OCR
Oxford Cambridge and RSA

GCSE

Religious Studies A (World Religion(s))

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

General Certificate of Secondary Education

Mark Scheme for June 2016

Annotations

BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:

   a. Assess the work for SPaG in accordance with the normal marking criteria.   The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.

   b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.

   c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2.   If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.

3.   If a script has a **word processor cover sheet** <u>AND</u> **a scribe cover sheet** attached to it, see point 1 above.

4.   If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet,** award SPaG as normal.

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 **<u>never</u>** 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

High performance 3 marks
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.
Intermediate performance 2 marks
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.
Threshold performance 1 mark
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

Level 3 5-6	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question.
	- A fairly complete and full description/explanation/analysis - A comprehensive account of the range and /or 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
Level 2 3-4	A **satisfactory** answer to the question. Candidates will demonstrate some understanding of the question.
	- 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
Level 1 1-2	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question.
	- 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
Level 0 0	**No evidence submitted or response does not address the question.**

AO2 part (e) question

Level 4 10-12	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question. • 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 Few, if any errors in spelling, grammar and punctuation	**Level 2 4-6**	A **limited** answer to the question. Candidates will demonstrate some understanding of the question. • 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 There may be errors in spelling, grammar and punctuation
Level 3 7-9	A **competent** answer to the question. Candidates will demonstrate a sound understanding of the question. • 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 There may be occasional errors in spelling, grammar and punctuation	**Level 1 1-3**	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. • 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 Errors of grammar, punctuation and spelling may be intrusive
		Level 0 0	**No evidence submitted or response does not address the question.**

Question			Answer	Mark	Guidance
1	(a)		**What name is given to the person who leads prayer in the mosque?** Responses might include: **Imam** One mark for response.	1	
	(b)		**State two reasons why calligraphy might be used in a mosque** Responses might include: **To show quotes from the Qur'an** **To decorate** **To help focus the worshipper on prayer** **To avoid idolatry** One mark for each response.	2	
	(c)		**List three features that might be found inside a mosque**. Responses might include: **Wash room** **Mihrab** **Minbar** **Qiblah wall** **Prayer Room** One mark for each response.	3	A decorated dome or a dome is acceptable. Accept – prayer mats, prayer carpet, clocks to show prayer times. Shoe racks.
	(d)		**Explain how having a mosque might help a Muslim community** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:	6	

Question			Answer	Mark	Guidance
			Apart from a place for private prayer, it is also a centre for public worship, particularly on Fridays, for salat-ul-Jumu'ah, which brings the local Muslim community together in worship and to discuss local and/or national issues. Apart from being the venue for salat-ul-Jumu'ah, it is also where Muslims attend communal prayers during the major festivals. Also, during the annual fast in Ramadan, it is where many will go to attend Tarawih prayers in the evenings as well as to read the Qur'an. All these activities help to strengthen individual faith as well as bind the local community together in worship and in practising its faith. The mosque may also act as a community centre which, in a non-Muslim country, can help as a focal point to help bind the community together: it may be used for funeral rites and marriages; it can be the base for shariah courts; it can be used for social functions and for meetings and lectures concerning the local community. Many mosques have library facilities as well as offering a madrasa for the education of the young. The mosque therefore helps to strengthen the community both through faith activities and being a focal point for the local Muslim community. Some candidates may base their answers mainly around the role that mosques might provide in a non- Muslim country.		
	(e)		**'Religious leaders are unnecessary.'** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: Some candidates might discuss from the basis that in Islam prayer is direct communication with Allah, and there is no need for an intermediary like a priest as in other faiths. They may also mention that Islam, unlike some other major world faiths, has no clergy or hierarchy of priests/ministers. On that basis they might argue that religious leaders in Islam are not necessary.	12	Please note –the question is asking about leaders not founders.

Question			Answer	Mark	Guidance
			However, communal prayer is a very important element of Islam so they could argue that a leader of communal prayer is needed. Some might say that such a person should be well versed in the Qur'an and hadith and possess a good understanding of Islam. They would then be the person to approach in order to clarify any point of faith and, as a respected person in the community; they may also be the one who speaks for the local religious community. Others might argue that even if someone is needed to lead prayers that does not require the necessity of religious leaders. Imams do not need to be present at birth and marriage rituals and local community leaders can help to resolve issues. Others might look at a number of the tasks undertaken by imams to support their view that religious leaders of some sort are needed: leads prayer; may perform role of Muezzin; often takes part at birth, marriage and funeral rites; runs a madrasa for local Muslim children; represents the community, particularly in a non-Muslim country; may offer advice/guidance on religious issues; offers support to individual members of the community. Some might mention the role of Imams in Shia Islam and the position they hold in society.		
	🖉		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
2	(a)		**Name the pillar of Islam which tells Muslims to give charity** Responses might include: **Zakah** One mark for response.	1	Accept variations in spelling
	(b)		**State two places where the funeral prayer might be performed** Responses might include: **At the graveside** **In a mosque** **In an open space** One mark for each response.	2	

