

Religious Studies A World Religion(s)

General Certificate of Secondary Education

Unit **B578**: Islam 2 (Worship, Community and Family, Sacred Writings)

Mark Scheme for June 2012

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

The following annotations are available on SCORIS:

| Annotation | Meaning |
|---|--|
|  | Level 1 |
|  | Level 2 |
|  | Level 3 |
|  | Level 4 |
|  | Benefit of the doubt |
|  | No benefit of doubt given |
|  | Correct point |
|  | Incorrect point |
|  | Unclear |
|  | Accurate language |
|  | Attempts evaluation |
|  | Development |
|  | Irrelevant, a significant amount of material that does not answer the question |
|  | Too vague |

Subject-specific Marking Instructions**General points**

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed,, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

| | |
|-----|--------------------------------|
| AO1 | Weak, Satisfactory, Good |
| AO2 | Weak, Limited, Competent, Good |

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, ie no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

AO1 part (d) question

| | |
|--|---|
| <p>Level 3 5 – 6</p> | <p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation |
| <p>Level 2 3 – 4</p> | <p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation |
| <p>Level 1 1 – 2</p> | <p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive |
| <p>Level 0 0</p> | <p>No evidence submitted or response does not address the question.</p> |

AO2 part (e) question

| | | | |
|--|--|--|--|
| <p>Level 4 10 – 12</p> | <p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p> | <p>Level 2 4 – 6</p> | <p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p> |
| <p>Level 3 7 – 9</p> | <p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p> | <p>Level 1 1 – 3</p> | <p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p> |
| | | <p>Level 0 0</p> | <p>No evidence submitted or response does not address the question.</p> |

| Question | | Answer | Marks | Guidance |
|----------|-----|--|-------|--|
| 1 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Friday (or Jumu'ah) <p>1 mark for response.</p> | 1 | |
| | (b) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Remove shoes • Wash (wudu) • Express intention (niyyah) • Cover head • Line up/stand shoulder to shoulder for Jumu'ah prayer • Face Makkah/Qiblah • Wear clean clothes <p>1 mark for each response.</p> | 2 | |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • The mihrab is a niche in the wall • Where the Imam stands to lead prayer • Which Muslims face to pray (as they stand shoulder to shoulder) • The niche is in the Qiblah wall which shows the Qiblah, direction of Makkah' • Muslims must face Makkah when they pray. <p>A statement 1 mark, with some development 2 marks and exemplification/amplification 3 marks.</p> | 3 | Accept 'amplifies Imam's voice' as some text books say this. |

| Question | Answer | Marks | Guidance |
|----------|---|-------|---|
| (d) | <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Islam does not have priests.</p> <p>'Imam' means 'in the front'.</p> <p>Candidates are likely to describe the role of the imam in leading prayers.</p> <p>Preaching the khutbah as well as teaching the Qur'an and Arabic in the madrassah is likely to feature.</p> <p>Besides reference to worship, responses might include the variety of tasks the leadership and involvement of the imam might entail.</p> <p>The mosque is the centre of many community activities, including rites of passage.</p> | 6 | Answers must go beyond a descriptive list to achieve level 3. |

| Question | Answer | Marks | Guidance |
|----------|---|-------|----------|
| (e) | <p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Responses might refer back to earlier parts of the question as discussions need to be based on accurate knowledge and understanding of facts which may be relevant.</p> <p>For example, the requirement of the attendance at Salat-ul-Jumu'ah of Muslim males who are able to do so whilst the females are exempt.</p> <p>Some might refer to Surah 62:9 where attendance is recommended on the Day of Assembly but this is not essential for full marks. Others might comment on the fact that Jumu'ah is not a day of rest and Muslim men go back to work after Zuhr prayers.</p> <p>Consideration of the meaning or significance of the word 'regularly' and of the word 'true' may signify a change of stance or development in the argument.</p> | 12 | |

| Question | | Answer | Marks | Guidance |
|----------|-----|---|-------|----------|
| 2 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> • 'Allah, help me through the hardship and agony of death' (the prayer of Muhammad ﷺ) • or the Shahadah • or the Declaration of Faith • or Kalimah Tayyibah • or Kalimah • or the name of Allah. <p>1 mark for response.</p> | 1 | |
| | (b) | (i) | 2 | |
| | | (ii) | | |
| | | <p>Responses might include:</p> <ul style="list-style-type: none"> • When the words (of the adhan) are whispered in (right) ear after birth. <p>1 mark for each response.</p> | | |
| | | <p>Responses might include:</p> <ul style="list-style-type: none"> • father • grandfather • imam • oldest male present etc. <p>1 mark for when and 1 mark for whom.</p> | | |

