

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 2014

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

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


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

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

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Annotations

The following annotations are available on SCORIS:

Annotation	Meaning
	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.
L1	Level 1
L2	Level 2
L3	Level 3
L4	Level 4
BOD	Benefit of the doubt
NBOD	Benefit of the doubt not given
tick	Tick
Cross	Cross
?	Unclear
AL	Accurate Language
AE	Attempts evaluation
DEV	Development
IRRL	Significant amount of material that does not answer the question
TV	Too vague

Subject-specific Marking Instructions**General points**

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

AO1 part (d) question


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

AO2 part (e) question

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


MARK SCHEME


Question		Answer	Mark	Guidance
1	(a)	<ul style="list-style-type: none"> Place of prostration 1 mark for response.	1	Do not credit place of worship.
	(b)	Responses might include: <ul style="list-style-type: none"> Minaret/Dome Calligraphy Wash area Courtyard Mihrab Minbar Qiblah wall Prayer room/hall Library Madrassah/school room 1 mark for each response.	2	Credit physical features not uses. Refer back to MS p2 under short answer questions. Only mark first 2 responses given.
	(c)	Responses might include: <ul style="list-style-type: none"> A place to perform communal worship A community centre A focal point for the local Muslim community Where Muslims can go to seek advice/support/help 1 mark for each response.	3	
	(d)	Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following: Although communal prayer is strongly encouraged in Islam and salat-ul Jumu'ah is compulsory upon certain Muslims, some Muslims may feel the need to worship in	6	

Question	Answer	Mark	Guidance
	<p>private. This could be due to physical ailments /disabilities which make public worship difficult or it could be that they are not encouraged / expected to attend the mosque for Salah.</p> <p>Praying in private gives a greater sense of personal and individual communication rather than communal devotion to Allah. Differences between Du'a (private prayer) and doing Salah in private may be explored.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>What is too much? Who decides when enough has been spent? Does it depend upon the economic situation of the local community?</p> <p>Some might argue that it is a waste of valuable resources: materials, peoples' time and money could be better spent on the poor and needy or communal work rather than on religious buildings; particularly if the number of devotees is falling! As society is becoming more secular, what is the need of such buildings?</p> <p>However, some of the world's most beautiful buildings are religious-(examples may be given). They offer a defined place of worship (both public and private); Christians need churches just as Hindus need temples. However, some might argue that for example Quakers don't need special buildings. In Islam, a mosque is anywhere you choose to pray.</p> <p>Others might state you cannot come together as a community without a particular place or building and it offers more serenity and less distraction to believers. Some might say these buildings could be a focal point for the community or a place of refuge. Some might want to discuss the way funding is given to these buildings; from the faith community or from government. This could lead to a discussion that too much therefore depends upon who is providing the funding.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	

Question		Answer	Mark	Guidance
2	(a)	<ul style="list-style-type: none"> • Ummah <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Poor • Needy • Those ransoming slaves/prisoners of war • Debtors • Travellers • New reverts/converts <p>1 mark for each response.</p>	2	<p>Credit homeless as being “needy”</p> <p>Refer back to MS p2 under short answer questions. Only mark first 2 responses given.</p>
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Dietary rules • Take to Mosque • Attend madrassah • Send them to a Muslim school • Prayers • Reading the Qur’an to them or together • Dressing appropriately • Encouraging them to take part in religious rituals/festivals <p>Marks should be awarded for any combination of points, development and exemplification.</p>	3	
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p>	6	

