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## **Mark Scheme (Results)**

**Summer 2018**

Pearson Edexcel GCSE  
In Religious Studies (3RB0/1C)  
Paper 1: Area of Study 1 – Religion and Ethics  
Option 1C: Islam

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## General Marking Guidance

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

**Paper 1: Religion and Ethics 1C – Islam Mark Scheme – 2018 – short course**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each belief identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>Paradise is the reward for living a good Muslim life (1)</li> <li>It is often described as a garden (1)</li> <li>It is a life of pure joy (1)</li> <li>Men will have the companionship of their earthly wives (1)</li> <li>There is no hurt, sorrow, fear or shame (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Lists (maximum of one mark).</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</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"> <li>All holy books were sent by Allah (1) and so contain part of the true message of Islam (1)</li> <li>All holy books show that Allah cares for all people (1) because he has revealed his message over time (1)</li> <li>They contain the lives and teachings of the prophets (1), who were sent by Allah (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated reason/development</li> <li>Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

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"> <li>• Allah is a loving God (1), he sent a messenger to every nation (Surah 16:36) (1). He has therefore given humans everywhere all the guidance they need to worship him (1)</li> <li>• Allah is a just God (1) and so he will bestow his kindness on everyone (1) by rewarding those who do good deeds (Surah 4:40) (1)</li> <li>• Allah is the creator (Surah 59:24) (1) He has brought everything into being (1), and everything in the heavens and the earth praise him (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

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><b>AO2</b> <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Belief in angels is one of the six Beliefs of Islam. The Prophet said that in order to be a Muslim people needed to believe in angels so it is vitally important for all Muslims to believe that angels still help people</li> <li>• The Qur'an teaches that angels are messengers of Allah, the angel Jibril visited Muhammad to bring the words of the Qur'an (Surah 53:3-10) and Allah still sends messengers to the faithful today</li> <li>• Muslims believe that angels record the good and bad deeds people do. This is the basis of their final judgement by Allah so, even if a person cannot see them, angels are still at work in the world today.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Muslims consider a more metaphorical interpretation of the references to angels in the Qur'an, suggesting that they may be a manifestation of the inner struggle to be a good Muslim</li> <li>• Since there is no empirical evidence they exist some believe angels have no significance in religious affairs today therefore people who are not spiritually aware do not believe in them</li> <li>• Some may believe that the angels were associated with the prophets and since Muhammad was the last Prophet of Islam there is no need for angels to still work in the world.</li> </ul> <p>Accept any other valid response.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

<b>Marks</b>		<b>Descriptors</b>
<b>0 marks</b>	<b>No marks awarded</b>	<ul style="list-style-type: none"><li>• The candidate writes nothing.</li><li>• The candidate's response does not relate to the question.</li><li>• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li></ul>
<b>1 marks</b>	<b>Threshold performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with reasonable accuracy.</li><li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li><li>• Candidates use a limited range of specialist terms as appropriate.</li></ul>
<b>2 marks</b>	<b>Intermediate performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with considerable accuracy.</li><li>• Candidates use rules of grammar with general control of meaning overall.</li><li>• Candidates use a good range of specialist terms as appropriate.</li></ul>
<b>3 marks</b>	<b>High performance</b>	<ul style="list-style-type: none"><li>• Candidates spell and punctuate with consistent accuracy.</li><li>• Candidates use rules of grammar with effective control of meaning overall.</li><li>• Candidates use a wide range of specialist terms as appropriate.</li></ul>



<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>2(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each belief identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Allah created men and women from one soul (1)</li> <li>• The Qur'an teaches men and women are equal in religion (1)</li> <li>• The Qur'an teaches men and women are equal in education (1)</li> <li>• The roles of men and women in the family may be different but both are necessary (1)</li> <li>• Both men and women are judged by Allah based on their fulfillment of their responsibilities (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark).</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>2(b)</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"> <li>• It was ordained by Allah (1) as the foundation of society (1)</li> <li>• It is where children first learn the Muslim faith (1) and parents have specific responsibilities towards their children's spiritual education (1)</li> <li>• Parents are required to treat their children with justice (1) and children are expected to care for their parents as they grow older (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

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"> <li>• In Islam marriage is a contract (1) and contracts can be broken (1). The Qur'an accepts that sometimes people decide to divorce with Allah's knowledge (Surah 2:227) (1)</li> <li>• Surah 2:235 reassures Muslims that 'Allah knows what is within you and is forgiving and forbearing' (1). Allah is all-knowing (1) and realizes that humans make mistakes (1)</li> <li>• The Qur'an determines how the divorced woman should be treated (1). For example the woman must wait for a period of three months in order to confirm that she is not pregnant (1). Surah 2:241 describes the proper treatment of a divorced wife as 'a duty upon the righteous' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<p style="text-align: right;"><b>5</b></p>

Question number	Indicative content	Mark
2(d)	<p>A02 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><b>A02</b>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Sex outside marriage is not acceptable in Islam, neither sex before marriage or adultery after marriage; both are condemned by the Qur'an which lists punishments for both</li> <li>• Adultery destroys the trust between a husband and a wife; this threatens the family unit and the well-being of any children. The family is very important in Islam and it is vital that families are stable</li> <li>• The Qur'an states that 'women of purity are for men of purity' (Surah 24:26), to reinforce this ideal young people may be separated at puberty, reducing the risk of impure sexual contact.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Many non-religious people regard sex before marriage as acceptable in a committed relationship because with the advent of effective contraception there is less risk of an unplanned pregnancy</li> <li>• Many people now choose not to marry and co-habiting couples now have legal rights should the relationship come to an end. For example the unmarried father is still required to pay child maintenance</li> <li>• The percentage of religious followers has declined in the UK population therefore sex before marriage no longer carries the same stigma and there is no absolute requirement to marry.</li> </ul> <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><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

