



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice

Option 3F: Judaism

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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 marks.</p> <ul style="list-style-type: none"> • The afterlife is a time to re-join one's ancestors (1) • Sheol is described as a place of silence (1) • Some Jews believe in resurrection (1) • Many Jews believe in Gan Eden (1) • Some Jews believe in Gehinnom (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 marks.</p> <ul style="list-style-type: none"> • The Messiah will be a future King of Israel (1), descended from King David (1) • He will resurrect the dead (1) and they will live in peace on earth (1) • The Messiah will rebuild the Temple in Jerusalem (1) which is where Shekhinah resides (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 example. Award further marks for each development of the example 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 first of the Ten Commandments establishes the relationship (1) as the Almighty tells the Jews who he is. (1) 'I the Lord am your God who brought you out of the Land of Egypt' (Exodus 20:2) (1) • Jews should not worship other gods (1) because the Almighty is One (1) 'You shall have no other gods beside Me' (Exodus 20:3) (1) • The Almighty gives the Jews Shabbat (1) which is a day of rest and prayer. (1) 'Remember the sabbath day and keep it holy' (Exodus 20:8) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated example /development • Development that does not relate both to the example and to the question • Reference to a source of wisdom that does not relate to the example 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 Almighty is an abstract concept, his characteristics only seen in what he has done. The divine presence allows humans to have direct access to the Almighty and thus he can be better understood • When Moses was given the Ten Commandments, the divine presence was seen as smoke and cloud. This showed the Jews that the mitzvot was his direct word and therefore they must obey them • Shekhinah is sometimes seen as the feminine presence of the Almighty and this helps to understand his compassionate nature, his love for his people. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The omnipotence of the Almighty is the best way to understand him. He created the world out of nothing, he gave life to humanity and he has total control. Without this, he would not be the Almighty • For many Jews, the mitzvot is the most important thing in life; it is what creates and sustains the relationship with the Almighty, it will affect the afterlife, obeying it will allow the Messiah to come. Thus, the Almighty must be understood best as the Law-Giver • The fact that the Almighty is omniscient makes sense of the world of evil and suffering. He knows what is happening and he is compassionate and merciful, but humans cannot know his reasons, as they are not omniscient. <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 Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The giving of the Ten Commandments is a miracle (1) • The Almighty gave the Israelites quails in the desert (1) • The Almighty enabled Sarah to have Isaac (1) • The Almighty parted the sea (1) • The creation of the world is a miracle (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 Award one mark for providing a example. Award a second mark for development of the example up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The revelation of the Almighty to Abraham (1) gave the Jews the belief that he would protect them (1) • Moses heard the Almighty's call through a burning bush (1) and that led him to rescue the Jews from Egypt (1) • The law is revelation (1); by obeying the law, Jews are strengthening their faith in the Almighty (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated example/development • Development that does not relate both to the example given and to the question. 	(4)

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Almighty should prevent suffering (1) as he is believed to be omnipotent (1). 'He forgives all your sins, heals all your diseases' (Psalm 103:3) (1) • Why would the Almighty allow the Jews to suffer so much persecution (1) if he has chosen them for a special relationship? (1) 'For you are a people consecrated to the Lord your God: of all the peoples on earth the Lord your God chose you to be His treasured people' (Deuteronomy 7:6) (1) • It is not only bad or evil people who suffer; (1) suffering also happens to observant Jews who obey the mitzvot (1). The Almighty told Job that he could not understand the reasons, because only the Almighty had the bigger picture (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question. • Reference to a source of wisdom that does not relate to the way given. 	(5)

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Everything that exists must have a cause, something which starts it off, so the universe must have had a cause, and only the Almighty is omnipotent • The Almighty is the only eternal being. He did not need a cause, as he has always been. Therefore this proves that he must exist • Rabbi Bachya ben Joseph ibn Paquda argued that nothing creates itself, so if the world was created, it had to have been caused by something outside of itself, and this can only be the Almighty. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Jews would argue that the cosmological argument does not need to prove the existence of the Almighty, as the Torah already does that • A non-religious person might argue that the first cause argument begs the question of what caused the Almighty. To say that he is the only eternal being requires faith and therefore is not enough to prove his existence • Some Jews would say the Big Bang is a credible theory of how the world was created, a random, spontaneous event and not necessarily an action by the Almighty. However, this does not mean he does not exist. <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.

