



Pearson  
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE

In Urdu (9UR0) Paper 02

## **Edexcel and BTEC Qualifications**

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at [www.edexcel.com](http://www.edexcel.com) or [www.btec.co.uk](http://www.btec.co.uk). Alternatively, you can get in touch with us using the details on our contact us page at [www.edexcel.com/contactus](http://www.edexcel.com/contactus).

## **Pearson: helping people progress, everywhere**

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: [www.pearson.com/uk](http://www.pearson.com/uk)

Summer 2022

Publications Code 9UR0\_02\_MS

All the material in this publication is copyright

© Pearson Education Ltd 2022

## 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.

## **Section A**

Our organisation began to work in Pakistan in 1981 following a government request for assistance with the arrival of many Afghans into the country. Our volunteers have since expanded the programmes to support a broad range of activities related to the problems immigrants face. We have made considerable progress in developing community activities to aid integration for new arrivals. These include lessons in Urdu run by local teachers. The classes are especially helpful to immigrants because they make dealing with official paperwork much easier. The results have been positive and we will expand our efforts to more rural areas soon.

## **Section B**

### **The Chessboard (Basir Kazmi)**

#### **Q2 (a) Analyse the social message conveyed by the author in the play Chessboard.**

Students may refer to the following in their answers:

In the play Basir Kazmi offers an important message with regard to the unjust divisions that he sees in society. He presents the cynical effects of the social class system which creates stark divisions between rich and poor, and he does this in the form of a traditional story. These elements are presented effectively in this play.

- Through Shahab's character Basir Kazmi shows us the difference between middle and lower social classes. For example this is evidenced in the scene where the King and his entourage were about to pass. Here in the play Basir Kazmi highlights how unjust divisions in society have their effect.
- The author in this play invites the audience to understand the social class system. For example when Shazra describes her feelings of feminism and reaction to ideas of social class in society, yet is unable to manage to break the status quo of that society. In this way the playwright empathises with Shazra and encourages reflection in the audience.
- The rich and poor are presented as having established places and positions in society which cannot be easily ended. For example, King Sufwan prefers a rich person over a poor man for the marriage of his daughter. In this way Basir Kazmi invites the audience to reflect upon how social expectations and stereotypes limit both individuals and society itself.

**Q2 (b) Evaluate the importance of Rakif's character in the play "Chessboard" .**

Students may refer to the following in their answers:

In the play the character of Rakif is, in effect, a special adviser to the king. Rakif is presented as an ingenious person and able to give suggestions to the king, but also has the ability to accept the thoughts and feelings of others and to fulfil his role despite ethnic differences.

- Rakif's character's entitlement as a special adviser can be seen in the play. For example when King Sufwan calls him 'honorable Rakif'. In this way Basir Kazmi highlights the trust which the King has in Rakif and his wise counsel.
- Rakif is written by the author as an attentive, intelligent and experienced person. For example, we are told that his eyes show that there is not a single problem that he could not solve. Here Basir Kazmi demonstrates the importance of Rakif's character to the events and final outcome of the play.
- Rakif is amongst those ministers who give suggestions to the king, which may contradict the king's words. For example, he doesn't get influenced by the unnecessary resistance to the thoughts and the ideologies of his daughter. In this way Basir Kasmi invites the reader to consider the value of speaking truth to power, as seen in the play.

**Q3 (a) Pitras Bukhari is a unique humour writer. Examine his humorous style in the light of his essays included in the curriculum.**

Students may refer to the following in their answers:

Pitras Bukhari is a writer of unique humour. Indeed he even includes himself in his essays to create humour and is not shy about being the butt of his own wit. Pitras presents humour through different characters in his essays, whom people can relate to their own lives. His unique style of humour includes elements of parody and elements which distinguish Pitras from the rest of other humourists.

- In the curriculum four out of five essays: *Swaray Jo Kal Aankh Meri Khuli*, *Mureed Pur Ka Peer*, *Marhoom Ki Yaad Mein*, and *Lahore Ka Jugrafiya* focus on Pitras himself. The use of the first person singular adds to the humorous effect, for example when he talks about eating an egg. Pitras presents himself as a joker for his readers and this is something particular to his writing style as a humourist.
- Pitras' approach to characterization is highly distinctive. For example, the character of Mirza Sahib in the essay '*Marhoom Ki Yaad Mein*'. The reader enjoys the portrayal of Pitras' characters, because they are larger than life and full of fun.
- Parody is one of the elements which makes Pitras a unique writer. For example, his essay '*Urdu ki akhri kitaab*'. Pitras' use of parody works through imitation, mockery and ridicule for comic effect to add to the reader's enjoyment.

