
GCSE
RELIGIOUS STUDIES
8062/15

ISLAM

Mark scheme

Specimen

V1.1

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 Assessment Writer.

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 Principal 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

01 BELIEFS

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following best describes the meaning of Tawhid?</p> <p>A Prophethood. B Justice. C Life after death. D Oneness of God.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: D Oneness of God.</p>	1
01	2	<p>Give two of the Holy books, other than the Qur'an.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>The Torah/the Psalms/the Gospel/the Scrolls of Abraham.</p>	2

01	3	<p>Explain two ways in which a belief in life after death influences Muslims today.</p> <p>Target: AO1:2 Knowledge and understanding of religion and belief: influence on individuals, communities and societies.</p> <p>First way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Second way Simple explanation of a relevant and accurate influence – 1 mark Detailed explanation of a relevant and accurate influence – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • those who fear punishment in hell are motivated to avoid doing evil – for example they will not drink alcohol. Similarly, those who are wronged have confidence in God's judgement that will see evil punished • those who look forward to the rewards of the afterlife are motivated to do good and to obey the Shariah law – they will carry out the pillars for example • some welcome death because they are expecting a favourable punishment and reward. That includes some who are prepared to die as martyrs for their beliefs. 	4
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01	4	<p>Explain two Muslim teachings about angels.</p> <p>Refer to sacred writings or another source of Muslim belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Second teaching Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • angels were created of light: the Qur'an describes them as messengers with wings. Qur'an 35:1 • angels have various roles linked to human beings: Jibril (Gabriel) revealed the Qur'an, Qur'an 2:97; some are recording angels recording the deeds of a person's life in the book that will be read at the final judgement; others are guardian angels who protect people • angels serve God: they praise God ,Qur'an 21:20 and act as God commands them, Qur'an 21:26–7. 	5
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01	5	<p>‘To describe God as ‘omnipotent’ is the best way to understand God.’</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p>Arguments in support</p> <ul style="list-style-type: none"> • God has to be the most powerful force that one could think about/if he is powerful, then many other attributes follow, eg King Judge etc • God’s power means that he is in control of all things – seen in Creation/power to sustain creation/Muslims believe that all that happens takes place because God wills it – inshallah 																			

	<ul style="list-style-type: none"> • word Islam means submission and so describing God as all-powerful accords with this belief, etc. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • Complicated idea because of the presence of evil and suffering/but there are certain things that God chooses not to do – and is ‘unable’ to do eg to lie. • moral perfection means that he chooses to limit his power/idea of freewill – so given choice/better description of God as omnipresent. • all descriptions of God are inadequate/humans need many different descriptions to try to summarise what God is like (99 names), etc. <p>SPaG 3 marks</p>	
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02 PRACTICES

Qu	Part	Marking guidance	Total marks
02	1	<p>Which one of the following is the religious tax paid by Shi'a Muslims?</p> <p>A Khums. B Zakah. C Sawm. D Mosque.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Khums.</p>	1
02	2	<p>Give two ways in which Shi'a Muslims celebrate the festival of Ashura.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>By re-enacting the events that led up to the death of Husayn/mourning/sermons about Husayn and his significance/public recitations of the stories or poems on the same theme/customary for mosques to provide free meals for people.</p>	2

02	3	<p>Explain two contrasting understandings of Jihad.</p> <p>Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.</p> <p>First contrasting understanding Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Second contrasting understanding Simple explanation of a relevant and accurate contrast – 1 mark Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> • greater Jihad – the struggle with weaknesses of character and faith. This includes following Shariah law, carrying out the pillars and practising virtues such as generosity and honesty. Muhammad is said to have called this the greater Jihad ‘the effort against oneself’ (hadith) • lesser Jihad – The duty to fight when commanded by a legitimate ruler, under the conditions, and in ways, permitted by Qur’an and Shariah. Qur’an 2:190: it must be a defensive war, Muslims should not be the aggressor. 	4
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02	4	<p>Explain two ways in which the Ka'aba is important in the Muslim Hajj (pilgrimage).</p> <p>Refer to sacred writings or another source of Muslim belief and teaching in your answer.</p> <p>Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>First way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Second way Simple explanation of a relevant and accurate way – 1 mark Detailed explanation of a relevant and accurate way – 2 marks</p> <p>Relevant and accurate reference to sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:</p> <ul style="list-style-type: none"> • Muslims circle 7 times around the Ka'aba – it represents the single point around which Muslim life focuses, the oneness of God. Qur'an 2:125 • the Ka'aba is the direction of prayer. In daily prayers, Muslims make a spiritual journey to it, during pilgrimage many will make a once in a lifetime journey to that point so that the whole of their life is focused on God. Qur'an 3:96–7 • pilgrims unite at the Ka'aba, although they come from all over the world and from different sects in Islam, so it unites the Ummah. Qur'an 5:97. 	5
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02	5	<p>'The best way for Muslims to understand God is to practise Salah.'</p> <p>Evaluate this statement.</p> <p>In your answer you should:</p> <ul style="list-style-type: none"> • 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. <p>Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p>Arguments in support</p> <ul style="list-style-type: none"> • Salah is a direct contact between the individual and God, so their understanding of God is personal to them and not based on other people's ideas which could be wrong • the believer focuses on the feeling of being in God's presence, this 																			

		<p>is sometimes described as a feeling of 'awe and wonder' (taqwah) at the greatness of God</p> <ul style="list-style-type: none"> • God is beyond description because there is nothing God can be compared to/so God cannot be understood by reading about him or hearing other people talk about him. <p>Arguments in support of other views</p> <ul style="list-style-type: none"> • not everyone can have this kind of prayer experience so they do not feel the presence of God through prayer • the Qur'an as the inspired word of God is his presentation of himself to human beings, so an understanding of God can come from reading what he says about himself, God will help those who read the Qur'an to feel his presence so they can understand him • a study of creation can also bring about an understanding of God because creation is a sign from God. 	
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