



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (3RB0/2C) Short Course
Paper 2: Area of Study 2- Religion, Peace and
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 2: Religion, Peace and Conflict 2C – Islam Mark Scheme–2019

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.</p> <ul style="list-style-type: none"> • Ali was the rightful successor to Muhammad (1) • The leader must belong to the direct descendents of Muhammad (1) • The Imam is both the religious and political leader (1) • The Imam is sinless (1) • The judgement of the Imam is infallible (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 an event. Award a second mark for development of the event. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The trumpet will sound (1) and all living things will perish (1) • All will be raised (1) and judged based on their deeds in life (1) • Some will receive the record of their deeds in their right hand (1) and will receive mercy from Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated event/development • Development that does not relate both to the event 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"> • It shows Allah is the one true God (1), he offers all people the opportunity to worship only him (1), there is therefore no excuse not to worship Allah (Surah 16:35) (1) • The Qur'an states clearly that Allah is One (1) and 'nothing is worthy of worship but him' (Surah 2:163) (1). As a result Muslims believe that Allah is in control of everything in the world (1) • Muslims declare the oneness of Allah when they say Shahadah (1). The angels also testify that there is no God except him (1), as do the wise (Surah 3:18) (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"> • If everyone was a Muslim everyone would believe the Six Beliefs, as they are what define a person as a Muslim (Surah 2:177). This would unite and strengthen the worldwide community • Allah gives everyone the opportunity to know his will. The Six Beliefs are the only way for society to function harmoniously by following Allah's commands • If everyone believed in Akhirah then everyone would be more conscious of their actions. By everyone avoiding sinful acts crime would be reduced. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • If a person feels forced to follow the Six Beliefs and do not truly believe this may result in conflict within the world • Many Muslims acknowledge that it is possible to do good in the world and contribute to the intention of the Six Beliefs without following them • Even among Muslims who do believe the Six Beliefs they interpret their importance in different ways and this still causes division and, in some cases conflict. <p>This should be focused on beliefs not actions.</p> <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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> Punishment protects society by showing all Muslims the consequences of wrong doing (1) It deters possible future threats (1) Without punishment to teach right behaviour society may move away from worshipping Allah (1) It teaches right behavior (1) It enables everyone to feel safe (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 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"> Only Allah can judge with absolute justice (1) and he will do this on Judgement Day (1) Justice should apply to everyone (1). The Qur'an says 'Stand firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives' (Surah 4:135) (1) Muslims should act against injustice (1), since those who are not just will be punished (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. 	4

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"> • The Qur'an allows capital punishment (1), but only for the most serious of crimes (1). Muhammed specified adultery, murder and apostasy (Sahih Muslim 16:4152) (1) • It brings justice to the victim or family of the victim (1). The Qur'an only forbids taking innocent life (1) capital punishment can be used to uphold the law (Surah 6:151) (1) • It provides retribution (1). The Qur'an says in cases of murder the law of equality is prescribed (1), for example 'the slave for the slave, the female for the female' (Surah 2:178) (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
2(d)	<p data-bbox="367 268 545 300">AO2 12 marks</p> <p data-bbox="367 380 1321 520">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="367 560 423 590">AO2</p> <p data-bbox="367 596 764 627">Arguments for the statement:</p> <ul data-bbox="367 667 1321 1031" style="list-style-type: none"> <li data-bbox="367 667 1268 741">• Suffering is part of the test of life. Allah tests people to see if they are worthy of paradise when he judges their actions on Judgement Day <li data-bbox="367 747 1321 909">• The prophet Ayyub (Job) is described as a righteous servant of Allah who was afflicted by suffering for a long time. Job never lost faith in Allah (Surah 38:44) and tradition says he will be the leader in paradise of those who patiently endure suffering <li data-bbox="367 915 1308 1031">• A Muslim’s patient response to suffering is an example of faithfulness to the rest of the world. As a result people are drawn to Allah and come to respect his authority in the world. <p data-bbox="367 1066 824 1098">Arguments against the statement:</p> <ul data-bbox="367 1138 1321 1501" style="list-style-type: none"> <li data-bbox="367 1138 1321 1253">• Some people may lose faith in Allah when they suffer and then sin to avoid the pain, for example stealing when they are starving but Allah says suffering is a necessary prerequisite for paradise (Surah 2:214) <li data-bbox="367 1260 1284 1375">• It is hard to continue to believe in Allah as a merciful god in the face of endless suffering. For example a parent who has lost a child may feel that Allah has turned his face from them <li data-bbox="367 1381 1276 1501">• When people see their family suffer it is easy to become envious of others who seem to have an easier time and to lose focus on the final reward. <p data-bbox="367 1537 769 1568">Accept any other valid response.</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.