

## **GCSE**

### **Religious Studies (9–1)**

Unit **J625/07**: Religion, philosophy and ethics in the modern world  
from a Muslim perspective

General Certificate of Secondary Education

### **Mark Scheme for June 2018**

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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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**MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or via the RM Assessor messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses

**Crossed Out Responses**

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions** (requiring only a list by way of a response, usually worth only **one mark per response**)

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

**Short Answer Questions** (requiring a more developed response, worth **two or more marks**)

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

**Longer Answer Questions** (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.
  - a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - b. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
  - c. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.
7. Award No Response (NR) if:
  - there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. For answers marked by levels of response:

- **To determine the level** start at the highest level and work down until you reach the level that matches the answer
- **To determine the mark within the level** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

#### 10. Annotations

<b>BP</b>	Blank Page – this annotation <b>must</b> 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.
<b>SEEN</b>	Seen

11. **Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

a. 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:

- i. 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.
- ii. 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.
- iii. 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

- b. 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.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. 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.

[3] mark questions are assessed via points based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

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; it does not provide 'correct' answers, 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

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.

The levels of response start with one from the following list of flag words:

Weak, Limited, Some, Adequate but under-developed, 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 'good' according to the generic levels of response, 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;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in d) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

**Spelling, punctuation and grammar (SPaG) Assessment Grid**

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts b), c) and d) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> <li>• beliefs, practices and sources of authority</li> <li>• influence on individuals, communities and societies</li> <li>• similarities and differences within and/or between religions and their beliefs.</li> </ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	<p><b>Describe one Muslim attitude towards pre-marital sex.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A Muslim might oppose pre-marital sex</li> <li>• They might consider it sinful</li> <li>• It might be referred to as an act of <i>zina</i> or unlawful sexual act</li> <li>• Sex is for the purpose of having children, which should take place within marriage</li> <li>• Another response might be to ask forgiveness from Allah for their actions</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>‘Sex should be after marriage’ or similar is creditable development as it demonstrates understanding of the term ‘pre-marital’.</p>

