

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 2017

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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

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 not candidate response.

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.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

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

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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 and /or depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	<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	No evidence submitted or response does not address the question.

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)	<p>Name the feature of a mosque used to call Muslims to prayer.</p> <p>Responses might include:</p> <p>Minaret</p> <p>One mark for response.</p>	1	
	(b)	<p>State the name given to (i) private prayer and (ii) public (formal) prayer.</p> <p>Responses might include</p> <p>(i)- Dua (ii)- Salah</p> <p>One mark for each response.</p>	2	
	(c)	<p>List three qualities a community would look for when choosing someone to be an Imam.</p> <p>Responses might include</p> <ul style="list-style-type: none"> • A Muslim • Of sound character • Knows the Quran off by heart • Can recite the Quran well • Knows the Ahadith • Is well respected • Has common sense • Is pious • Good Teacher <p>One mark for each response.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why a madrasa might be an important part of a mosque.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>A madrasa is a form of Muslim school which teaches children/young Muslims the basics of the Islamic faith as well as how to read the Quran and how to perform their prayers. It is also a place where the teaching of Islamic history and traditions might take place. All this will help Muslim children to learn about their faith, the Qur'an, prayer positions, the importance of festivals, to read and understand the Qur'an. This in turn will assist parents in the upbringing of their children to be good Muslims. It also helps to bind the community together as well as helping to strengthen the links and bonds between the generations.</p>	6	Accept variant spellings of Madrasa.
(e)	<p>'A Muslim does not have to attend a mosque regularly to be a true Muslim.'</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Some candidates might start by examining the word 'mosque'. They may explain that as it means 'place of prostration' then strictly speaking a mosque is any clean place where you can offer worship. In that sense, every time you pray you are in a 'mosque'. Therefore, in the sense of a building, it is not really necessary. So attending the mosque regularly is not needed to be a true Muslim, but praying regularly is crucial!</p> <p>However, another perspective could be that praying together may be seen as more effective than on one's own and Muslims are encouraged to congregate and pray together. In that sense a building (mosque) becomes necessary for large numbers to gather and pray.</p> <p>Mosques are more than just a prayer hall; they are gathering places for the local community and are used at festival times as well as at moments of personal joy or grief- marriage and funerals. They are often used, in non-Islamic countries particularly, as community centres offering various activities including a school for children and library facilities, amongst</p>	12	

Question		Answer	Mark	Guidance
		<p>other things. So it could be argued that the statement might be correct if you are going to perform the five daily prayers and for general worship. However, is it that important if the reason for regular attendance is to do with social activities or community functions?</p> <p>Some may discuss from the angle of men being strongly advised to attend Salat al Jumu-ah but may ask what if you are disabled or a woman or have a lot of work commitments. Are you less a Muslim for not attending regularly? What if you are in a non – Muslim country and there are no mosques?</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
2	(a)	<p>What name is given to the Muslim funeral prayer?</p> <p>Responses might include:</p> <p>(i)- Salat al Janaza</p> <p>One mark for response.</p>	1	Accept only full term.
	(b)	<p>State two reasons why Muslims might give Zakah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • One of the Five Pillars • Allah says to • Muhammad ﷺ did, so follow his example • Cleanses wealth • Makes a Muslim feel good • Helps the poor • Strengthens the community. <p>One mark for each response.</p>	2	

Question	Answer	Mark	Guidance
(c)	<p>List three things a Muslim parent should provide for their children.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A secure and loving home • The basic necessities of life • A good education F • The means to be a good Muslim. <p>One mark for each response.</p>	3	.Food, water and clothes – only 1 mark for all three.
(d)	<p>Explain the importance of the Ummah to Muslims.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>The Ummah may be described as the local as well as the world wide Muslim community. It binds the whole of Islam together; the brotherhood and unity of Islam is a very important aspect of Islam; all Muslims are brothers and sisters of one another and, just like a family, help each other in times of need; offer support and comfort when called upon; help to strengthen an individual's faith as well as that of the whole community.</p>	6	
(e)	<p>'Children should not be brought up to perform religious practices regularly.'</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>A Muslim parent has a duty to raise their children as good Muslims and so would disagree with this statement. Their duty is so important that it begins straight after birth with the whispering of the Adhan into the new baby's ear. Parents will encourage their children to take part in the daily prayers and the associated rituals as soon as it is appropriate. Many mosques will have madrasas attached to them where Muslim children can go to learn about the Qur'an (how to read and understand it) as well as learning about important aspects of Islam including the annual festivals.</p>	12	Note –the question states NOT

