



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 3: Area of Study 3 – Philosophy and Ethics

Option 3C Islam

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Autumn 2020

Publications Code 1RA0_3C_2011_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 – 2020

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"> • Life is a test from Allah (1) • How a person deals with suffering will be judged by Allah (1) • Allah knows what is best for a person (1) • Allah will help those who suffer (1) • Suffering is part of the test (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"> • Receiving a message from Allah (1) through an angel could lead to belief in Allah (1) • An answer to prayer (1) for a terminally ill friend could lead to belief in Allah (1) • A miracle which breaks the laws of science (1) such as the Night Journey could lead to belief in 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
1c	<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"> • One way Allah communicated with humans was through Muhammad (1) who received the first revelation of the Qur'an from Allah (1) Surah 34:50 says 'but if I am guided, it is by what my Lord reveals to me' (1) • Prophets bring messages from Allah (1) to guide a person on the straight path (1). 'He sends a messenger to reveal... what He wills' (Surah 42:51) (1) • Allah uses angels as a means of communication (1) Maryam received a revelation from Allah about the birth of a son (1) In Surah 19:17 Jibril brings the message to Maryam (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 and to the question. • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="345 279 748 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="345 359 1357 510">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="345 558 781 627">AO2 Arguments for the statement</p> <ul data-bbox="345 667 1357 1056" style="list-style-type: none"> <li data-bbox="345 667 1357 814">• Miracles are extra-ordinary events, outside human knowledge, a person experiencing something so unusual might believe that it could only occur through an omnipotent being which could prove the existence of Allah <li data-bbox="345 825 1357 940">• A miracle, such as a terminally ill person recovering against everyone's expectations after prayer, could not have been performed by a human so would prove the existence of Allah <li data-bbox="345 951 1357 1056">• When Cat Stevens was saved from drowning with no human help he became a Muslim because he believed that only the intervention of Allah saved him which proved to him that Allah existed. <p data-bbox="345 1104 854 1136">Arguments against the statement:</p> <ul data-bbox="345 1146 1333 1493" style="list-style-type: none"> <li data-bbox="345 1146 1333 1251">• Non-religious people may say that anybody could make up a story about a miracle and as it is an extra-ordinary event, of which there is no proof, it cannot prove the existence of Allah <li data-bbox="345 1262 1333 1377">• Non-religious people may use scientific claims to prove that some miracles cannot be real because there is no factual information or explanation so they cannot be used to prove the existence of Allah <li data-bbox="345 1388 1333 1493">• Non-religious people may argue that the laws of nature cannot be broken so miracles do not happen and therefore cannot prove the existence of Allah. <p data-bbox="345 1541 797 1572">Accept any other valid response.</p> <p data-bbox="345 1621 1365 1736">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, 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 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.</p> <ul style="list-style-type: none"> • Divorce is permissible in Shari'ah law (1) • The Qur'an says unhappy marriages can be ended (1) • There must be a waiting period before divorce is finalised (1) • Allah dislikes divorce (1) • The wife has custody of any children until the age of maturity (1). <p>Accept any other alternative 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"> • Muslims believe that sex outside of marriage is forbidden by Allah (1) because it can break up the family (1) • Sex outside of marriage could lead to children being born without a stable family environment (1) which is bad for society (1) • Sex should always take place within the committed relationship of marriage (1) as this is a blessing from Allah (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. 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"> • Muslims believe that the family is the cornerstone of society (1) and children are a gift from Allah to help develop a secure society (1) Surah 46:15-18 gives clear guidance on how family members must be treated (1) • The family is the environment where children learn Muslim values (1) and so grow up to be good adults (1). A hadith says 'the best of you is he who is best to his family' (Tirmidhi 3252) (1) • Caring for both young and old is recommended in the Hadith (1). Muhammad said 'he who has no compassion for our little ones and does not acknowledge the honour due to our elders is not one of us.' (Ahmad 7033) (1). This helps to create a supportive family (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>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 Arguments for the statement:</p> <ul style="list-style-type: none"> • Some Muslims believe that although men and women are equal in the sight of Allah they have different roles due to biological differences, therefore they have different roles in the family • Surah 2:228 says ‘men have a degree over them’. Some Muslims interpret this to mean that Allah has generally given men more physical strength so the role of men is to protect women and for women to care for the family • Muhammad spoke of mothers as the gate to paradise showing that, although they have a different role to men, the role of the mother is most important in the sight of Allah. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Many Muslims believe that men and women are able to fulfil the same role regardless of biological differences because Allah created everyone from a single soul and therefore everyone is equal • In the modern world both Muslim men and women have shown they are both capable of providing for and looking after the family regardless of their sex showing that their roles should not be different • Some Muslims believe that by defining different roles it can allow one sex to be exploited by the other which creates inequality in the family and society. <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.