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<p><b>(b) Outline Muslim teachings towards contraception.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims believe that children are a gift from Allah, so using contraception to prevent births is frowned upon. Some Muslims have campaigned against contraception on that basis. Muslims are also opposed to sex outside of marriage and contraception could be seen as encouraging or supporting this kind of behavior; contraception should not be used as a safety device to ensure there are no unwanted pregnancies outside marriage.</p> <p>At the time of Muhammad, some people killed children if they did not have resources to look after them, something the Prophet condemned. In the Quran Surah 6 verse 151 it is written “kill not your children on a plea of want”, which can be used in support of the idea of planned parenthood and contraception.</p> <p>Some Muslims welcome contraception. They point out that the Prophet said that people must be able to support their children, which suggests that family planning is a welcome development. Medieval Muslim writers mentioned contraception. Many accept that it may be used because the Qur’an and hadith do not expressly prohibit it.</p> <p>There are different methods of contraception. A woman should be fulfilled and so the early withdrawal method is thought by many to be unfair. The morning after pill is not seen as contraception but as destroying new life, so this is seen as forbidden. Permanent methods of contraception, such as sterilization, are often understood to be haram as they prevent any possibility of children regardless of circumstance. The use of contraception to preserve the health of a new mother is permitted by Sharia law, and this is sometimes extended to an acceptance of barrier methods of contraception where one partner has a sexually transmitted/transmittable illness.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>How can Muslim teachings be used to combat discrimination against women?</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Muslim teachings are given in the Qur'an and Hadith, and through the examples of Prophet Muhammad (pbuh). These refer to women's right to choose who they marry, right to divorce, rights of education and to inherit. Women should not be abused or mistreated, but deserve respect, as the well-known hadith "paradise is under the feet of Mothers" indicates.</p> <p>AO2: Learners might refer to situations in which the Muslim teachings could be referred to in order to combat discrimination. If someone was trying to force a woman to marry someone against her will, then this could be opposed by referring to the Muslim teaching that women should not be forced into marriage; they should be free to choose.</p> <p>Reference could be made to the Prophet's first wife Khadijah, who was a successful businesswoman. If someone faced cultural discrimination and was told they could not have their own career, then they could use the example of Khadijah to help persuade people to their point of view.</p> <p>The Qur'an Surah 33 Verse 35 refers to men and women equally in all actions: For Muslim men and women - for believing men and women, for devout men and women... for them has Allah prepared forgiveness and great reward. Furthermore, in Surah 60 verse 8 it is stated: Allah loveth those who are just.</p> <p>Learners could mention that the Prophet made a point of guiding people to treat women fairly in his last sermon, and encouraged women in Medinah to gain knowledge. This would be useful to support a woman who wanted to pursue further studies or go to university, if she faced opposition.</p> <p>Learners might say that not all Muslim teaching promote equality between genders because of the different roles given to men and women within traditional interpretations of Islam. Or they might consider women to be suffer discrimination for cultural reasons, and Islam can be used to combat this.</p>	<p><b>6</b></p> <p><b>2</b> AO1</p> <p><b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>This is a challenging question; many responses answer as if they have been asked the simpler question 'what does Islam teach about discrimination against women'. While the material required to do this will be relevant to the question set the use/application of this material will be different, and the marks given should reflect this - top level answers must answer the question set.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
2 (2)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the question</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1-3)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>"Muslims should celebrate all forms of marriage."</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1 Marriage in Islam is marked by a Nikkah contract and family celebration, including prayers said by an Imam and a short passage read from the Qur'an. This shows that marriage is something that is important in Islam and that both parties should keep to the agreement and honour each other according to the rules of Islam.</p> <p>Traditionally, those rules are taken to mean marriage is between a man and a woman; there is a verse of the Qur'an (Surah 4.3) which supports polygamy (one man marrying more than one woman) but some scholars regard this as limited right.</p> <p>AO2 Learners might consider that some Muslims would disagree with the stimulus. They might consider the only form of marriage acceptable as that between a man and a woman, referring to passages from the Qur'an which can be interpreted as meaning that homosexuality is prohibited. This, by extension, would also mean same-sex marriage is prohibited although there is no explicit instruction on this. Another view might be to consider that Allah created the roles for men and women and these cannot therefore be changed by individual choice. The Qur'an Surah 49 Verse 13 refers to: O mankind! We created you from a single (pair) of a male and a female, suggesting only men and women should form marital relationships. Human beings do have free will and can choose how to act, but for a Muslim choosing to act in a way that will displease Allah would be avoided as sinful.</p> <p>Others might agree with the stimulus. In Islam, the essence of the marriage ceremony, the Nikkah, is a contract and no ceremony is required to support it, although cultural traditions might require something more. Marriage is not a sacrament in Islam, and therefore there is no reason why contractual terms could be applied to a marriage between two women or two men.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p> <p>The question is not about homosexuality; material of this nature must be applied to the issue of marriage to be relevant and creditable.</p>

Question	Indicative content	Marks	Guidance
	<p>Learners might refer to interpretations given by imaan.org or other support groups for gay Muslims, which argue that if two people love each other then they may be meant for each other and to marry is to live as God wanted them to. They argue that whilst there may be references to historical events including forced same sex relationships, this does not mean the Qur'an prohibits modest and loving same sex marriage.</p> <p>Learners could distinguish between the views of different Muslims. Whilst many traditional followers of the religion reject same sex marriage, some more liberal followers might accept it.</p> <p>Other forms of marriage might also be considered, such as marriage between a Muslim and a person of a different Islamic sect, different religion, or of no religion. Alternatively the difference between forced and arranged marriage and Muslim views on these might be considered.</p>	<p><b>3</b> SPaG ()</p>	

Question		Indicative content	Marks	Guidance
2	(a)	<p><b>State three things that Muslims believe about the nature of Allah.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Allah is one</li><li>• Allah has no son or partner</li><li>• Allah is a judge</li><li>• Allah is all powerful</li><li>• Compassionate</li><li>• Merciful</li><li>• Formless</li></ul>	<b>3</b> AO1	<p>1 mark for each response.</p> <p>Credit should be given for any characteristic implied by the 99 names of Allah.</p>

