



GCSE RELIGIOUS STUDIES (SHORT COURSE) 8061/3

Section 3: Islam

Mark scheme

June 2019

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine**

religious studies skills. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- **Example or evidence**
- **Reference to different views**
- **Detailed information.**

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

| Level | Performance descriptor | Marks awarded |
|---------------------------------|---|----------------------|
| High performance | <ul style="list-style-type: none"> • 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 | 3 |
| Intermediate performance | <ul style="list-style-type: none"> • 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 | 2 |
| Threshold performance | <ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate | 1 |
| No marks awarded | <ul style="list-style-type: none"> • 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 | 0 |

0 1 . 1 Which one of the following is not an article of faith in Sunni Islam?

[1 mark]

- A** The holy books
- B** Belief in angels
- C** The Imamate
- D** The prophets

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: C: The Imamate

0 1 . 2 Name two prophets of Islam.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

One mark for each of two correct names.

Students may include two of the following names, but all other relevant names must be credited:

Muhammad, Adam, Ibrahim (Abraham), Isa (Jesus), Musa (Moses), Noah etc

NB allow Ahmad (there is debate amongst some Muslims)

0 1 . 3 Explain two ways in which belief in the five roots of Usul ad-Din influences Shi'a Muslims today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Maximum of 2 marks if there is no specific reference to how belief in Usul ad-Din influences Shi'a Muslims today.

Students may include some of the following points, but all other relevant points must be credited:

They believe in the oneness of Allah / which reminds them to avoid the sin of shirk / they will therefore not worship idols / or associate partners with him.

They will follow the teachings of the prophets / they are messengers (come from) Allah / and their messages /

They will ensure that they are fair and just in their dealings / and avoid injustices / they have comfort when things go wrong as they believe that Allah will serve justice on the last day /

They will obey the leaders (Imam) / and their teachings / belief in Imam Ali separates Shi'a from Sunni

They will try to live their life according to Allah's command as shown in the Qu'ran / so they reach paradise etc.

Any other influence that links to the five roots is creditworthy.

NB The five roots are: tawhid, justice, prophethood, resurrection, imamate – there is no credit for naming without explanation.

0 1 . 4 Explain two Muslim beliefs about life after death (Aakhirah).

Refer to sacred writings or another source of Muslim belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writing or another source of Muslim belief and teaching – 1 mark

NB

Naming a belief without explanation carries 1 mark.

Maximum 2 marks for descriptions of paradise, even if lengthy, because it is one explanation of a belief.

Students may include some of the following points, but all other relevant points must be credited:

Muslims believe they will be bought back to life after death in barzakh / 'It is God who created you, then He provided sustenance for you, then He will cause you to die, then He will give life back to you' (30:40) / here they will be questioned by two angels / they will either go to heaven or hell / if they answer these questions they will see the rewards to come and if not they will see the punishments that they will endure / they will be raised on the day of judgment and bought before Allah / angel Israfil will blow the trumpet to signal the start / They will walk across the sirat bridge / they will be given a scroll if it is given in their right hand they will go to heaven / 'Then as for him who will be given his Record in his right hand, He surely, will receive an easy reckoning' (84:7–9) / if they receive it in their left hand they will go to hell / And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; etc.

0 1 . 5 'Holy books are not important for Muslims in the modern world.'

Evaluate this statement.

In your answer you should:

- refer to Muslim teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

| Level | Criteria | Marks |
|-------|---|-------|
| 4 | A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue. | 10–12 |
| 3 | Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion. | 7–9 |
| 2 | Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- holy books were written centuries ago and the world has moved on since then
- holy books are often written in other languages which the reader does not understand and revealed in a different place
- many things contained in holy books are outdated
- some of these books are lost eg the scrolls of Ibrahim, and thus cannot be important
- there are other guides and authorities that have been developed and these are more practical eg following the example of Muhammad or role models such as parents and teachers who help people to make sense of the world thus removing the need for holy books, etc.
- science has explained many things that people used to learn from holy books
- holy books can be interpreted in too many ways to be important

- Muslims can get information from experiences such as pilgrimage

Arguments in support of other views

- the Qur'an and other holy books are the eternal and timeless word of God and so can never become outdated
- the Qur'an is the ultimate guide as God promised to protect it: 'Surely We have revealed the Reminder and We will most surely be its guardian' (15:9)
- holy books contain matters relating to everyday life eg birth, death, marriage etc
- Muhammad emphasised the importance of following the Qur'an / it is guidance for all time 'This is a book about which there is no doubt, guidance for those who are God fearing' (2:2)
- many people memorise the Qur'an and so this makes it relevant as it is needed in prayer
- holy books are used in rituals like marriage and death
- without holy books Muslims cannot truly worship Allah which is the ultimate purpose of creation 'We have not created man nor jinn but to worship', etc.
- the Qur'an confirms and abrogates those books that have gone before
- not all holy books are important, e.g. books from other religions are not

[Plus SPaG 3 marks]