| Question | Answer | Marks | Guidance |
|----------|--|-------|---|
| (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> • Signing the contract (Aqd Nikah) • Witnesses • The bride need not be present • The marriage ceremony is more a secular event than a religious one • Traditional clothes worn by the bride • Walimah feast • Mahr/dowry • Prayers for the couple/marriage • Marriage could be arranged • Gifts • Mendhi • May spread over several days • Vows not obligatory but may be used <p>1 mark for each response.</p> | 3 | |
| (d) | <p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>Ideally the Muslim family (and roles within it) provides support (financially, emotionally etc.) for all members. In that sense it is a microcosm of the principles underlying the whole Ummah.</p> <p>Some might explain how this applies especially with extended family; for example, respect should be shown to the elderly and the family benefits from the experience and wisdom of the old.</p> <p>The family is obviously important for the spread of the Islamic faith.</p> | 6 | Answers must go beyond a descriptive list to achieve level 3. |

| Question | Answer | Marks | Guidance |
|----------|---|-------|----------|
| | <p>Transmission of not only religious beliefs and practices but also of moral behaviour, attitudes; social practices etc. is meant to provide some stability in changing times.</p> <p>The institution goes back to Adam and Eve and the family is the basis of Islamic society.</p> | | |
| (e) | <p>Examiners should mark according to AO2 descriptors.</p> <p>There are a number of equally valid approaches to this question. Candidates may consider some of the following:</p> <p>Candidates might begin by pointing out that in Islam, as in many faiths, it is considered parental duty to bring up their children in the faith.</p> <p>Responses might consider the range of effects of such an upbringing.</p> <p>Candidates might home in on defining significant words such as 'good' or 'regularly' before deciding how far they agree or disagree with the stimulus statement.</p> <p>Some might conclude that performing religious practices out of habit is not necessarily a bad thing.</p> | 12 | |

| Question | | Answer | Marks | Guidance |
|----------|-----|--|-------|-------------------------------|
| 3 | (a) | <p>Responses might include:</p> <ul style="list-style-type: none"> Jibril/Jabrail/Jibrail/Gabriel <p>Accept alternative spellings</p> <p>1 mark for response.</p> | 1 | |
| | (b) | (i) <p>Responses might include:</p> <ul style="list-style-type: none"> 611 (or 610) C.E. when he was 40 in Ramadan on the Night of Power – (Laylat-ul-Qadr) <p>1 mark for response.</p> | 2 | |
| | | (ii) <p>Responses might include:</p> <ul style="list-style-type: none"> Cave Hira Mount Hira Mount Nur A cave on a mountain near Makkah. <p>1 mark for when and 1 mark for where.</p> | | Needs more than just “A cave” |
| | (c) | <p>Responses might include:</p> <ul style="list-style-type: none"> an account of Muhammad ﷺ meditating in the cave and being called by Jibril to ‘recite’. details of the encounter such as Jibril standing astride the horizon etc. actual content of the message. Sura 96 is not a set text but candidates might quote from it. <p>A statement 1 mark, with development 2 marks, and Exemplification/amplification 3 marks.</p> | 3 | |

| Question | Answer | Marks | Guidance |
|----------|--|-----------|---|
| (d) | <p>Examiners should mark according to AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Explanation might include that the status and authority of the Qur'an is because it is a collection of revelations to Muhammad ﷺ given by an angel. More importantly, the revelation is from Allah.</p> <p>For most Muslims, the Qur'an is sacred because it is believed to be the actual words of Allah.</p> <p>The Qur'an is the final uncorrupted message; the original of which is in heaven.</p> <p>Credit reference to importance for practical application of Islamic teaching in daily life and main source of Shari'ah law.</p> | 6 | Answers must go beyond a descriptive list to achieve level 3. |
| (e) | <p>Examiners should mark according to AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Discussions are likely to home in on why a book might be regarded as sacred to some people. Candidates might discuss the concept of revelation and include the status and authority given by Muslims to the Qur'an.</p> <p>Credit sensible references to other faiths and their sacred literature in addressing the question.</p> <p>Discussions might also consider the extent to which old books are out of date and somewhat irrelevant in modern times.</p> <p>Candidates may see the question as about authority and consider what else people might base their lives on before coming to their final conclusion after a balanced discussion.</p> | 12 | |
| | Total | 48 | |

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