Question			Answer	Mark	Guidance
	(c)		**List three parts of the Aqiqa ceremony.** Responses might include: **Animal sacrifice and / or sharing of meat** **Shaving of hair and distributing amount of money to charity** **Naming of child** **Khitan/circumcision** One mark for each response.	3	Also- praying for Allah's blessing. Shaving of hair/weighing it/ giving to charity is ONE ritual, therefore only credit once.
	(d)		**Explain why birth rituals are important to Muslims** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: **As children are seen as a gift from God, rituals at birth are a way of thanking Allah for the gift of a child as well as following the example of Muhammad**ﷺ **both important aspects of Islam. It is also a way to introduce the child to the family and to the local community/ummah.** **It can also be seen as starting a child on the path of Islam.** **Some candidates might make reference to specific rites/customs and explain their particular importance or symbolism, e.g.:** **- head shaved and equivalent weight of hair, in money, given to the poor as the child's first act of charity;** **- Call to prayer in right ear and command to worship in left is the introduction of the child to Islam and the worship of Allah.**	6	Please note – Bismillah is not a birth ritual
	(e)		**'People should only marry within their religion'** Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:	12	

Question	Answer	Mark	Guidance
	Some candidates might argue from a human rights / personal freedom angle stating that your marriage partner is entirely up to you and no one else. Others might have an influence but the final say is down to the individual. **They might also argue that the gender of the person is also not an issue referring to the change in the law and social attitudes towards same sex relationships. They may make reference to the fact that homosexuality is not encouraged in Islam so could a believing Muslim have a same sex partner? Are not the individual and their choices more important than religious edict, family wishes or community/religious identity?** **Others might argue that as you are bringing someone into your extended family then it does matter whom you marry and as the family is seen as the basis of Islam then marrying some one of the same faith is extremely important. They may go on to defend the position of arranged marriages arguing that parents have more experience and would be viewing potential suitors from a practical and religious standpoint having concern for the religious upbringing of any future grandchildren.** **Candidates may refer to the problems that might arise if you marry someone outside your faith or ethnic group; will the family accept them and in what religion (if any) will any children be raised? They might go on to refer to the issue of continuing the family line.** **Some might refer to the different choices available to Muslim men and women in the religion of their spouse. They may also refer to the fact that Muhammad had many wives so may raise the issue of not just whom you marry but how many wives you can have!** **Other candidates might take issue with the statement and argue against the whole idea of marriage whilst others might refer to the pressures within some religious communities to marry and have a family within the faith.** **Some candidates might tackle this issue from the standpoint of arranged marriages.**		
✏	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question			Answer	Mark	Guidance
3	(a)		**What name is given to the first surah in the Qur'an?** Responses might include: **Al-Fatihah or Opening Chapter** One mark for response.	1	Accept 'Opening'.
	(b)		**(i)** **Whose words do Muslims believe are in the Qur'an** **(ii)** **Who revealed these words to Muhammad ﷺ** Responses might include: **(i)** **Allah** **(ii)** **Angel Gabriel / Jibrail** One mark for each response.	2	
	(c)		**Name three prophets in the Qur'an who lived before Muhammad.** Responses might include: **Isa-Jesus** **Musa -Moses** **Ibrahim- Abraham** **Dawud- David** One mark for each response.	3	Accept other accurate responses
	(d)		**Explain why Muslims might use Ahadith in their daily lives** Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: **Some candidates might start by explaining what the ahadith are (the collected sayings of Muhammad pbuh) and should gain some credit for this. Some candidates may also refer to the point that different groups of Muslims, Shia and Sunni for example, might have different collections of hadith.**	6	In order to access higher level marks, candidates need to go beyond just stating what the ahadith are.

Question	Answer	Mark	Guidance
	Hadith are used in many different ways both by the community and the individual. When seeking to solve an issue in society or a new problem that might occur in the modern world, Muslims will look to the hadith of Muhammad for guidance by seeing what he might have said about a similar issue. On an individual basis, Muslims try to live like Muhammad pbuh and so they look to the hadith to see what he said or what action he approved of so they know how to live as a good Muslim. Examples may be given here. Some candidates might refer to hadith as the basis of the Sunnah which in turn informs part of the basis for Shariah Law by which many Muslims live their lives. Ahadith might also be used to offer guidance on Qur'anic passages.		
(e)	'Holy books are not needed in the modern world.' Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following: Some candidates may agree with the statement by stating that in a modern scientific and secular age, religious scriptures are both outdated and meaningless. They may develop their point by stating that most people do not believe in them and many believers that do have to reinterpret them for the modern age; this they could argue makes them no longer relevant. They may make reference to biblical criticism, for example which suggests some biblical stories are really myths and should not be taken as factual accounts. Some might say that many people would like to believe that their holy books are factually accurate but find it difficult as many aspects of them seem to contradict modern feelings and scientific interpretations of life. Others might argue that if you believe in a revealing God who has worked through history, then religious scriptures, being either the direct word or the inspired word of God, are still important whether they are reinterpreted for a new age or not. For a believing Muslim, holy books are very important and relevant, particularly the Jewish and Christian scriptures which are respected as coming from Allah, even if, as they believe, they have been somewhat altered. However, candidates, in referring to Islam, might well argue that as Muslims believe the Qur'an to be	12	

Question			Answer	Mark	Guidance
			the actual unchanging word of Allah then it is still relevant and in its original form; it is a guide to life, a guide as to how to follow the Straight Path in order to attain paradise after death. Some candidates might refer to the position held by some Muslims that developments in science and other fields only enforce and strengthen the message of the Qur'an so making holy books, and particularly the Qur'an, very relevant to the modern world. Some candidates might discuss the statement from the view of moral and religious issues rather than viewing holy books as historical or scientific records. They may argue that the religious truths and /or moral guidelines contained in scriptures are relevant in any age and the fact that they are reinterpreted for the modern world actually shows their relevance.		
	✎		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
			Total	**51**	

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning
Telephone: 01223 553998
Facsimile: 01223 552627
Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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