**Q3 (b) Evaluate the way author beautifully used everyday language and idioms in his essays included in the curriculum.**

Students may refer to the following in their answers:

The writing style of Pitras Bukhari is simple, and consists of the day to day language with easy words. In his essays he uses idiomatic expressions in his sentences with a great simplicity which leaves readers in no doubt about what he means. This simple clarity is an important stylistic feature.

- The linguistic expression of Pitras Bukhari is fluent and straightforward. For example, readers often have the cosy, informal sense of speaking with a close friend. Such simple expression influences both the mind and the heart of his readers, because Pitras uses this means to draw us in and make us comfortable with the ideas he explores.
- Pitras Bukhari uses everyday words to talk about everyday events and trials in the lives of people. For example, in 'Yesterday, when I woke up in the morning', the author describes the difficulty of waking up. The readers enjoy the simplicity of vocabulary and structure, which add to the concise expression of ideas and encourage reflection.
- In these essays Pitras makes extensive use of idiomatic language. This is the language of everyday spoken Urdu. For example, in 'Mureed Pur Ka Peer'. By using idiomatic and authentic expressions Pitras removes academic and intellectual barriers and speaks to the reader, mirroring a sense of spoken language as opposed to literary language.

**Q4 (a) Explain the political effects of Freedom Movement on Muslim families as presented by Khadija Mastur in her novel Angan.**

Students may refer to the following in their answers:

The novel Angan portrays the life of a middle class Muslim family, which stands on the brink of destruction because of the political backdrop. Due to this political environment men became indifferent to their homes. The country is driven by the politics which destroys and divides families down political lines.

- Political differences have powerfully divided and subverted Muslims in the novel. For example, the role of the elder uncle in the novel is that of a true Congress worker who swore to remain with the same party until his death. In this way the author highlights the dehumanizing effects of political strife within families.
- In the novel that the men of that era were mainly negligent of their domestic responsibilities. For example, the elder uncle. Here the writer shows how every member of a family can be impacted and invites the reader to reflect upon the domestic, human cost of political division.
- The Freedom Movement divided Muslims into two groups before they attained independence. For example, Chhami is a supporter of the Muslim League whereas the elder uncle was a supporter of the Congress party. In this way the writer asks the audience to reflect on issues of different political ideologies.



**Q4 (b) Evaluate the positive and negative aspects of the character of eldest uncle in novel Angan.**

Students may refer to the following in their answers:

This character portrays the Indian Muslims of that time who were highly involved in political activities. In the novel the elder uncle seeks to uphold values and principles. Due to his beliefs he went to the prison. He was a freedom fighter who sacrificed his life and was killed by a Hindu.

- The elder uncle was immersed in his political activities. For example he was passing the profits from his shops to the workers of his own party and spending time talking to friends about political activities. Here the reader is invited to consider the issues related to political events of that time.
- In the novel the elder uncle refuses to bend his views in a completely intransigent manner. For example, his family and other households suffer from economic hardship, but he considers freedom as his sole purpose. Here the writer invites us to reflect on the motivation of strong-willed people who stand by their values.
- The elder uncle represents the freedom fighters who sacrificed their lives for freedom. For example, in the uncle's view, the only freedom that means anything is the independence of India. The reader is, thus, invited to reflect on the wider issue of the nature of freedom.

## Section C

### Bajrangi Bhai jaan (Kabir Khan)

#### **Q5 (a) Analyse the message of love presented in the film "Bajrangi Bhai Jaan".**

Students may refer to the following in their answers:

The director explores the theme of love through this film. The Powan, known as Bajrangi Bhaijan, helps a missing and innocent girl by bringing her to his house and looking after her with love and affection. He understands the emotions of Munni and passes through every trial to unite her with her family. He becomes a great promoter of universal love.

- Despite being a follower of the Hindu religion, Powan brings a Muslim girl to his house and looks after her, mindful of her own tradition. For example, he feeds Munni meat which is forbidden in his religion. Here the director invites us to reflect upon the importance of unconditional and universal love, which can transcend societal divides.
- Powan understands the feelings and emotions of Munni despite her silence. For example, besides the dumbness of Munni, he knows everything from the likes and dislikes in food to the way she cries because she misses her family. Here director focuses the audience on the true nature of humanity.
- Powan's feelings of love impress non-religious people in the other country and unite them. For example, Munni remains dumb throughout the movie, except when Powan hands her over to her parents and then returns back to his country from the border. In this way the director shows the audience how love can soften the hearts.

**Q5 (b) Evaluate the portrayal of Chand Nawab character in the film.**

Students may refer to the following in their answers:

Chand Nawab is a Pakistani reporter. There is an element of comedy added to this character which makes him engaging. Chand Nawab considers Powan a foreign spy but, once he gets to know the reality, he assists Powan in his mission. There is a real-life biographical element to the character of the Pakistani reporter.

