



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (1RA0/3C)
Paper 3: Area of Study 3 – Philosophy and Ethics
Option 3C: 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

Summer 2018

Publications Code 1RA0_3C_1806_MS

All the material in this publication is copyright

© Pearson Education Ltd 2018

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: Philosophy and Ethics 3C – Islam Mark Scheme – 2018

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"> • The Qur'an is a miracle (1) • Miracles are from Allah (1) • Miracles prove a prophet is speaking the truth (1) • Miracles are supernatural events that break the laws of nature (1) • Only Allah is powerful enough to create miracles (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"> • If the cosmological argument is taken back far enough there must be a starting point which is not caused (1) this must be Allah as only Allah is eternal (1) • The Kalam argument states that everything that exists must have a cause (1) therefore as the universe exists it must have a cause and only Allah is powerful enough to be the cause (1) • Anything that changes in the world is changed by something else but this cannot go on to infinity (1) eventually you arrive at something that is unchanging which must be Allah (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/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"> • The seasons arrive in order and nature is balanced to sustain life (1) which could only work if overseen by a powerful being which must be Allah (1) as it says in Surah 2:164 that Allah is in control of night and day and the season (1) • The world is too complex to have just happened without a design (1) and the only being with enough knowledge to have designed the world is Allah (1) Surah 45:2 states that Allah is exalted in power and full of wisdom (1) • Everything in the world works together for a purpose (1) this would only be possible if designed by an all-loving being which is Allah (1) as it says in the Qur'an the night is designed for resting and the day for giving sight (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/belief development • Development that does not relate both to the reason 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 data-bbox="444 247 824 275">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="444 306 1365 426">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="444 457 854 516">AO2 Arguments for the statement</p> <ul data-bbox="492 548 1393 848" style="list-style-type: none"> <li data-bbox="492 548 1393 667">• The philosophical problem of suffering would say that if Allah is said to be omnibenevolent and a god who cares for all people so, if this is so, he would not allow suffering but as people do suffer clearly Allah cannot exist <li data-bbox="492 667 1393 758">• If Allah is all powerful he could stop wars and famine that cause extreme suffering but these continue so either he is not powerful or does not exist <li data-bbox="492 758 1393 848">• If Allah knows everything that is going to happen and is in control of the future he could stop people suffering great pain but this does not happen so Allah cannot exist. <p data-bbox="444 884 927 911">Arguments against the statement:</p> <ul data-bbox="492 911 1393 1184" style="list-style-type: none"> <li data-bbox="492 911 1393 1001">• In the Qur'an it teaches that Allah is in control and has the keys to the unseen but uses suffering to test a Muslim's faith which will be judged on the Day of Judgement and lead to reward or punishment <li data-bbox="492 1001 1393 1092">• Suffering is caused by humanity's misuse of freewill and allowed by Allah because he does not want robots but humans capable of choosing to worship him <li data-bbox="492 1092 1393 1184">• Humans cannot understand why certain things happen but Muslims are taught that Allah has a plan and everything that happens is by his will and so will be for the best. <p data-bbox="444 1218 854 1245">Accept any other valid response.</p> <p data-bbox="444 1278 1393 1369">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>	<p data-bbox="1422 1497 1463 1524">15</p>

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.

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"> Families are the best place to raise children (1) Children are a gift from Allah (1) Families are to bring children up as Muslims (1) Families must care for the elderly (1) Muhammad had a family (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Contraception is allowed if it protects the health of the mother (1) and therefore the welfare of the family (1) The Qur'an does not oppose contraception (1) but is interpreted not to allow any form that might destroy the foetus after conception (1) The purpose of marriage and sex is to have children (1) so any permanent method of contraception is not allowed before a family is created (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. 	4

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"> • Sex should be within marriage and all Muslims should act accordingly with modesty (1) so as not to encourage illicit actions (1) Surah 23:5-6 tells believers to lower their gaze when in the presence of the opposite sex (1) • Adultery is condemned in the Qur'an (1) and the sinner will not enter paradise (1) Surah 17:32 says adultery is a shameful deed (1) • The Prophet teaches that sex is a blessing from Allah and within marriage will be rewarded (1) but sex outside marriage will be punished (1) Hadith Bukari 9:book 89 states that the Prophet ordered a man to be stoned for committing an illegal sexual act (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 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="451 249 634 275">AO2 12 marks</p> <p data-bbox="451 306 1338 453">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="451 489 509 514">AO2</p> <p data-bbox="451 520 867 546">Arguments for the statement:</p> <ul data-bbox="451 552 1338 814" style="list-style-type: none"> <li data-bbox="451 552 1247 636">• Many non-religious people believe that as homosexuality is becoming more acceptable in society it has made same sex relationships normal <li data-bbox="451 642 1338 726">• Some Muslims accept the law of the land where homosexuals now have equal rights, including the right to be married and bring up children <li data-bbox="451 732 1321 814">• Some non-religious people believe the scientific evidence that homosexuality is genetic and therefore believe it is not a lifestyle choice. <p data-bbox="451 884 932 909">Arguments against the statement:</p> <ul data-bbox="451 915 1338 1178" style="list-style-type: none"> <li data-bbox="451 915 1338 999">• Muslims believe that Allah created male and female in order to reproduce so homosexual couples for whom it is impossible naturally are still considered as disobeying Allah <li data-bbox="451 1005 1321 1089">• Many Muslims teach that homosexuality is wrong and against natural law so still do not allow them to marry or practice any form of homosexuality <li data-bbox="451 1096 1289 1178">• Homosexuals are still ostracised and regarded as abnormal even to the point of stoning in some Muslim countries according to Shari'ah law. <p data-bbox="451 1213 862 1239">Accept any other valid response.</p> <p data-bbox="451 1274 1289 1358">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.

