



Mark Scheme (Results)

Summer 2023

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

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Summer 2023

Question Paper Log Number P72884

Publications Code 1RA0_3C_2306_MS

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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 3: Philosophy and Ethics 3C – Islam Mark Scheme – 2023

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each way identified up to a maximum of three.</p> <ul style="list-style-type: none"> ● Visions are proof that Allah exists (1) ● Visions give comfort that Allah is near (1) ● They are a way Allah communicates with believers (1) ● Visions offer hope of Allah’s intervention to the distressed (1) ● Visions are a way angels complete Allah’s work (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.</p> <ul style="list-style-type: none"> ● Revelation shows Allah is powerful (1). He is able to intervene in human history (1) ● It shows he is merciful (1). He repeatedly sent revelation to guide humanity (1) ● It shows Allah’s love (1). He wants a relationship with his creation (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 response. Award further marks for each development of the response 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"> ● According to the Qur'an Muslims should seek Allah's help (1) and show patience (1). 'O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.' (Surah 2:153) (1) ● The Qur'an encourages Muslims to have hope in Allah (1) and continue to follow his will (1). 'Whoever follows My guidance - there will be no fear concerning them, nor will they grieve.' (Surah 2:38) (1) ● The Qur'an reminds Muslims that suffering is a test from Allah (1) and this can take many forms (1). 'And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient' (Surah 2:155) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> ● Repeated response/ development ● Development that does not relate both to the response and to the question ● Reference to a source of wisdom that does not relate to the response 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"> ● Everything that exists needs a cause for its existence. Nothing can cause itself so Allah must be the ultimate cause of everything as the uncaused first cause ● Everything that moves must be moved by something else that is in motion. There must be a beginning to this chain with an unmoved mover that causes the motion in all things. This can only be Allah ● Everything that begins to exist has a cause for its existence. The universe began to exist, so must have a cause for its existence outside of the universe that does not need a beginning itself. According to Muslims this can only be Allah. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> ● Some atheists argue if the universe needs a first cause then this logic can also be applied to Allah. If Allah can be uncaused then why can it not simply be argued that the universe itself is uncaused? ● Some non-religious scientists argue that the universe does have a first cause but that it is not Allah, but the Big Bang. They point to evidence of radiation and the red shift within the universe to back up their arguments. ● Some philosophers argue that we should just accept that the universe exists as a brute fact. Just because things in the universe need a cause does not mean that the universe as a whole needs a cause as well. <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 teaching identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Men should support their families (1) • Husbands should take care of their wives (1) • Men should help with domestic chores (1) • Women should run the home (1) • Mothers should prioritise their children's Islamic upbringing (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.</p> <ul style="list-style-type: none"> • The family is supported through celebrating the rites of passage (1). The milestones of life are marked together as a community (1) • Groups are run for children (1). They are taught essential Islamic and life skills (1) • Classes for parents are organised (1). They support parents with the Islamic upbringing of their children (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 response. Award further marks for each development of the response 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"> ● Many Muslim families are highly supportive of, and live in, extended families (1). Muslims are expected to look after their elderly (1). 'Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word' (Surah 17:23) (1) ● Muslims also accept living in nuclear families (1). Changes in modern society have led to many Muslim families living away from extended families (1). Surah an-Nur suggests separate households for parents and their children are acceptable (Surah 24:61) (1) ● Many Muslims oppose families with same-sex parents (1). They believe Allah created man and woman to be together (1). 'You are a transgressing people' (Surah 7:81) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> ● Repeated response/ development ● Development that does not relate both to the response and to the question ● Reference to a source of wisdom that does not relate to the response 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"> • For Muslims marriage is the only way to have a lawful sexual relationship and guards against immorality. Muslims are encouraged to marry and explore their desires within lawful marriage • Muslims are taught that marriage is needed for procreation. Muslims believe that a marriage between a man and woman is the best place for children to grow up in the faith • In Islam, marriage is not just about love between two individuals but brings the wider Muslim community together. This strengthens the ummah. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some non-religious people argue that a marriage ceremony is not needed to express love between two adults. The ceremony itself can become a costly affair • Cohabitation has become the new norm in modern society where two people live together without being married. As society has become less religious this is no longer frowned upon • The high statistics for divorce mean that some people are put off marriage and believe that it is not a guarantee for long term commitment and happiness. <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. 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.