Question		Answer	Mark	Guidance
		<p>By taking part in religious practices on a regular basis, children will feel a greater sense of belonging to the family as well as to the faith.</p> <p>Encouraging children to perform such practices also encourages them to grow as a Muslim, strengthening the family and Ummah as well as the bonds between the generations.</p> <p>However, others might view it as a form of indoctrination so would agree with the statement. They might argue that children should have the choice as to whether to follow the religion of their parents or not. Having to perform religious practices on a regular basis would make that very difficult if not impossible to do. They might suggest that a parent could show the child how to observe certain religious practices (for example, how to pray; how to prepare for prayer) but then let them decide for themselves if they wish to do so on a regular basis.</p> <p>Although encouraging their children to take part in religious practices on a regular basis may, for a Muslim, be their way of helping them to fulfil their religious duties as a parent and enabling Islam to continue down the generations, it could be counterproductive. Making children perform religious practices on a regular, even daily basis, might well have the opposite effect to that which the parents wish for; it could lead them away from the religion altogether.</p> <p>However, it could also be argued that by encouraging children to perform the religious practices of one particular religion on a regular basis may well encourage them to follow that religion when they become an adult and even to do the same for their children when they become parents themselves.</p>		
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
3	(a)	<p>What name is usually given to the practices and traditions of Muhammad?</p> <p>Responses might include: Sunnah</p> <p>One mark for response.</p>	1	

Question	Answer	Mark	Guidance
(b)	<p>In which year did Muhammad (i) receive his first revelation? (ii) receive his final revelation?</p> <p>Responses might include:</p> <p>(i) 610 (ii) 632</p> <p>One mark for each response.</p>	2	Accept 611 as some textbooks state this year.
(c)	<p>Name three holy books Muslims believe were given to prophets before Muhammad</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sahifah • Tawrah or Torah • Zabur or Psalms • Injil or Gospels <p>One mark for each response</p>	3	Accept English or Arabic names Do not Credit Bible/OT/NT
(d)	<p>Explain why Muslims believe the Qur'an is more important than any other holy book.</p> <p>Examiners should mark according to the AO1 descriptors. Candidates might consider some of the following:</p> <p>Muslims believe that the Qur'an, unlike any other book in existence, contains the actual words of God –Allah- and that this alone makes it not only more important than other holy book but the most important book there is. The method of its revelation is seen as a miracle in itself; the appearance of the angel Jibrail and that he spoke to Muhammad.</p> <p>Mention may also made that although Muslims believe there were previous revelations, like the Torah and gospels, Islam teaches that these have been altered or corrupted over the centuries and no longer contain their true meaning.</p> <p>The Qur'an, so Muslims believe, contains the answers to all our questions and offers</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>the straight path to heaven so making it far more important than any other book, holy or otherwise.</p> <p>‘Holy Books help people to lead good lives.’</p> <p>Examiners should mark according to the AO2 descriptors. Candidates might consider some of the following:</p> <p>Candidates agreeing with the statement may try to show how the Holy Books (scriptures) of the world’s great faiths have in fact encouraged people to behave in a peaceful and loving manner; they may offer quotes from the Qur’an or the New Testament or the Torah to justify their positions. Examples might be given of people who, inspired by scripture, have sought to help others. Martin Luther King and his Christian based opposition to racial segregation might be mentioned. A local example of Muslims helping out in the community because of their faith, of what the Quran teaches and Muhammad practised, might be given. Some might state that for Muslims the perfect example of how to lead a good life is found in Muhammad and many believe that he was the Qur’an in action. They may further say that the vast majority of followers of religion try to lead good lives and would use their respective holy books to justify it.</p> <p>Some candidates might take a negative approach and point to various conflicts over the centuries, particularly in the 21st century, and say that far from helping people to lead good lives, religious scriptures seem to have encouraged some people to behave in a very violent and unpleasant manner. They might refer to Islamists who use passages from the Qur’an to justify their actions. Others might say that Holy Books may help you to lead a good life but they are not necessary; how you are brought up and what you are taught by your parents is of greater significance.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 5.	SPaG 3	
	Total	51	

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