- Chand Nawab delivers funny lines that amuse the viewers and make the film enjoyable. For example at the beginning of the film where he tries to break news at a railway station. Here the director uses humour to endear the character to the audience, as well as to make his interventions memorable.
- Chand Nawab thinks that Powan is an Indian spy but finally he knows the reality about Powan. For example, when he helps Powan to escape from the police station. Here the director invites the audience to reflect upon of the human side of this character, as well as to reflect upon the need to judge on facts rather than assumptions.
- The character of Chand Nawab is based on the life of a real Pakistani reporter. For example, he reads news in the character like the reporter Chand Nawab reads in his real life. Here the director connects the audience with the real world characters.

**Q6 (a) Discuss how does the director portrays the theme of greed for money in the Film "Baghban"?**

Students may refer to the following in their answers:

A key theme addressed by the film director is greed for money. The director uses the example of a family, in which we see the negative aspects of the changing cultural values and customs due to the materialism. Money and selfishness are aspects that also impact on humanity in the film.

- The damage of financial greed presented in film is not seen by most of the characters themselves. For example, when the husband and wife have to live separately in the film due to their children's materialistic approach towards life. Here director reflects upon the impact of materialism in modern society and society's blindness to it.
- In the film we see, through different characters, that social values are changing because people are fond of money, personal gain, and the desire material possessions. For example, in the talk between Raj Malhotra and his sons. Here director examines the nature and effect of changes in cultural and social values in response to changing times.
- Selfishness and poor behavior run through the film as key motifs. For example, when children of Raj Malhotra do not support their parents and ignore every sacrifice they make for them. Here the director examines how greed for money can be a social ill, which stands in the way of love, involvement, and sympathy in a society.

**Q6 (b) Analyse the speech of the central character of the film "Raj Malhotra" on the occasion of the inauguration of his book.**

Students may refer to the following in their answers:

The director gives an important message through the speech of Raj Malhotra. The central theme of his speech is cultural differences, where the director powerfully presents the differences between two generations for the viewers. Raj Malhotra, in his speech, also discusses changing traditions and the unjust and impolite attitude of children towards their parents.

- Raj Malhotra talks about cultural differences during his speech. For example he says his book is about every moment of the broken relationship between two generations. Here director invites audience evaluation of the gap in traditions and values between the old and new generation.
- The speech highlights the changing traditions. For example, Raj Malhotra says that today's children are clever and a practical generation that measures profit and loss without considering the feelings of their elders. Here the director examines how the younger generation no longer see parents like gods, but use them as a ladder for their success.
- Raj Malhotra also talks about how good relationships, a good attitude and sympathy makes lives colourful and worth living. For example, Alok, who is adopted by Raj, knows how to respect such relationships. Through Raj's speech the director reflects upon the attitudes and motivation of children which who behave well or badly.

## **Bin Roye (Momina Duraid)**

### **Q 7 (a) Explain how has the movie "Bin Roye" portrayed the spirit of happiness on screen?**

Students may refer to the following in their answers:

In this film, the elements of happiness are described in a traditional way. In this movie, incidents from everyday life show the spirit of happiness and joy in a simple way. The latter part of this film also reflects the sound of happiness and joy.

- The celebration of the Eid festival, whilst a part of everyday life, is a powerful representation of an aspect of happiness in this film. For example, Saba asks Irtaza to buy bangles for her. Here the director shows us how we, like the central characters, might derive happiness from simple traditional ways.
- In this film, through the different scenes, the director shows us the spirit of inner happiness and joy. For example, when Irtaza goes to the USA and becomes Saman's friend. In this way the director explores how feelings of happiness can grow out of simple human relationships.
- There are hopeful and happy endings to some of the characters' stories. For example, Irtaza's recovery from the accident makes Saba happy. In this way director looks at how important it is to grasp happiness on a daily basis and this final feel-good factor is projected upliftingly onto the audience at the end of the film.

**Q7 (b) Analyse how the negative aspects of Saba's personality are portrayed in the film Bin Roye?**

Students may refer to the following in their answers:

The director presents Saba's character as Suman's sister. The antipathy of this character highlights the issues of infidelity, anger and hatred in this film. The director uses Saba's character powerfully to explore the human attributes of envy, insensitivity, helplessness and regret. The negative elements of her personality come to the fore and she becomes increasingly rude.

- Saba is a negative character, who only considers her own happiness rather than that of others. For example, when Irtaza is attracted towards Saba's sister and falls in love with her, Saba starts feeling envious and jealous, and develops feelings of hatred for her sister. The audience is led to form a different view of Saba as the director examines the effect her character traits on the lives of others.
- Unreachable love generates a range of negative emotions in Saba. For example, her reaction to the death of her sister centered on herself rather than the tragedy itself. Here we see how the director uses Saba as a kind of warning to the selfish human being who only cares about them self.

