

Religious Studies

Advanced GCE

Unit **G588**: Islam

Mark Scheme for June 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

Handling of unexpected answers

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

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.

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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	<p>AO1 Candidates are being given the opportunity to pull together their studies into a coherent whole and engage in some textual exploration.</p> <p>Candidates might explain the situation in pre-Islamic Arabia and the role of Muhammad ﷺ as a prophet in Makkah and then also as a statesman when he and his followers had to flee to al-Madinah. Already Muhammad's ﷺ teachings about Allah and about the equality of believers had led to social and cultural changes eg in the treatment of women.</p> <p>Candidates might explain that Ummah (another topic on the specification) was just being established in al-Madinah and Surah 4 is usually accepted as having been revealed after the battle of Uhud 625 C.E.</p> <p>The second half of Surah 4 concerns hypocrites and recalcitrants including Jews and Christians. The A2 specification includes beliefs about God and the articles of belief. The latter are listed in Surah 4.</p> <p>AO2 Candidates might summarise the contents of Surah 4 to argue that the rights of women and orphans, the implications of marriage (eg maximum four wives) and the equitable distribution of property after death were urgent concerns after the battle of Uhud, when so many men had been killed.</p> <p>Most candidates are likely to move beyond the 'women' themes to consider the rest of the Surah and to address the political situation.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>Candidates might argue that the passages about ‘the people of the book’ going wrong and the parts about the true nature of Isa fit perfectly into the situation at al-Madinah. The fledgling community was trying to live amicably and the various factions shared many monotheistic beliefs until the situation degenerated into treachery and secret plots.</p> <p>Discussions might identify the articles of belief in Surah 4:135 and might comment that the Qur’an states that revelations to prophets who lived before Muhammad ﷺ had become corrupted.</p> <p>Some of the better responses are likely to attempt to have a balanced view of what happened between the various factions at al-Madinah. Candidates might point out that the slaughter of Jews who had sided with Makkah during the battle of the Trench did not lead to slaughter of other Jews. There continued to be Jews and Christians living in al-Madinah.</p>		

Question	Indicative Content	Marks	Guidance
2	<p>AO1 Both work and wealth need to be addressed but not necessarily in equal proportions.</p> <p>Responses might start with Allah’s requirements of humankind as Khalifahs, responsible for the welfare of the environment and all creation. Candidates might explore the implications of this responsibility for the way Muslims use natural resources, earn their living and apply their beliefs to their life styles.</p> <p>Some candidates might consider Muslim ethics and the teachings of the Qur’an against corruption, greed and extravagance etc. Some might quote relevant passages from Surah 4 on this topic and explain that Islam encourages modesty, charity, simplicity and co-operation with others. Ahadith might be quoted such as, ‘He is not a believer who eats his fill while his neighbour remains hungry by his side.’</p> <p>Candidates might identify and explain some fundamental principles of the Islamic Economic System such as:</p> <ul style="list-style-type: none"> • Earning and expenditure by Halal means • The right to property • Zakah • Prohibition of Riba (interest) • Law of Mirath (inheritance). <p>AO2 There might be a variety of equally acceptable approaches to the question but in their discussions most candidates are likely to refer to the first Ummah in Madinah as the perfect example of a Muslim community.</p>	35	

Question	Indicative Content	Marks	Guidance
	<p>They might point out that following the example of the way Muhammad ﷺ ran the community in Madinah is 'to establish Salah, Zakah and promote the right and forbid the wrong'.</p> <p>Candidates might refer to Islam in the context of Muslim countries or non-Muslim countries or both in their discussions.</p> <p>Some candidates might distinguish between Muslim countries or states which have a majority Muslim population and an Islamic state which implements the laws of the Qur'an and Sunnah.</p> <p>Responses are likely to make points to try to balance the issue of the effects on the individual and on the community on the grounds that Muhammad ﷺ obviously saw them, like all parts of Islam, as inter-related. Theologically it is a reflection of the unity of Tawhid.</p>		

Question	Answer	Marks	Guidance
3	<p>AO1 Candidates might begin with an introduction about the origin of Sufis as a reaction to the wealth and decadence of the Umayyads. Explanations of the source of the Sufi name are varied; accept any feasible suggestion.</p> <p>Candidates might need to explain Shari'ah rules for all Muslims about unlawful pleasures. Muslim jurists of the four main schools identify categories of obligation, which include haram, actions and things that are forbidden to Muslims. A few examples might be given.</p> <p>An explanation of Sufi beliefs and practices might follow. Beliefs might include usual reasons for religious devotion and asceticism as well as the goal of attaining the Sufi mystical state (hal) of passing away into God (fana).</p> <p>Shayks teach techniques (maqam) for doing this for example poverty, solitariness, silence, abstinence etc as well as repetitious poetry, music and dancing etc which induce trances and visions.</p> <p>AO2 There might be a variety of equally valid approaches to the discussion. Some consideration might need to be given to the fact that there is a wide range of Sufi shayks and pirs in the modern world.</p> <p>Sunni and Shi'ah Islam are on the specification and discussion of their reactions to Sufism might be made relevant to the question.</p> <p>Some candidates might question the definition of the word 'pleasures'. Discussions might consider the extent to which it is justifiable to portray Sufis as ascetics who go further than what is commanded of believers, thus sometimes being accused of distorting the truth.</p>	35	

Question	Answer	Marks	Guidance
4	<p>AO1 Text books refer to five or six or seven key beliefs of Iman, the faith. The number is not significant. The articles of belief itemised in the specification are Allah, angels, scriptures, messengers, the last day and the divine decree (Al-Qadr). The AS specification includes study of 'Allah as creator, judge and guide; Tawhid and Shirk'.</p> <p>Candidates might explain the meaning of each of the articles and that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. These might be used as a framework for the response. Risalah includes angels, books and messengers.</p> <p>Responses might explore Shi'a views on these articles of faith and explain that the majority of beliefs are similar but also why the few differences are significant.</p> <p>Note that Shi'ah sects might have views which vary from those of mainstream Islam. The Druze, for example, believe in reincarnation and the Nizari Khojas believe the Imamate continued from Ishmail to the present day (the Agha Khan).</p> <p>AO2 Most considerations of the extent to which Sunni and Shi'ah Islam share the same views about the importance of each article might identify the similarities and the differences such as the differing views on the divine decree, tawhid, akirah, books and messengers.</p> <p>Responses might go on from there to suggest the relative importance of some of the similarities and differences.</p> <p>Candidates are likely to identify the role of the Imam as the key to the differences and try to gauge the extent of the significance for the individual Muslim and for Ummah.</p>	35	

APPENDIX 1 A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	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. <i>L1</i>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification. <i>L1</i>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms. <i>L2</i>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification. <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10–13	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. <i>L3</i>	7–8	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. <i>L3</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14–17	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. <i>L4</i>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed. <i>L4</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18–21	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. <i>L5</i>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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