



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 2C Islam

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Autumn 2020

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General Marking Guidance

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

Paper 2: Religion, Peace and Conflict 2C - Islam Mark Scheme–2020

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Belief in Allah as the one true God encourages Muslims to pray regularly with the community (1) • The Prophet Muhammad acts as a role model for all Muslims in the ummah (1) • Belief in Judgement Day inspires Muslims to live a virtuous life to benefit the community (1) • Belief in Allah’s predestination encourages Muslims to trust Allah to provide for the community (1) • All Muslim children are taught to read the Qur’an at the mosque (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 way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Qur’an is the word of Allah (1), it has not been changed or altered (1) • The Qur’an reveals the will of Allah (1) and teaches Muslims how to live their lives (1) • The words of the Qur’an are interpreted by Muslim lawyers (1), to reveal Allah’s will on contemporary issues (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 way given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each 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"> • Muslims can live without fear of the future (1), knowing that all things are decided by Allah (1). It says in the Hadith that 'The vow does not bring about for the son of Adam anything I have not decreed for him' (Sahih al-Bukhari 78:685) (1) • Muslims can exercise their free will (1). People go to hell because they choose to do bad deeds (1). Allah does not force them to do these things, he simply knows what they will choose (Surah 8:23) (1) • Since the Qur'an says 'Indeed, all things We created with predestination' (Surah 54:49) (1), Muslims know that Allah will not give them a burden that is too heavy to bear (1) and can therefore endure hardships with patience (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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • All Muslims believe in the existence of angels because it is one of the Six Beliefs of Islam and, as such, fundamental to the faith and part of the required beliefs for Muslims • The Qur’an makes many references to angels including the angel of death (Surah 32:11) who is responsible for them and who returns the dead to their Lord, so Muslims must respect the presence of angels • Muslims believe that one hundred and twenty days after conception Allah sends an angel to the womb and it breathes the soul into the foetus, therefore without angels there would be no life. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Muslim life is determined by Allah’s will, therefore a Muslim chooses to obey Allah’s will or not. Therefore belief in angels, or otherwise is not important • Muslims understand that angels are metaphysical creations, as such they are less important in daily life than practical acts such as prayer • People cannot see angels at work in the world today or feel their presence; therefore some Muslims believe the existence of angels is interpreted in their culture to represent how Allah would like the world to be. <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"> • Humans commit crime when they do not follow the will of Allah (1) • Poverty due to the failure of the ummah can lead to theft (1) • Greed can lead to fraud (1) • Alcohol or drug abuse can drive a person to commit crime to sustain the addiction (1) • Poor social conditions create the conditions for crime (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 an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Muslims think that justice is the most important aspect of punishment (1) and therefore believe criminals should be treated justly (1) • Some think criminals should be punished according to the Qur'an (1). Shari'ah Law, for example, suggests that those who steal should have a hand cut off (1) • Since Allah is merciful some think criminals should be treated with mercy (1). The Qur'an teaches that 'To forego is closer to righteousness' (Surah 2:237) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/development • Development that does not relate both to the attitude 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"> • The Qur'an teaches Muslims that justice is important (1). Surah 4:135 says to stand firm in justice (1), and tells them not to 'follow personal inclination lest they are not just' (1) • The Qur'an also sets down strict rules to ensure that those accused of crime are treated justly (1). Surah 24:4 shows that those who falsely accuse others are to be punished (1), those who accuse women of misbehaviour and cannot produce four witnesses are to be lashed (1) • Justice is an obligation in Islam (1). The Qur'an says that Allah commands justice and fair dealing (Surah 16:90) (1). It also bans oppression and calls on Muslims to be generous in giving (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 data-bbox="354 279 548 310">AO2 12 marks</p> <p data-bbox="354 359 1336 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="354 596 418 627">AO2</p> <p data-bbox="354 638 792 669">Arguments for the statement:</p> <ul data-bbox="354 680 1336 1068" style="list-style-type: none"> <li data-bbox="354 680 1336 785">• Allah is the Creator (Surah 4:76), he expects Muslims to respect all humanity as his creation, therefore everyone should be treated with compassion <li data-bbox="354 795 1336 942">• Muslims may accept that there is significant evidence that information acquired through the torture of prisoners is unreliable, prisoners are more interested in making the torture stop than telling the truth <li data-bbox="354 953 1336 1068">• Muslims believe that at the end of the world all humanity will be subject to divine justice when they are judged by Allah, humans usurp the role of Allah if humans are tortured. <p data-bbox="354 1117 857 1148">Arguments against the statement:</p> <ul data-bbox="354 1159 1336 1579" style="list-style-type: none"> <li data-bbox="354 1159 1336 1264">• Situation Ethics leads some Muslims to suggest that the use of torture can be justified for the greater good, for example to find the location of weapons or hostages, preventing further deaths <li data-bbox="354 1274 1336 1379">• Some Muslims may suggest that it is less damaging morally to torture one potentially innocent person, than sanction the deaths of many innocent ones <li data-bbox="354 1390 1336 1579">• Those Muslims who may permit torture suggest it should be used on those suspected of terrorism. The information a terrorist possesses may be very time sensitive and extracting information about a future attack gives the government time to prepare and therefore saves lives. <p data-bbox="354 1627 797 1659">Accept any other valid response.