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<p><b>(b) Describe what Muslims believe about the origins of the world.</b></p> <p>Learners might consider some of the following:</p> <p>Muslims believe that the world was created by Allah. It was not made by chance or through scientific factors. Allah is thought of as beyond time and space, and created the world out of nothing.</p> <p>Learners might refer to the Creation story in Islam, which describes the creation of the world in six days or sections of time, each of which might be days or thousands of years. They might refer to the Qur'an Surah 2 Verse 29 which states: His design comprehended the heavens, for He gave order and perfection to the seven firmaments.</p> <p>First, the skies and the earth were driven together then split apart. Then the earth was made, the mountains, the heavens and the stars. Allah made all different types of creatures on the world originating in stages. He made the trees and plants grow on the earth, and finally created humankind.</p> <p>Muslims might differ from scientists in that they regard Allah as the first cause of the origins of the world. However, some Muslims believe it is possible that Allah worked through processes like the big bang, so Science and religion might not be mutually exclusive.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>The question is not about the origins of the human race but the world.</p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
2 (2)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the question</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1-3)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
	<p>innovations which some Muslims disagree with.</p> <p>Learners might point out that, as a Pillar of Islam, prayer is something most Muslims complete and therefore might be thinking of more often. The Five Pillars are something Muslims are required to perform, so could be considered more important than mystical experiences for which there is no such requirement. Regular prayers and acts of worship might remind a Muslim of Allah more often, bringing a believers mind to focus on Allah five times a day every day. Mystical experiences might be irregular and therefore a Muslim might be reminded of Allah less often.</p> <p>The daily, regular reminder of Allah's words recited from the Qur'an might give a Muslim a constant reminder that Allah is watching over them. This might be better than a mystical experience, because it helps to keep Muslims on the straight path and to remember they will face Judgement in the afterlife. They might then choose to do good things during their daily tasks.</p> <p>It could be argued that different Muslims look to develop their religion in different ways. For some, mystical experience helps to give a sense of Allah, and for others, daily routines such as prayer are more important. The traditions of different Islamic groups and the diversity of belief and practice might be acknowledged.</p>	<p><b>3</b> SPaG ()</p>	

Question	Indicative content	Marks	Guidance
3	<p data-bbox="188 245 232 277">(a)</p> <p data-bbox="277 245 1391 277">State <u>three</u> teachings that an absolute pacifist might give to support their views.</p> <p data-bbox="277 316 613 347">Responses might include:</p> <ul data-bbox="322 386 1391 596" style="list-style-type: none"> <li>• Violence is morally wrong/unjustifiable and this is not changed by circumstance</li> <li>• Violence should not be met with violence/two wrongs don't make a right</li> <li>• Forgiveness is better/more virtuous than vengeance</li> <li>• All life belongs to Allah and only Allah should take it away</li> <li>• An eye for an eye makes the whole world blind</li> <li>• Allah loves peace</li> </ul>	3 AO1	<p data-bbox="1747 245 2049 421">Marks should be awarded for any combination of statements, development and exemplification.</p> <p data-bbox="1747 443 2049 692">Teachings do not have to be Muslim - the question does not specify Islamic teaching, and in general the teachings of Islam do not support absolute pacifism.</p> <p data-bbox="1747 715 2049 948">Muhammad was not an absolute pacifist and, although he made peace after fighting, his example does not support a stance of absolute pacifism.</p>

## TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<p><b>(b) Describe Muslim teachings about the conditions for lesser Jihad.</b></p> <p>Learners might consider some of the following:</p> <p>Lesser Jihad is the struggle for justice in an outward sense, such as by calling a holy war. This might include armed conflict. The Qur'an Surah 2 verse 244 states: "Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things."</p> <p>Traditionally, Muslims believe this should only be carried out as a last resort. All possible methods of peace and reconciliation should first be attempted.</p> <p>Muhammad taught that women and children should not be involved in Jihad and that the property of others, including their crops, trees and environment, should not be damaged. Jihad should be called by a Just leader and individuals participating should have the permission of their parents. Lesser Jihad should not be about gaining possessions or about converting others to Islam.</p> <p>Some Muslims might agree with pacifism and emphasize the linguistic roots of 'Islam' and 'peace' being shared. They might argue that lesser Jihad was a fact of history but which has been abused today and do not accept that it can be called in modern times.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Muslims might work for peace.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Learners might refer to the example of the Prophet Muhammad who promoted peace between Arab tribes who were sometimes hostile. He taught that the person who makes peace would receive Allah's blessings. However, he did fight when he felt he had to and if Islam was under attack; he always dealt fairly with defeated enemies and established peace as soon as possible and Muslims often seek to follow his example. g</p> <p>The Qur'an promotes peace amongst people and helping people in need. The Qur'an Surah 8 verse 61 states: if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah. for He is One that heareth and knoweth (all things).</p> <p>AO2: In common with others, including atheists and humanists, a Muslim might have compassion for their fellow human beings who are suffering as a result of armed conflict. They might want to work for peace to relieve that suffering.</p> <p>There are some areas of the world where Muslims live where there is currently violence, suffering and poverty. Muslims are taught to have concern for their fellow Muslims as they are all part of the one worldwide community of Muslims, the Ummah. A Muslim might want to work for peace to help relieve the suffering of their fellow Muslims.</p> <p>Sometimes conflict involves different groups of Muslims against each other, who follow the teachings of different Imams or different sects. A Muslim might consider division amongst Muslims to be wrong and so want to bring people together to talk through their differences.</p> <p>Learners might refer to charities, such as Islamic Relief, who provide assistance to sufferers of conflict in some areas. A Muslim might want to work for peace because they have heard about the work of charities and want to support them.</p>	<p><b>6</b></p> <p><b>2</b> AO1 <b>4</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
2 (2)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the question</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1-3)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
	<p>women's dress, for example, in a different way from others. For some, the veil could be seen as a hindrance to integration and therefore equal treatment; for others it might be seen as irrelevant to the idea of treating everyone fairly.</p> <p>Discussion could include principle of fairness and honesty, following examples of the Prophet's conduct, of treating everyone the same regardless of their views. The word 'essential' could be a focus of debate as to how important the focus should be on social justice with differences of viewpoint within and between religions acknowledged.</p>	<p><b>3</b> SPaG ()</p>	

Question	Indicative content	Marks	Guidance
4 (a)	<p><b>Give three values Muslims might share with humanists.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Compassion for the poor or needy</li> <li>• Giving support for the needy</li> <li>• Environmental conservation</li> <li>• Seek to make peace rather than war</li> <li>• Freedom of belief</li> <li>• Respect for authority</li> <li>• Justice</li> <li>• Importance/sanctity of human life</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p> <p>‘Values’ refers to the the kind of principles (usually ethical) that shape how people choose to live and behave.</p> <p>A belief in science is therefore not a creditable response to this question.</p>

TURN OVER

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit

	<p><b>(b) Describe what inter-faith dialogue means to Muslims in Great Britain.</b></p> <p><b>In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:          Whilst Christianity is the dominant religion of Great Britain, there are many other religions and some with millions of followers. Differences between the religions and secular views have led to tensions between them, sometimes resulting in intolerance, prejudices and discrimination. Some may describe the changing picture of religious beliefs in Great Britain, referring to the latest census data. Those who promote inter-faith dialogue do so to reduce tensions between the religious groups. Today, there are hundreds of inter-faith organisations in Britain – bringing together the religious, and sometimes also those with non-religious beliefs, to share encounters with one another, to build relationships, and often take communal action on issues of common ground. From being a minority activity, inter-faith dialogue has burgeoned to become a familiar aspect of religious life in Britain.</p> <p>Some might explore dialogue in the context of social action. Some Muslims arriving from other countries, including those seeking immigration status, might explore their religion in churches which offer food banks and other social help programmes. Muslims supporting Islamic charities might join community related initiatives with those of other religions and in so doing, talk about their reasons why and develop good relations in communities.</p> <p>Muslims might look to the example of the Prophet who established good community relations with Christians and others when he and the Muslims set up their community in Medina. Muslims might therefore explore inter-faith dialogue as a way to understand their neighbours better. This can help to break down barriers and better understand the practice of Muslims during Ramadan and Eid, for example, perhaps by inviting non-Muslims to share in the iftar meal. Inter-faith dialogue groups might focus around initiatives from local churches or mosques to bring people together.</p> <p>Different Muslims might approach dialogue from different perspectives. Some might regard those of other religions, particularly Christians and Jews, as fellow believers and intermarry. Others might consider their beliefs significantly different and retain a distinction in their social lives. They might prioritise Dawah, or Islamic missionary activity, to convert others to the Islamic religion, and focus on this during their dialogue.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
2 (2)	A <b>good</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>	4 (4)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
1 (1)	<b>Some</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Some understanding of the question shown by limited religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> </ul>	3 (3)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
0 (0)	No response or no response worthy of credit	2 (2)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Good analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
		0 (0)	No response or no response worthy of credit



