

Religious Studies

Advanced GCE **G578**

Islam

Mark Scheme for June 2010

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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.

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AS 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.

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 Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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.

Levels of Response: the descriptions are cumulative, i.e. 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.

AS LEVELS OF RESPONSE – G571-G579

Band	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>a.c.i.q</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>v lit arg</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>b att</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>b att</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>sat att</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>sust / just</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>g att</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>g att</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>vg/e att</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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

- 1 (a) **Explain the implications for Muslims of the teachings in Surah 1 of Allah as Creator, Judge and Guide.** [25]

Candidates might begin by quoting or paraphrasing relevant sections of Surah 1: e.g. the Cherisher and Sustainer of the Worlds; Master of the Day of Judgement, Show us the straight way.

In dealing with the implications for Muslims, candidates are expected to address the three areas but not necessarily in equal proportions.

Muslims as Khalifahs of the created world; being mindful of Akhirah and depending on Allah every moment to guide Muslims to and in the straight way might be included in the response.

Candidates might note that the words relating to grace in Surah 1 are related to Allah but wrath is impersonal. Those who go astray bring wrath on themselves.

Some candidates might interpret the question as referring to Allah as the Lord of past, present and future and respond equally effectively.

- (b) **'Surah 1 is more concerned with religious beliefs than with religious practices.'** Discuss. [10]

Candidates are likely to consider the topics in Surah 1 and try to decide where they think the balance of the concern lies in this set text.

The focus of Islam and of the Qur'an is Allah and the religious ideas of Surah 1 include beliefs about Allah, which the candidates explained in the first part of the question, but the whole plea of the Opening is that the believers will be shown the straight way.

Some candidates might point out that Surah 1 does not contain the Five Pillars which are key religious practices in Islam.

Some candidates might try to set the discussion within the larger context of the relationship of faith and works in Islam.

- 2 (a) **Explain how the rules for the payment and distribution of zakah reflect Muslim beliefs.** [25]

Most candidates might start with an introductory description of zakah as one of the Five Pillars and most are likely to be able to explain that payment of zakah is compulsory, usually two and a half per cent of surplus income paid annually.

Responses might contain further explanatory detail e.g. how agricultural produce and livestock are calculated and how two and a half per cent on cash includes savings, investments, loans etc. Some candidates might include reference to Zakat-ul-Fitr but this is not essential for full marks.

Candidates are likely to home in on addressing how the rules reflect Muslim beliefs about wealth, stewardship, equality, sharing and the practical application of faith. Candidates might explain that zakah is one of the basic economic principles in a Muslim state for social welfare and fair distribution of wealth whilst economy based on interest is forbidden. They might clarify that, though zakah is not an act of charity

but a compulsory payment, it is often linked with prayer since both are acts of obedience and worship.

The Qur'an (e.g. 2:177; 9:60) itemises distribution to: your kin, orphans, the poor and needy, the wayfarer, those who ask and for the ransom of slaves etc. Some candidates might explain what is meant by the categories, how zakah is collected and distributed in Muslim and non-Muslim countries and the connection with Muslim beliefs about ummah and about fair economic systems.

(b) 'Zakah is meaningless without the right religious intention.' Discuss. [10]

Candidates might develop points made in the explanation given in the first part of the question.

Many candidates might use the fact that zakah is said to purify the remainder of the owner's wealth. Some might argue that the giver is only purified as long as the intention is genuine. Resentful charity and hypocrisy might be discussed.

Others might use the fact that, as well as purifying the owner from greed and avarice, zakah purifies the recipients in that it frees them from jealousy and resentment. This might therefore have spiritual meaning for the recipients besides the obvious practical material value.

Discussions based on arguments which demonstrate knowledge and understanding of Muslim attitudes might include, for example, that in Islam there is no dichotomy between the spiritual and the material world or the fact that the Qur'an teaches that the motive for charity should be love for Allah.

3 (a) Explain the religious significance of what happened on the Night Journey. [25]

Candidates might begin by placing the Night Journey to Jerusalem in the context of the life of Muhammad ﷺ. It was the 10th year of his prophethood which was a year of sorrow because Khadijah and uncle Abu Talib died. He had also been abused and mocked by the people of Ta'if.

Most candidates are likely to mention that the journey to Jerusalem was on a winged creature called Buraq.

Accounts are likely to be quite detailed e.g. the ascent Al-Mi'raj to heaven included meeting all the prophets such as Adam, Ibrahim, Musa, Isa and Harun (Aaron).

Many responses are likely to include the conversation that led to the practice of five times daily prayers which is a significant religious feature of Islamic worship.

There might be a wide, varied and equally acceptable range of explanations of 'religious significance' from e.g. continuity with earlier Jewish and Christian prophetic revelations, to facts about Jerusalem through to the visionary mystical experiences of Muhammad ﷺ etc.

(b) Discuss how far the Night Journey reflected the influences Muhammad ﷺ experienced in his upbringing. [10]

The specification refers to Jewish, Christian, Zoroastrian and Pagan influences so any of these might feature in the discussions about 'how far' various factors led to or were reflected in the Night Journey religious experience.

Some candidates might use details from the early life of Muhammad ﷺ to suggest some connection with the Night Journey experience or some person like Bahira who might have influenced his beliefs or incidents which encouraged his meditative visionary nature e.g. the experience of being a shepherd boy.

Candidates might refer to the prophets of the Jews and to beliefs about Isa (Jesus) and the whole Paradise and Hell scenario and the tiers of the spiritual and material universe which are significant in Islam. Discussions might also refer to the dualism of Zoroastrianism and the aversion of Muhammad ﷺ to the pagan practices in Makkah and the extent to which the city was a melting pot of all these religious ideas.

4 (a) Explain the theological significance of the design of a mosque. [25]

Candidates might begin with an introduction defining a mosque as a masjid- place of prostration and some might add an historical dimension concerning Muhammad ﷺ and his camel in Madinah in 622 CE.

Candidates are free to make reference to particular case studies of mosques they know or have visited. They might contrast mosques in Muslim and non-Muslim countries and in different climates etc.

Some responses might go beyond describing interior and/or exterior features to explaining usage in worship and any religious importance, symbolism or meaning including the significance of the Qiblah.

Candidates might include providing rooms for teaching and conducting rites of passage etc. as meeting the needs of the local Muslim community is theologically significant in that Islam is a total way of life for the Ummah.

(b) Assess the view that the most significant feature of a mosque is the fact that there are no statues or pictures. [10]

Responses might refer back to the purpose of a mosque as explained in the first part of the question. Some candidates might suggest alternative 'most significant' features.

Candidates are likely to consider why Muslims do not have statues and pictures of Allah nor of Muhammad ﷺ nor of any other living creature before debating the relative importance of this feature.

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.

Some candidates might agree with the statement because in Islam only Allah is to be worshipped and to make an image or picture or any representation would be shirk.

Other candidates might base the argument 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 CE and destroying the idols of wood and stone.

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