



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE

In Religious Studies (3RB0/2C)

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

Option 2C: 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 3: Religion, Peace and Conflict 2C - Islam Mark Scheme – 2018 Short course

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each characteristic identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Allah is One (1) • Allah is omnipotent (1) • Allah does good things in the world (1) • Allah is merciful (1) • Allah always acts with justice (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It makes believers courageous (1) because they know that the span of their lifetime is predestined by Allah (1) • It makes Muslims responsible for the actions they perform based on free will (1), so they strive to please Allah in every word and action (1) • It means that everything happens according to the wisdom of Allah (1). When there are difficult situations a Muslim will be patient (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
1(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"> • Angels are messengers (1), they are sent by Allah (Surah 19: 64) (1). Muslims believe they are in constant contact with humans (1) • They can appear in human form (1), and they remind Muslims of their duty to worship Allah (Surah 11:2) (1). They can therefore act as a warning for Muslims to remain faithful to Allah (1) • They protect the faithful (1), 'Those who have said "Our Lord is Allah" and then remained on a right course-the angels will descend upon them' (Surah 41:30) (1). The angels protect the godly both in this world and the next (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
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 Arguments for the statement:</p> <ul style="list-style-type: none"> • The Prophet was not a theologian or a learned man however Allah chose him above all others to reveal himself to. This means that all Muslims regardless of background can aspire to have faith like the Prophet • Allah called Muhammad the best exemplar of a faithful life. The Prophet spent his life searching for spiritual guidance and drew closer and closer to Allah so he remains the only example a Muslim needs • Muhammad did not have an easy life but he always remained faithful to Allah. He ensured that the word of Allah was spread and that it remained unaltered and uncorrupted. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • There are many prophets in Islam such as Adam and Musa, they each have messages and lessons to teach the believer so in particular situations there may be a more relevant role model • For young children a significant role model may be their mother who can teach them what is expected of a Muslim. It is in the family that a person first learns of Allah and his importance • Muhammad lived a long time ago in a very different world. Today Muslims have imams who can respond to current issues that face Muslims in their lives today. <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"> 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 marks	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 belief identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Victims can see the Qur'an has been followed (1) • The victims can see the principles of the Shari'ah law are fulfilled (1) • Criminals pay for what they have done (1) • It allows victims to feel that they have been treated justly (1) • Without justice people would not feel safe in society (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"> • Criminals should be judged according to the law (1), this ensures that no one is tried without sufficient reliable evidence (1) • Punishment should be carried out quickly so that justice is seen to be done (1). Criminals are not forced to suffer for years whilst waiting for sentencing (1) • Punishment must ensure that human rights are protected (1), the Qur'an instructs Muslims to give food to the captives (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 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"> • Allah has provided the Qur'an to show Muslims what is lawful and unlawful (Surah 4:26) (1). It sets down the punishment for a variety of crimes (1) this guides Muslims to follow the straight path (1) • There are consequences for those who do not abide by Allah's teaching (1). Surah 4:29-30 instructs Muslims not to consume another's wealth unjustly (1), if a person does Allah will drive them into hell (1) • Humanity isn't perfect, 'mankind was created weak' (Surah 4:28) (1), but Allah is willing to accept repentance and forgive (1). Punishment allows criminals to seek Allah's mercy (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. 	<p style="text-align: right;">5</p>

Question number	Indicative content	Mark
2(d)	<p data-bbox="354 264 548 289">AO2 12 marks</p> <p data-bbox="354 327 1317 485">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="354 522 415 548">AO2</p> <p data-bbox="354 554 797 579">Arguments for the statement:</p> <ul data-bbox="354 617 1312 940" style="list-style-type: none"> <li data-bbox="354 617 1312 716">• It is given as a punishment in the Qur’an for murder, adultery and apostasy. It must be helpful in society if Allah recommends that the most serious crimes deserve a death sentence <li data-bbox="354 726 1312 825">• It removes dangerous criminals from society, protecting the weak from the strong and enabling Muslim society to function as Allah intended <li data-bbox="354 835 1312 940">• It acts as a deterrent. If people know the consequence of their action will be their own death they are less likely to commit the crime and crime rates will fall. <p data-bbox="354 978 862 1003">Arguments against the statement:</p> <ul data-bbox="354 1041 1325 1402" style="list-style-type: none"> <li data-bbox="354 1041 1325 1178">• Some Muslims would argue that it is only recommended in the Qur’an, alternative punishments, such as the payment of blood money, may be more beneficial for society as the victim or their family see recompense <li data-bbox="354 1188 1325 1287">• Some non-religious people see capital punishment as barbaric and inhumane. Using murder to show that murder is wrong makes society as bad as the criminal <li data-bbox="354 1297 1325 1402">• There is no conclusive evidence that it has a deterrent effect. If criminals know they will die for their crime they may kill others since the punishment cannot get any worse. <p data-bbox="354 1440 789 1465">Accept any other valid response.</p> <p data-bbox="354 1503 1247 1591">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.