



**Pearson  
Edexcel**

## **Mark Scheme (Results)**

**Summer 2018**

**Pearson Edexcel GCSE**

**In Religious Studies (3RB0/2B)**

**Paper 2: Area of Study 2 – Religion, Peace and  
Conflict**

**Option 2B: Christianity**

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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 2B - Christianity Mark Scheme – 2018 (Short Course)**

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"> <li>• It may be used as an argument to prove God does not exist (1)</li> <li>• It may take away a Christian's life (1)</li> <li>• Theft takes away a Christian's belongings (1)</li> <li>• Conflict harms a Christian's relationship with others (1)</li> <li>• Bullying causes people to suffer (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>

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 reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Trinity Sunday is celebrated on the Sunday after Pentecost (1) it celebrates Christian teachings about the Trinity (1)</li> <li>• The Trinity is recorded in the Creeds (1) where it mentions God the Father, Son and the Holy Spirit in the statement of faith (1)</li> <li>• The Trinitarian formula is used in prayer (1) many Christians make the sign of the cross whilst reciting the formula (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 reason/belief. Award further marks for each development of the reason/belief 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 Genesis 1 it records God creating the universe in six days (1) God creates using words (1) 'In the beginning God created the heaven and the earth' (Genesis 1:1) (1)</li> <li>• John's Gospel records that the word creates everything (1), he emphasises the power of God in creation (1), 'All things were made through him, and without him was not anything made that was made' (John 1:3) (1)</li> <li>• The Bible records the Spirit of God creating (1), the symbolism of breath is used in Genesis (1) 'and the Spirit of God was hovering over the waters' (Genesis 1:2) (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>	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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Atonement explains how humans who by nature are sinful are reunited with God because they have their sins forgiven by the death and resurrection of Jesus</li> <li>• Some Christians believe that the death of Jesus is atonement because Jesus has power over death, the death of Jesus pays for the original sin committed by Adam and Eve, so his death was a ransom for all</li> <li>• Some Christians believe that atonement is reached because Jesus is a worthy substitute for all humanity's sins, Jesus satisfies God and prevents his anger against humankind.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Catechism of the Catholic Church discusses salvation and says that people also need to be part of the Church to achieve salvation 'it means that all salvation comes from Christ the Head through the Church which is his Body'</li> <li>• Most Christians believe that baptism is also necessary for salvation, because only after baptism can a person be truly saved</li> <li>• Some Christians believe that faith leads to salvation, this was proposed in the Protestant Reformation as salvation by faith alone, 'sola fide'.</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>	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>



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"> <li>• 'Do not take revenge, my friends, but leave room for God's wrath' (Romans 12:19) (1)</li> <li>• Punishments ensure that people are treated with justice (1)</li> <li>• 'The servant who knows the master's will and does not get ready or does not do what the master wants will be beaten with many blows' (Luke 12:47) (1)</li> <li>• Punishment should aim to reform (1)</li> <li>• Punishment should show mercy (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>

Question number	Answer	Reject	Mark
2(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>• Criminals should be treated justly (1), treating others fairly reflects the Golden Rule (1)</li> <li>• Criminals should be taught that their actions are wrong (1) the aim of the punishment should be to reform or change the criminal (1)</li> <li>• The treatment of criminals should follow the example of Jesus (1) people should try not to be judgmental and forgive the criminal (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/belief. Award further marks for each development of the reason/belief 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>• People may suffer because they have not followed the teachings of Jesus (1), as shown in the Parable of the Sheep and the Goats (1), those who did not show care for others were sent to eternal suffering (1)</li> <li>• People may suffer because of the misuse of free-will (1), but this may help them become stronger (1), 'suffering produces endurance' (Romans 5:3) (1)</li> <li>• James explains that suffering is a test (1) 'Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life' (James 1:12) (1), those who pass the test will have eternal life (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>	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><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Justice will allow the victim to feel they can move on, and possibly forgive the offender, which would be what most Christians would desire</li> <li>• Christians are taught to love everyone and it is showing love for the victim to see that the offender has been treated appropriately for doing wrong</li> <li>• It means that the victim will not feel resentment as they will feel that the offender has recognised their wrongdoing, with restorative justice the offender will make this clear to the victim.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Justice is not as important for the victim as punishment, the victim will frequently be too upset to want to reconcile with the offender or to worry about whether the punishment is just</li> <li>• Christians might want to see that the offender is given a chance to reform rather than that justice is done thus they might not want them to be jailed rather they want them re-educated</li> <li>• Non-religious people might not be so concerned with justice, they may be more concerned that society is protected from the offender and want the offender removed from society.</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>	12

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>