GCSE
RELIGIOUS STUDIES
8061/3

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	• 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	• 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	• 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	• 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

Qu	Part	Marking guidance	Total marks
01	1	Which **one** of the following expresses the Muslim belief that God is One? **A** Torah. **B** Tariq. **C** Tawhid. **D** Taqwah. **Target: AO1:1** Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority. Answer: C Tawhid.	1

Qu	Part	Marking guidance	Total marks
01	2	Give **two** qualities which Muslims believe God possesses. **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 points. Immanent/transcendent/omnipotent/all merciful/just or fair/beneficent/compassionate/God as One etc.	2

| 01 | 3 | Explain **two** ways in which belief in the Imamate influences Shi'a Muslims.

Target: AO1:2 Knowledge and understanding of religion and belief: 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

Students may include some of the following points, but all other relevant points must be credited:
• the belief that the Imams of the household of the Prophet are the true leaders of Islam chosen by God/means that only the hadith accepted by the Imams are considered authentic, this influences which customs and traditions Shi'a follow
• the Imams are infallible, so their interpretation of the Qur'an and Hadith is correct, so Shi'a obey these/because Sunni Islam does not accept the authority of the Imam is seen as partly misguided as a result
• teaching about the hidden Imam means that some Shi'a believe that great Shi'a scholars are being, or were, guided by the hidden Imam/some expect the return of the Imam Mahdi as a sign of the coming of the end of the world and prepare for his coming. | 4 |

| 01 | 4 | Explain **two** Muslim beliefs about angels.

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

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

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

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

Relevant and accurate reference to sacred writing – 1 mark

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

| 01 | 5 | 'The best way for Muslims to learn about their faith is by learning the Qur'an.'

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.

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence. | 12 |

Levels	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
• learning the Qur'an, for some, means memorising it (being hafiz), others will study the words of the Qur'an without memorising them/both will bring understanding and insight to individuals as they learn about God's will for them

- time taken to learn it also means time taken in reflecting on the meaning of the words – learning it in Arabic means studying God's words not what others have understood those words to mean
- the Qur'an is the basis of Islam, it has the greatest authority and should be the basis of personal faith. (Qur'an 3:3).

Arguments in support of other views
- memorising words is not the same as understanding/studying the words need not involve experiencing the presence of God within them and some Muslims believe that this is essential for faith
- being taught Islam by parents, seeing how other Muslims live and hearing sermons at the mosque are also good ways of learning about faith – others have studied the Qur'an and can pass its message on
- living in obedience to God would be enough for those who have heard the teaching but cannot study the Qur'an for themselves, perhaps because they cannot read or understand the Arabic of the Qur'an.

SPaG 3 marks

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