

Religious Studies

Advanced Subsidiary GCE

Unit **G578**: Islam

Mark Scheme for January 2013

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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

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – to be used at the end of each part of the response in the margin
	Highlighting a section of the response that is irrelevant to the awarding of the mark
	Point has been seen and noted eg where part of an answer is at the end of the script

Subject Specific Marking Instructions

Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 questions must not be cross-credited and vice versa.

A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

Positive awarding: it is a fundamental principle of OCR's assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they 'know, understand and can do' and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a 'standard' answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates' answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question		Indicative Content	Marks	Guidance
1	(a)	<p>AO1 Candidates might use Surah 1 to explain about 'the straight way' that Muslims ask Allah to show them.</p> <p>Others might use the example of the life and teaching of Muhammad ﷺ to explain what Allah requires of those who have submitted to Him.</p> <p>The Five Pillars might feature as well as general explanations of moral and ethical behaviour expected of believers. Some candidates might refer to the two recording angels they acknowledge at the end of salah.</p> <p>Most responses are likely to include the Day of Reckoning when all people will be accountable to their Creator, 'the Master of the Day of Judgement'.</p> <p>Stewardship of the planet is likely to feature in some responses. Humans are khalifahs. Candidates might explain that Tawhid or the Unity of God is a central concept in Islam. This Unity is reflected in the unity of humankind and in the unity of humankind and nature.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Candidates are likely to accept that, for individuals and for the Ummah, helping others is a good idea and to argue that it is important in Islam for a variety of reasons, both practical and spiritual.</p> <p>Some candidates might develop the discussion directly from the explanation of human responsibility to Allah but this is not essential.</p> <p>Others might use the Sunnah of the Prophet Muhammad ﷺ in identifying aspects of the balance of faith and works in the lives of believers.</p> <p>When considering 'how far' and 'the most important part', candidates are free to prioritise the relative virtues of any aspect of Muslim belief or practice in their arguments.</p> <p>Discussions might include some appreciation of Muslim attitudes to the inter-relationship of all aspects of Islam.</p>	10	

Question	Indicative Content	Marks	Guidance
2 (a)	<p>AO1 Most candidates are likely to start with some details of how Muhammad ﷺ received the revelations via Jibrail (Gibrail, Gabriel) from 610 CE till 632 CE.</p> <p>They might explain that the importance lies mainly in the message the Qur'an contains about Allah, the last judgement and the straight path to paradise.</p> <p>Some candidates may give a variety of instances that illustrate the Qur'an's importance for Muslim worship and its effect on all facets of individual and community life.</p> <p>Candidates may address uniqueness by focussing on the importance of the Qur'an for Muslims but the better responses are likely to be those which explain also why the Qur'an has a status of absolute authority in matters of law and theology for Muslims of all persuasions. They are likely to make it clear that the key to the uniqueness of the Qur'an is that the authority is not just of Muhammad ﷺ the last prophet but of the very words of Allah.</p> <p>Some candidates might explain that Muslims believe there is a heavenly original, 'the mother of the book', and the inimitability of the Arabic text is considered to be proof of its divine authorship; the miracle which confirms the role of Muhammad ﷺ and the veracity of Islam.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Most discussions are likely to reflect some understanding of Muslim attitudes to the Qur'an and the reasons why the Qur'an remains in Arabic.</p> <p>Candidates might build their discussion around some of the facts they gave previously about the Qur'an and its unique nature.</p> <p>Some might argue that, for Muslims, it is the revealed words of Allah and the heavenly original is eternal so the revelation applies to all time and all places. Responses might refer to earlier revelations that became corrupted.</p> <p>Some might argue that the language and structure of the Qur'an make it relatively easy for Muslims to become hafiz and the inimitability of the Arabic text makes it worth the effort.</p> <p>Candidates might approach this question from a variety of equally valid angles and some discussions might distinguish between the Qur'an in Arabic used by Muslims in worship and the interpretations which are translated into other languages for educational purposes. They might also consider 'holy books' in general at some stage of their discussions and might home in on the word 'believers' and the purposes of translations.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p>AO1 Candidates might begin by identifying salah and zakah as two of the Five Pillars.</p> <p>Some detailed information about salah and zakah is necessary and creditable but competent responses are likely to focus on specific aspects of these two pillars made relevant to the actual wording of the question.</p> <p>For example, candidates might explain the ways in which ritual washing in preparation for salah mirrors and encourages spiritual purity. Some might explain beliefs about regular prayer cleansing the soul.</p> <p>Candidates are likely to explain that giving zakah not only cleanses the remainder of one's property but encourages the giver to value the spiritual rather than the material in life and purifies the community from envy and greed etc.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Discussions are likely to develop from points made in the first part of the question about the effects on the individual and the community associated with the practising of salah and zakah or, indeed, of all the Five Pillars or religious practices in general.</p> <p>Candidates are free to champion either stance regarding who benefits more or to come to some compromise position.</p> <p>The better responses might be those that discuss spiritual as well as the obvious material benefit of, for example, charitable giving and which consider the motives of the individuals concerned.</p> <p>In trying to reach a balanced conclusion, candidates might develop the discussion to explore religious views concerning faith and works.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>AO1 Candidates are likely to include various reasons to explain why Muslims do not have statues and pictures of Allah nor of Muhammad ﷺ nor of any other living creature.</p> <p>To address the wording of the question candidates might offer some general explanations with reference to Allah. For example, they might emphasise that Allah is beyond imagining; Allah is too great to be portrayed by humans; Allah is the creator so no living creature can be portrayed etc.</p> <p>Fuller explanations are likely to develop these theological statements and make it clear that in Islam only Allah is to be worshipped and to make an image or picture or any representation would be shirk.</p> <p>Other candidates might base the explanation on the antipathy of Islam towards idolatry and make reference to Ibrahim's beliefs or to the Mosaic commandments as well as to Muhammad ﷺ riding into Makkah in 629 C.E. and destroying the idols of wood and stone.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>AO2 Candidates might approach the question in a variety of ways but arguments need to be supported by accurate facts relating to the example of Muhammad ﷺ and to motives/desires relevant to the topic under discussion.</p> <p>Candidates are free, however, to consider religious buildings and artefacts in general as well as within the context of Islam.</p> <p>Candidates are likely to examine the reasons for and details about the building by Muhammad ﷺ of the first mosque in Madinah.</p> <p>Discussions might consider the function of any and every mosque, the practical and theological considerations necessary and issues of design and décor.</p> <p>Stewardship of money and resources might be explored and the extent to which providing magnificent splendour might be regarded as part of worship and the desire to make a declaration of faith to the rest of the world.</p>	10	

APPENDIX 1 - AS LEVELS OF RESPONSE

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6–10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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