Question	Answer	Mark	Guidance
	<p>Just a descriptive list will not take candidates above level one; they have to explain why the listed rites /rituals are important.</p> <p>Being placed in the ground (burial) reminds them that they came from the earth and are returning. Being ritually washed spiritually cleanses them before they face Allah.</p> <p>The funeral prayer seeks/asks for Allah's forgiveness which reminds them that the day of Judgement awaits them after death; hence they face the direction of Makkah, the direction of payer and of the place where Judgement will occur.</p> <p>All the rituals are a way of symbolising the Islamic belief that there is life after death and that we need to be ritually prepared for it. The rituals also express the belief that after death is judgement, when we are on our own in front of Allah, so the body enters the ground in a simple cloth with elaborate headstones/markers being discouraged. Allah looks not on status or external trappings but on an individual's inner character. Some mention may be made that money could be better spent rather than on funeral monuments.</p> <p>The emphasis is not so much on death but that another life awaits the believer.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might suggest that these are actually one and the same; the family of Islam, the ummah, is your wider family and that in supporting one you are supporting the other. Others might say that you have a duty to support yourself and your family and not to be dependent on anyone else; therefore it is more important to look after your own family first before giving support to the Ummah.</p> <p>Others might argue that Muslims have a commitment, a duty to look after each other, to preserve and strengthen the brotherhood of Islam as well as looking after their own family. They might suggest that there is no conflict; you should do both.</p> <p>Looking outside religion, some might suggest that your family always comes first and without it there is no wider community so would strongly disagree with the statement. Others might say that there is always a conflict between supporting a religious community over and against your own family; there is often a belief that the stronger</p>	12	

Question		Answer	Mark	Guidance
		your religious community then the stronger your family. But others could argue vice versa.		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
3	(a)	<ul style="list-style-type: none"> • Holy <p>1 mark for response.</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • i) Ramadan • ii) 610 AD/CE <p>1 mark for each response.</p>	2	
	(c)	<p>Responses might include:</p> <p>Candidates may give the technical term for sacred hadith – Qudsi. These contain messages from Allah in Muhammad's ﷺ words. They are not equal to the Qur'an in authority. They are distinct from prophetic hadith which are accounts of Muhammad's ﷺ sayings and actions.</p> <p>Marks should be awarded for any combination of points, development and exemplification.</p>	3	Credit may be given for some recognition of what the ahadith are. Further marks may be gained for focus on the sacred aspect.
	(d)	<p>Examiners should mark according to the AO1 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The ahadith are the sayings of the Prophet which Muslims turn to , along with the Sunnah, for guidance; they look to see what Muhammad ﷺ might have said regarding a certain situation, or on a certain issue, to help guide them make the right decision. Not all ahadith are reliable so care has to be taken when</p>	6	

Question	Answer	Mark	Guidance
	<p>choosing which to use. Some mention may be made here as to how to judge the authenticity of ahadith. Also, ahadith cover many and varied topics so Muslims need to find those that will offer best guidance at that time. Shi'as will also refer to ahadith other than those used by Sunnis, namely those of the Imams.</p>		
(e)	<p>Examiners should mark according to the AO2 descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might agree with this statement and argue that it is how you behave and follow Allah or how you treat other people that really matters and you do not need a holy book for that. Others might suggest that belief is all that is needed to gain paradise.</p> <p>Others might disagree by saying that a holy book is the most reliable source for telling a believer what God wants from them in order to get to heaven/paradise. What if you did the wrong thing, how would you know?</p> <p>Some could argue that most holy books are out of date; composed in and for a different time so may not actually help – they could even be a hindrance. What if you cannot read? Some might argue that as the books are often written in a language foreign to most believers, how useful can they be?</p> <p>Often a believer has to rely on an interpretation of the script to know what it actually means. Could this lead to difficulties over correct meanings?</p> <p>On the Day of Judgment, some might argue that whether you knew your holy book or not does not matter. What will get you to paradise is how you behaved living your life and, in Islam, your answers to specific questions.</p> <p>Some might discuss from a secularist viewpoint saying that as there is no life after death, judgment is not relevant, What really matters is how you live and behave now and if holy books help by offering guidance, then fine.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 7.	SPaG 3	
	Total	51	

Awarding Spelling, Punctuation and Grammar to scripts with a scribe 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 a. 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 a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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