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Islam</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	A <b>good</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Muslim groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Muslim groups</li> <li>• Evidence of judgement on the issue in the question and a balanced conclusion to the discussion</li> </ul>
2 (2)	An <b>adequate but under-developed</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Islam</li> <li>• Adequate knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	An <b>adequate but under-developed</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Adequate but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the question and some conclusion to the discussion</li> </ul>
1 (1)	<b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question: <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Islam</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	A <b>limited</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Muslim groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the question</li> <li>• Little evidence of judgement on the issue in the question</li> </ul>
		1 (1-3)	A <b>weak</b> attempt to respond to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the question</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>"Muslims should be inclusive towards all other religions."</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Islam</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Islam.</b></li> </ul> <p>AO1 Muslims have different attitudes towards those of other religions. They may, for example, take a pluralist view and regard them as equal in terms of ways to obtain salvation. Or, they might consider Islam to be the exclusive path and therefore work to convert others to this way. There are various other attitudes such as inclusivism. Some Muslims distinguish between 'people of the book' and other religions, seeing the former (Christians and Jews) as more closely related to Islam through their shared monotheism than other religions which do not hold this belief.</p> <p>The way Muslims consider other religious groups may affect the way they interact with them in social action, inter-faith dialogue or in preaching about their religion.</p> <p>AO2 Learners might stimulus from sources of authority such as the Qur'an Surah 5 Verse 69: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.</p> <p>The stimulus suggests that people of different religious groups should not fear the last day, they too have value in their scriptures and teachings which could therefore be regarded as equal ways to the truth. The implication is that each religion listed might be seen as an equal, therefore Muslims could consider them all equally.</p> <p>Nevertheless, there are other traditions to suggest Islam is exclusive: If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost. The Qur'an 3:85</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid below when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>This suggests that other religions lead a person away from the path to salvation, and are not equal to Islam. Muslims may take part in Dawah, which is missionary work to promote Islam, hoping to convert others to their religion just as Muhammad preached to others in Makkah and Madinah. This suggests that other religions are not equal, and that Islam is the best way to follow. It is possible to argue that Muslims might regard all other religions as equal to each but none equal to Islam.</p> <p>A different angle on the question is to consider equality in terms of inter-faith dialogue or social action. Muslims might consider treating people of other religions equally in those contexts, without necessarily agreeing with their beliefs. Other religions might be equal in that they develop a belief system and provide social cohesion for their followers, in many different ways. Religions do not have to be the similar to be of equal worth. It could be argued that to treat others with tolerance and mutual respect, core British values, then Muslims should consider other religions equally without necessarily agreeing with them.</p> <p>Candidates might distinguish between different religions. Muslims might consider monotheistic religions more similar to Islam and allow intermarriage to some extent with Christians and Jews. However, other religions might be seen as unequal because of the difference in perception of the divine.</p>	<p><b>3</b> SPaG ()</p>	

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c	2	4		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c	2	4		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c	2	4		6
3d	3	12		15
4a	3			3
4b	6			6
4c	2	4		6
4d	3	12		15
<b>Total</b>	<b>56</b>	<b>64</b>	<b>6</b>	<b>126</b>

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