



Mark Scheme (Results)

November 2021

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

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 or 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.

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

November 2021

Question Paper Log Number P66772A

Publications Code 3RB0_2C_2111_MS

All the material in this publication is copyright

© Pearson Education Ltd 2021

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

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"> • Muslims may learn to trust in Allah (1) • To follow Allah's commands (1) • To be fair (1) • To be brave (1) • To respect others (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Belief in angels is important because they are sent by Allah (1). Muslims believe they are in constant contact with humans (1) • They remind Muslims of their duty to worship Allah (1), as they can appear in human form (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). <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
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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 is the way in which Allah reveals himself to humanity (1). It is described as 'Not but a revelation revealed' (Surah 53:4) (1), making the Qur'an a clear statement of Allah's will (1) • The Qur'an offers 'guidance and mercy and good tidings' (Surah 16:89) (1). Since the Qur'an contains 'clarification for all things' (Surah 16:89) (1), Muslims need nothing else to help them live a good Muslim life (1) • It updates and completes the other holy books (1), which are believed to have been corrupted over time (1). In his final sermon Muhammad stated 'No prophet or messenger will come after me and no new faith will be born' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose/ development • Development that does not relate both to the purpose given and to the question • Reference to a source of wisdom that does not relate to the purpose 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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Many Sunni Muslims believe that Allah is in control of their life so they do not need to fear for their eternal future. ‘No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being’ (Surah 57:22) • Knowing that Allah already knows the outcome of the judgement means that Muslims will seek guidance from Allah, and use their freewill to fulfil Allah’s will, not affecting the decreed outcome • Some believe all possible choices are already created by Allah and humans just choose which action to take. Their choice is determined by their human nature which Allah already understands so their choices merely fulfil their destiny. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Muslims believe that this life is a test determining where a person spends eternity. The judgement is based on the quality of their life on earth, therefore the choices they make determine their afterlife • Allah knows the fate of every human being because he is all-knowing. Therefore, as Muslims use their freewill in the present they are determining their own destiny, but Allah, who is outside time, already knows the outcome and has written it • Some Shi’a Muslims, such as the Twelvers, reject the idea of total predestination. They argue that since Allah is omnipotent he can, as a consequence of a person’s actions, change their destiny. <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"> 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 mark	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 marks.</p> <ul style="list-style-type: none"> • Muslims believe capital punishment is permitted in the Qur'an (1) • It removes dangerous people from society (1) • It acts as a deterrent (1) • There must be irrefutable evidence for conviction (1) • Victim's families can choose to receive blood money instead of the criminal dying (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The ultimate reward for good behaviour is an eternity in paradise (1), Allah judges all Muslims based on their good and bad actions in life (1) • The Qur'an teaches that whoever does good deeds whilst they are a believer Allah will cause them to live a good life (1). So Muslims believe that their faith can improve their life on earth (1) • Muslims believe the reward for good deeds is based on the intentions of the person performing them (1). Good intentions mean that Allah will show mercy in the afterlife (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
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"> • The Qur'an instructs Muslims to give food 'to the needy, the orphan and the captive' (Surah76:8) (1). So punishment must ensure that human rights are protected (1). This is seen as an act of charity (1) • Criminals should be judged according to the law (1). The Qur'an teaches 'Those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after' (Surah 24:4) (1). This ensures that no one is tried without sufficient reliable evidence (1) • There should be equality before the law (1). Some crimes have punishments defined by the Qur'an (1). For example 'As for the thief... amputate their hands in recompense for what they committed, as a deterrent from Allah' (Surah 5:38) (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. 	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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Retributive punishments are ordained in the Qur'an and are still in use in countries using Shari'ah law. The Qur'an says 'We ordained for them therein a life for a life, an eye for an eye' (Surah 5:45) • For most Muslims an equivalent punishment for an offender allows the victim to feel that justice has been served. This deters criminals from further crime and discourages others from criminal acts • In Islam retributive justice can be served quickly and efficiently, this reduces the cost to the society both in terms of court expenses and in the maintenance and staffing of prisons. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Surah 5:45 says 'but whoever gives up his right as charity, it is an expiation for him'. So those who show mercy rather than retribution gain favour from Allah • Many Muslims work in the justice system to help aid the reform of criminals. Crime takes believers away from Allah and the ummah. A reformed criminal can again make an active contribution to society • Other Muslims may view the protection of society as the most important aim of punishment. Releasing criminals quickly may put dangerous people back into society where they may carry out further crimes. <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"> 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.