- The unpleasant elements of Saba's personality are not limited to herself, as her changed personality influences other people at home. For example, she behaves rudely towards her family and lies to them. Here the director invites audience to reflect upon the damage negative attitudes towards elders can have in the life of a home.



Section	Text	Correct Answer	Acceptable Answer	Reject	Mark
1.C	Our organisation began	ہماری تنظیم نے آغاز کیا	شروع کیا	چلایا	(1)
2.E	to work in Pakistan in 1981	کام کا پاکستان میں ۱۹۸۱ میں	1981		(1)
3.A	following a government request for assistance	مدد کے لیے حکومت کی درخواست کے بعد	رہنمائی کی استدعا	پیچھا کیا	(1)
4. E	with the arrival of	کی آمد کے ساتھ	پہنچنے پر۔ آنے پر	جانے پر	(1)
5.B	many Afghans into the country.	ملک میں بہت سارے افغانوں	افغان باشندوں		(1)
6.A	Our volunteers have since expanded	ہمارے رضاکاروں نے اس کے بعد توسیع کی ہے	پھیلایا ہے		(1)
7.C	the programmes to support a broad range of activities	وسیع سطح کی سرگرمیوں کے پروگراموں کی حمایت میں	کئی طرح کی		(1)
8.E	related to the problems immigrants face.	تارکین وطن کو درپیش مسائل سے متعلق	مسائل کا سامنا ہے۔ مہاجرین		(1)
9.D	We have made considerable progress	ہم نے کافی پیش رفت کی ہے	قابل غور ترقی	پراگرس	(1)
10.A	in developing community activities	معاشرتی سرگرمیاں تیار کرنے میں	کمیونٹی سرگرمیاں		(1)
11.B	to aid integration for new arrivals.	نئے آنے والوں کے ساتھ گھل مل جانے میں مدد کے لیے	یکجا کریں		(1)
12.E	These include lessons in Urdu	ان میں اردو کے اسباق بھی شامل ہیں			(1)
13. C	run by local teachers.	مقامی اساتذہ کے زیر انتظام۔	چلائی جاتی ہیں		(1)
14.E	The classes are especially	یہ کلاسز خاص طور پر ہیں	جماعتیں		(1)
15.B	helpful to immigrants	تارکین وطن کے لیے مددگار	مہاجرین		(1)
16.D	because they make	کیونکہ یہ بناتے ہیں			(1)

17. A	dealing with official paperwork much easier.	سرکاری کاغذی کارروائی کے ساتھ نمٹنا آسان تر۔			(1)
18.E	The results have been positive	نتائج مثبت رہے ہیں			(1)
19.D	and we will expand our efforts	اور ہم اپنی کوششوں کو اور بڑھائیں گے	پھیلائیں		(1)
20. C	to more rural areas soon.	مزید دیہی علاقوں میں جلد	دیہاتی		(1)

Breakdown of grades.

	A*	A - 4	B - 3	C - 4	D -3	E -6	Marks
Q1		3.6.10.17	5.11.15	1.7.13.20	9.16.19	2.4.8.12.14.18	20

Our organisation began to work in Pakistan in 1981 following a government request for assistance with the arrival of many Afghans into the country. Our volunteers have since expanded the programmes to support a broad range of activities related to the problems immigrants face. We have made considerable progress in developing community activities to aid integration for new arrivals. These include lessons in Urdu run by local teachers. The classes are especially helpful to immigrants because they make dealing with official paperwork much easier. The results have been positive and we will expand our efforts to more rural areas soon. (100) words

ہماری تنظیم نے 1981 میں پاکستان میں بہت سے افغان باشندوں کی ملک آمد کے سلسلے میں مدد کی درخواست کے بعد پاکستان میں کام کرنا شروع کیا تھا۔ اس کے بعد ہمارے رضاکاروں نے تارکین وطن کو درپیش مسائل سے وابستہ مختلف سرگرمیوں کی حمایت کے لیے پروگراموں میں توسیع کی ہے۔ ہم نے نئے آنے والوں کے انضمام میں مدد کے لیے کمیونٹی کی سرگرمیاں تیار کرنے میں کافی پیش رفت کی ہے۔ ان میں مقامی اساتذہ کے زیر انتظام اردو کے اسباق بھی شامل ہیں۔ کلاس خاص طور پر تارکین وطن کے لیے مددگار ثابت ہوتی ہیں کیونکہ وہ سرکاری کاغذی کارروائیوں کو آسان تر بناتے ہیں۔ نتائج مثبت رہے ہیں اور ہم جلد ہی مزید دیہی علاقوں میں اپنی کوششیں بڑھا دیں گے۔