

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 2013

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Annotation	Meaning
	Level 1
	Level 2
	Level 3
	Level 4
	Benefit of the doubt
	Benefit of the doubt not given
	Tick
	Cross
	Unclear
	Accurate Language
	Attempts evaluation
	Development
	Significant amount of material that does not answer the question
	Too vague

For every additional object please insert a tick in the bottom right of the page to indicate that the material has been seen and considered.

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, Spelling, Punctuation and Grammar

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, i.e. 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.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

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/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"> • The Qiblah wall • The Mihrab • The wall. <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • A tower • The call to prayer/the adhan. <p>1 mark for each response.</p>	2	Accept an accurate description of a tower
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • To pray • As a community centre • As a morgue • As a school/madrassa • As a library • To celebrate rites of passage. <p>1 mark for each response.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>It helps to concentrate the mind on to God; shows ritual cleanliness before Allah (symbolises purity) It shows respect towards Allah. Separates prayer time from everyday life and puts the believer in the right frame of mind. It follows the example of Muhammad ﷺ. It leads to clarity of thought/clears the mind for prayer.</p>	6	
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following:</p> <p>Some might start with Muhammad's ﷺ stance on idols and idolatry and that any decoration, particularly statues and paintings/portraits of saints/holy persons, may lead to the devotee losing the focus of their devotion, which should be God/Allah.</p> <p>Some might refer to the Muslim position on any depictions of Allah or Muhammad ﷺ. Others might refer to Muhammad ﷺ destroying the idols on entering the Kab'ah.</p> <p>Others may contrast mosques with mandirs and Roman Catholic churches (or house shrines). They may consider the view that decoration actually assists prayer/devotion and does not lead to idolatry; an aid to worship. Others may discuss the ambience produced in a place of worship by decorations and how that assists the worshipper.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	3	

Question		Answer	Marks	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Alms Giving (charity) • Tax • 'To purify'/or purification of wealth. <p>1 mark for response.</p>	1	Credit literal translation or generic meaning such as giving money to charity or duty Muslims must perform if they can.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Washing of the body • The burial • Head facing towards the Kab'ah • The dressing in hajj robes • Carrying body to cemetery • Prayers said at grave side • Mourning rituals • Generally only men attend the burial. <p>1 mark for each response.</p>	2	Note question is concerned with rituals <u>after</u> death.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Naming ceremony/aqiqah • Saying Iqamah in to left ear • Saying Adhan in right ear • The Tahnik • Khitan/circumcision. <p>1 mark for each response.</p>	3	Credit shahadah in place of Adhan but do not credit both.

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates may consider some of the following:</p> <p>All the rituals are a way of both introducing the child to the Muslim community and to the way of Islam – call to worship in ear. Names given may reflect/remind them of aspects of their faith – Muhammad ﷺ, Fatimah, Ali, Abdullah (servant of Allah). Circumcision follows the Ibrahamic tradition – the sign of the prophets of old. Sacrifice/zakat is a way of thanking god for his gift as all comes from Allah; also reflects the belief in the importance of the Ummah.</p> <p>The rituals also show how everything is connected to Islam and belief in Allah.</p>	6	<p>Answers which just mention the ritual may gain some credit but must not just repeat what said in part c and may not exceed the bottom of level 2. Some rituals may be more cultural than religious but may be credited.</p>

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>Some candidates might argue from the angle that the family is the bed rock of Islam as it encourages children to grow up as Muslims; it is where all rituals associated with the 'stages of life' occur. The festivals are celebrated as a family, as is the fast. However, others could argue in favour of the wider community which offers support and the imam who offers guidance. Some may say that the family and ummah complement each other whilst others might argue that faith is all to do with a personal relationship with God and the family may help but Islam would still exist.</p> <p>Responses might also consider converts (reverts) to Islam who do not have a muslim family but consider themselves to be part of the wider family – the ummah. If on your own or have no family, the ummah may act as a family Some may say that in the end it is individuals that matter as we are all judged individually; each of us is answerable to Allah.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	3	

Question		Answer	Marks	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading/Recitation. <p>1 mark for response.</p>	1	Credit literal translation or generic meaning such as recital or to recite.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • As a Guide to life • Read/recite it • Memorize it • Follow its rules. <p>1 mark for each response.</p>	2	Some Muslims might use the Qur'an as an aid to feeling/coming close to Allah.
	(c)	<p>Responses might include:</p> <p>A collection of writings (1) concerning what Muhammad ﷺ did/said (2) that Muslims look to for guidance. (3).</p> <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following:</p> <p>Candidates might start with a description of the Night of Power and Muhammad ﷺ receiving his first revelation of a part of the Qur'an. Some might refer to the belief that it was a miraculous event; an angel appearing to Muhammad ﷺ with words from God which he was able to recite, although illiterate.</p> <p>The fact that it is believed to be the words of Allah transmitted by his messenger makes it of extreme importance; no word can be changed/altered/amended. Some might mention that it shows that it is the divine will of Allah that was revealed in that first night so making the book of supreme importance; no book is more important to Muslims as it contains (Muslims believe) the actual words of Allah.</p>	6	Credit candidates who interpret the question to talk of the original Qur'an in paradise.

Question	Answer	Marks	Guidance
(e)	<p>Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following:</p> <p>Some candidates might argue that as the Qur'an was directly revealed to Muhammad ﷺ in Arabic then why should it be translated; it is Allah's direct words and a copy of what is kept in paradise. It could be argued that a translation could lead to Allah's words being altered/changed leading to the meaning being lost or confused. (Examples may be presented from literature of how some words are difficult if not impossible to translate from one language to another). Reference may be made to the various and different translations of the bible and the ensuing interpretations.</p> <p>Others might say that access to Allah's words is of supreme importance and as most people (including many Muslims) do not speak Arabic, then surely it should be translated. How can a non Muslim learn of Allah's wishes if they cannot read nor understand Arabic?</p> <p>Some might refer to the effort and sacrifice made by a hafiz to learn the Qur'an from memory and the consequent honour bestowed on them; it also displays great devotion to Allah.</p> <p>Others might refer to Uthman's part in the compilation/preservation of the Qur'an and the burning of 'erroneous' copies.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3.	3	

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