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"> • The Shema is recited during daily prayers (1) • The Shema is said during Shabbat prayers (1) • The Shema is said when a baby is welcomed into the community (1) • The Shema is said at a Bar Mitzvah (1) • The Shema may be said on entering the house (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 part. Award a second mark for development of the parts up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Torah is the first five books in the Tenakh (1) which contains the Jewish law (1) • The Nevi'im is the books of the Prophets (1). These trace the Jewish history (1) • One part of the Tenakh is the Ketuvim (1); this is a collection of writings (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated part/development • Development that does not relate both to the parts 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"> • Orthodox Jews are expected to pray in the synagogue (1) and services take place every day. (1) 'I will pay my vows to the Lord in the presence of all His people.' (Psalm 116:14) • Jews need a minyan to pray certain prayers (1) and this is ten people to be gathered (1) as according to Numbers, Moses sent spies out to Canaan and ten returned. (Numbers 14:27) (1) • Public acts of worship allow the faith to be passed down to the next generation (1). They are following the traditions of thousands of years. (1) 'We bend to the knee and give thanks.' (Aleinu prayer) (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"> • A Bar Mitzvah is a coming of age ritual which is a time when Jewish boys take responsibility for practicing their faith. It is a major occasion for children and their families • A Bar Mitzvah allows the 13 year old boy to take his adult place within the synagogue, as he is counted as part of the minyan needed to pray. He is considered a man • It is a special day, where a boy wears a tallit for the first time, he reads from the Torah during the service and it strengthens his personal relationship with the Almighty. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • There have been times in history when a Bar Mitzvah has not been possible, for example during times of persecution. This has not meant that male Jews were limited in the part they could play in the synagogue, and therefore it is unnecessary • There is no biblical reference for a Bar Mitzvah, it is not a commandment from the Almighty and therefore it is not required to make someone a good Jew • Bar Mitzvah parties have become so big and lavish, they have taken over from the religious significance in some communities. In some areas, Jewish boys who have no history of worship in a synagogue have Bar Mitzvahs at the Western Wall, and the reason for doing it may be lost. <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 marks.</p> <ul style="list-style-type: none"> • In a multi-faith society, Jews are able to worship freely (1) • A multi-faith society promotes harmony between religions (1) • Jews are able to dress in clothes appropriate to their denomination of Judaism (1) • They are able to connect with people of other faiths (1) • A multi-faith society may have less anti-semitism (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 response. Award a second mark for development of the response up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jewish people are expected to treat others fairly (1) so they should not discriminate even when they are discriminated against (1) • Jews in the UK have set up the Jewish Council for Racial Equality (1) to work with others to combat discrimination (1) • Jews may work with the Holocaust Education Trust (1) to provide educational packs and visits to schools (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/development • Development that does not relate both to the response given and to the question. 	(4)

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Jews believe that everyone has the right to be free from oppression (1) and to live safely (1) as Proverbs says: 'He who withholds what is due to the poor affronts his Maker.' (14:31) (1) • Jews believe in freedom of speech (1) but this comes with the responsibility not to lie. (1) 'You must not carry false rumours.' (Exodus 23:1) (1) • Jews have suffered persecution (1) and this means they believe people should not stir up hatred. (1) 'Guard your tongue from evil, your lips from deceitful speech.' (Psalm 34:14) (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
<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"> • The Almighty created all people equally, and they should all be treated equally. However, some people are born who have not got the same opportunities and this causes inequality • Jewish people respond to inequality in the world in many ways; by praying for others, by giving tzedakah, but ultimately they accept that the Almighty has his reasons for inequality • There are inequalities caused by nature, such as earthquakes and tsunamis. Jews respond to these by giving aid where needed, and by creating charities such as the World Jewish Relief. The problems are caused by inequality, but there are solutions. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Problems in the world are not caused by inequality, they are caused by human greed. Humankind all want a bigger portion of the pie than they are given. For each person who is starving through lack of food, there are people throwing excess away despite the Almighty creating everyone equally • The Almighty provided the world with everything it needed. Humans have misused it and some of the world's problems have been created by overuse of natural materials such as coal • Inequality allows people to help others, so is not necessarily a bad thing. The Almighty knew that inequality would happen, as the Tenakh has many verses about helping the poor and oppressed. <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 style="text-align: right;">(12)</p>

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