</p> <p data-bbox="354 1707 1255 1812">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Ten Obligatory Acts are important because they are a common set of practices (1) • All Shi'a Muslims observe the daily prayers (1) • Shi'a Muslims pay Khums (1) • Shi'a Muslims observe the fast during Ramadan (1) • Shi'a Muslims go on pilgrimage to Makkah (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 stage. Award a second mark for development of the stage. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims must first assume Ihram (1), the holy state of purity required for the rituals (1) • Muslims on pilgrimage perform Tawaf (1), by circling the Ka'bah (1) • Muslims travel to the Plain of Arafat (1). There they spend the day asking Allah for forgiveness (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated stage/ development • Development that does not relate both to the stage 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"> • Salah is important because it is the second Pillar of Islam (1), it was commanded by Allah (1) who said 'be of those who prostrate [to Him]' (Surah 15:98) (1) • For Muslims prayer unites the soul, mind and body in worship of Allah (1). The Qur'an warns Muslims to be mindful of their prayer (1) and not to pray only in order to be seen by people (Surah 107:4-6) (1) • This helps Muslims remember that all humanity was created by Allah (1) so Muslims are supported in the test of life by praying with others (1) '[He] who created death and life to test you' (Surah 67:2) (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="354 279 748 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 359 1279 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="354 596 415 627">AO2</p> <p data-bbox="354 638 792 669">Arguments for the statement:</p> <ul data-bbox="354 680 1295 1104" style="list-style-type: none"> <li data-bbox="354 680 1295 827">• The Shahadah is the basic statement of the Islamic faith, if you cannot recite this with your whole heart then you are not a Muslim. It commits a person to obey the commitments of Islam in their daily life <li data-bbox="354 837 1295 984">• It is the first Pillar of Islam and, as such, it underpins the others. Allah judges the intention of the heart and warns against good deeds without honest intention (Surah 107:4-7) this is reinforced by reciting Shahadah <li data-bbox="354 995 1295 1104">• It reminds Muslims daily of their obligations to Allah as they recite Shahadah in the daily prayers and unites them with Muslims from all over the world and from the beginning of the religion. <p data-bbox="354 1157 857 1188">Arguments against the statement:</p> <ul data-bbox="354 1199 1295 1623" style="list-style-type: none"> <li data-bbox="354 1199 1295 1308">• Shahadah cannot be regarded in isolation as the Five Pillars are all important. Muslims are commanded to carry out all these duties by Allah and, by doing so, follow the example of the Prophet <li data-bbox="354 1318 1295 1465">• Although practice of all the Pillars is commanded by Allah those who are unable to fulfill any of them are excused by Allah. This suggests that it is the intention that is of value rather than the recitation <li data-bbox="354 1476 1295 1623">• Some may argue that reading and studying the Qur'an is the most important thing, a Muslim can do since it reveals Allah's will for mankind and without its wisdom Muslims would not know what Allah expects of them. <p data-bbox="354 1675 797 1707">Accept any other valid response.</p> <p data-bbox="354 1749 1247 1858">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 marks.</p> <ul style="list-style-type: none"> • Muslims work for peace by protesting against global injustice (1) • They encourage mutual understanding with people of other faiths (1) • They work to overcome religious stereotyping (1) • They establish nonviolent strategies to address injustice (1) • They are part of the Muslim Peace Fellowship (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 for an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Muslims reject the idea of pacifism (1) if the religion is under threat (1) • Some Muslims will fight in a Just War (1), when called to fight by a legitimate Muslim authority (1) • Other Muslims accept pacifism (1) because the weapons and tactics used in modern warfare can never be fair (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/development • Development that does not relate both to the attitude 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"> • Teaching of Holy War is outlined in the Qur'an (1). 'Fight in the way of Allah those who fight you,' (Surah 2:190) (1), so Muslims should only fight in defense of Islam (1) • Military Jihad follows a strict set of rules in order to be legitimate (1). These include rules concerning the reasons for war and how it should be conducted (1). Surah 60:7 suggests that this is important since Allah may put affection between those who were previously enemies (1) • The Qur'an teaches that those who die fighting for Allah are rewarded with paradise (1). Surah 3:169 instructs Muslims 'Do not think of those who have been killed in the cause of Allah as dead, rather they are alive with their Lord' (1), this encourages Muslims to be prepared to die to protect Islam (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 • 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"> • Some Muslims believe they should fight to protect those who are threatened or are suffering because they are Muslims. This may result in conflict if they feel that Muslims are being oppressed • Wars based on religion have a long historical tradition; Muslims and Christians fought in the Crusades. There is still conflict in Israel over disputed territory • Many non-religious people see religion as a major source of conflict. Belief in a faith may lead religious people to believe that violence is justified to promote their belief system. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Islam is a religion of peace, the Qur'an encourages Muslims to seek peaceful ways of reconciliation. Muslims believe that politics is the cause of conflict in society rather than religion • Many non-religious people would argue that as the relevance of religion declines in society that few would be prepared to fight and die for a faith they no longer actively practice • Non-religious people may argue that religion has never been the cause of war. Religion was always just a convenient way of classifying some people as 'other' when resources are limited. <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.