipata). <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The experience of grief is hard, and it is natural that Buddhists feel sad. The suffering of grief is present because of attachment to the deceased which cannot be avoided. 'Birth is suffering, ageing is suffering, sickness is suffering, death is suffering' (Dhammacakkappavattana Sutta) • Death of loved ones is always sad, for all people, including Buddhists. Marking death is important for the deceased but also those 'left behind' • They are a reminder to the community that there is a finite time to become enlightened within a lifetime. At a funeral Buddhists may recognise the impermanence of this life and feel sad. <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"> • Buddhists believe conflict is caused by craving (1) • A Buddhist should identify the root of conflict in order to prevent it (1) • Greed causes conflict between countries (1) • Hatred is a cause of conflict (1) • Desire may cause conflict between people (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"> • Buddhists should respond to violence with loving kindness (1) this is the way to bring peace (1) • Buddhists may use the minimum force necessary to defend themselves (1) this is the philosophy of Buddhist forms of martial arts (1) • The principle of ahimsa prevents Buddhists from showing violence at any time (1) some would follow this principle even when it comes to self-defence (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"> • Buddhists believe that peace is important as it reduces suffering (1) this is the fundamental goal of Buddhism (1) 'Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction' (Dhammapada 198) (1) • Some Buddhists believe that inner peace helps a person live in harmony with others (1) that violence will cause negative kamma (1). The Buddha explained 'One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter' (Dandavagga 131) • Buddhists believe peace is important as it allows a person to show loving kindness to others (1). The Buddha taught 'This is what should be done By one who is skilled in goodness, And who knows the path of peace' (Karaniya Metta Sutta) (1) and that in showing this to one another they may be enlightened (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
<p>4(d)</p>	<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"> • Most Buddhists try to live as pacifists, believing that fighting is wrong as it breaks the First Precept: ‘do not kill a living being, nor cause it to be killed, nor incite another to kill’ (Dhammika Sutta SN2.14) • The Buddha taught that people should not respond with hostility, no matter what the circumstances. ‘Even if thieves carve you limb from limb with a double-handed saw, if you make your mind hostile you are not following my teaching’ (Kamcupamasutta) • The Dalai Lama has shown Buddhism’s commitment to peace by not allowing fighting to liberate Tibet from China, saying ‘hatred will not cease by hatred, but by love alone. This is an ancient law’. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Buddhists although committed to non-violence, will fight to alleviate the suffering of others because they regard it as skilful and so are prepared to participate in war • Not everyone follows the teaching of the Buddha, and unless that happens, there will be those who fight. If so ‘they (Buddhists) are duty bound to join in the struggle for peace’ (Ven. Dr. K Sri Dhammananda) • Many Buddhists work in the military around the world. Regarding this Reverend Dai En Wiley Burch (Zen school) said ‘without compassion, war is a criminal activity. Sometimes it is necessary to take life, but we never take life for granted’. <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. 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.