

Mark Scheme (Results)

Summer 2013

GCE Religious Studies (6RS04)

Paper 1F

Islam

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.

- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.

- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.

- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately. All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.

- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.

- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.

- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

(a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO1 It is not essential for candidates to have a detailed knowledge of Surah 25.
1	1-6	<i>Levels Descriptor</i> Candidates may provide a simple summary of the passage with limited attention to key ideas. Candidates may: <ul style="list-style-type: none"> • mention a few unstructured ideas about ethical aspects of the Five Pillars.
2	7-12	<i>Levels Descriptor</i> Candidates may provide a basic understanding of the passage with a limited ability to select key information. They may present: <ul style="list-style-type: none"> • a simple overview of Islamic ethics such as family values • a few examples that illustrate these features.
3	13-18	<i>Levels Descriptor</i> Candidates may clarify the main interpretations in the passage. Candidates may examine: <ul style="list-style-type: none"> • expressions such as divine command and revealed morality • related elements in their course of studies, such as ethical features within the Five Pillars • examples of prophetic teachings on morality .
4	19-24	<i>Levels Descriptor</i> Candidates are likely to demonstrate a clear understanding of the key interpretations in this passage. Candidates may examine: <ul style="list-style-type: none"> • key themes within the passage such as the criteria for a clear distinction between right and wrong • different elements in their studies such as relevant material from the selected Surahs • the links such as related anthologies in unit 4, including Smart's ethical dimension • a partial understanding of the significance of revealed morality.
5	25-30	<i>Levels Descriptor</i>

		<p>Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. Candidates may examine:</p> <ul style="list-style-type: none">• the context of this material in relation to foundational values within Islam• the significance of key concepts such as the term taqwa meaning the moral basis of human action in relation to responsibilities to God• the coherence between moral codes and divine revelation• scholarly contributions to an understanding of this passage such as Rahman• insights into the distinctive aspects of Islamic ethics.
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(b) Do you agree with the ideas expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

Level	Mark	AO2
1	1-5	<i>Levels Descriptor</i>
		<p>Candidates may present a superficial account:</p> <ul style="list-style-type: none"> • of a few views for fasting, without a focus on the question.
2	6-10	<i>Levels Descriptor</i>
		<p>Candidates may present:</p> <ul style="list-style-type: none"> • a basic view in support of zakat • critical views of Islamic forms of punishment.
3	11-15	<i>Levels Descriptor</i>
		<p>Candidates may compare some views for and against the interpretations in the passage and come to their own line of thinking. Candidates may:</p> <ul style="list-style-type: none"> • present evidence to support Islamic values on social justice • criticise the tendency within Islamic ethics for fundamentalist interpretations. <p>In terms of implications for religion candidates may argue that:</p> <ul style="list-style-type: none"> • Islam provides clear guidance regarding choices between good and bad. <p>In terms of human experience candidates may argue that:</p> <ul style="list-style-type: none"> • the considerable diversity of moral codes across different Muslim traditions makes it too complex to envisage Muslim contributions to human experience.
4	16-20	<i>Levels Descriptor</i>

Candidates are likely to present a critical evaluation of the interpretations in this passage, weighing up strengths and weaknesses of the views. Candidates may:

- argue for the congruence between the divine moral imperative and human life
- discuss possible tension between predestination and free will in the context of ethical debates
- use exemplar material from relevant scholars such as Nasr in order to debate alternative stances. By means of these discussions candidates are likely to build up a coherent and justifiable argument.

Candidates may evaluate the implications for religion in the sense that:

- there are significant ethical problems associated with the supposed links between belief in God and moral behaviour.

From the perspective of human experience candidates may debate the view that:

- Islam provides a sound rational basis of moral decision making whose goal is the attainment of happiness.

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