

Religious Studies

Advanced GCE **2777**

Islam 2

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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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. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

Synoptic skills and the ability to make connections: these are not explicitly required in units 2781-2790, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

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.

Levels of Response descriptors for A2 Units 2771 – 2780

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 Assess the implications for Muslims of believing in angels. [45]**AO1**

The majority of candidates are likely to begin by defining angels eg as messengers who have no free will and no physical bodies though they can take on human shape. (The belief that angels were created from light is usually accepted by Islamic scholars though not mentioned in the Qur'an.)

Candidates might comment on the role of angels as essential to the foundation of Islam, eg in the revelation to Muhammad ﷺ and, therefore, significant in the belief system.

Candidates are likely to describe some key angelic appearances eg Jibra'il on Lailat ul Qadr and in the Ibrahim stories. They might include other angelic beings who have significant roles eg Azrai'il who takes souls to Barzakh, Mika'il, Israfil and Iblis etc.

Angels Mala'ikah are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.

AO2

Candidates are likely to give examples of the key roles and importance of angels in the lives of Muslims eg five times daily at salah Muslims acknowledge their angels and believe these have an important role at death.

Belief in guardian angels might be portrayed as comforting, helpful and a cautionary reminder of the day of Judgement. Candidates may argue that this belief therefore has implications for the way Muslims behave and might give examples of the influence of the belief.

Candidates might explore the extent to which belief in angels implies acceptance of a whole spiritual cosmos; a sort of three tiered system. This might include consideration of the role of Iblis, the fallen angel, in the explanation for the existence of evil and the Qur'anic emphasis on the need for all Muslims to use their own freewill to submit to Allah and play their part in the destiny of creation.

2 Assess how far the Sunnah is important in establishing how Muslims should live. [45]**AO1**

Candidates are likely to begin with some definition of the Sunnah - the example of Muhammad ﷺ including ahadith, sacred (qudsi) and prophetic, and sirah (biography).

Candidates might use material from the foundation course about the lifestyle and qualities of Muhammad ﷺ and might comment that Muhammad ﷺ himself made it clear which of his actions were intended as an example and which were simply his own personal way of doing things.

Explanations might include reference to the criteria by which the authenticity of each hadith is guaranteed. (Shi'a Muslims tend to accept only Ahadith where the isnad traces back to 'Ali.) Ahadith can be classified as sahih (sound), hasan, (adequate), dai'if and saqim (weak and inferior).

Candidates might explain that Muhammad ﷺ intended to form the perfect Islamic community at Madinah with no division between civil and religious law. The Shari'ah extends beyond ritual duties and embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal.

AO2

Responses are likely to include discussion of the relative importance of the sources of authority for Muslim ethics: eg Shari'ah, the sacred Islamic Law, is based on the Qur'an and the Sunnah. Candidates might explain that other ways of making decisions- Ijima' (consensus) and Quiyas (comparisons) are based on the Qur'an and Ahadith.

Candidates are likely to acknowledge the primary authority of the Qur'an before considering the extent to which the Sunnah was and is important as the secondary authority in establishing Muslim ethical values.

Some candidates might make it clear that although Muslims believe Muhammad ﷺ is the role-model for living the perfect human life, he is never worshipped.

Examples of the application of the role model to Muslim life may be given and candidates might refer to the categories of obligation as a helpful concept when discussing actions which are haram and halal.

3 To what extent is Tawhid at the heart of all the Articles of Muslim belief? [45]**AO1**

Candidates might begin by defining Tawhid eg as belief in the Oneness of Allah - absolute monotheism as practised in Islam.

Responses might include information about practical examples related to monotheism such as the lack of statues or pictorial representations, the forbidding of idolatry and the avoidance of shirk.

Candidates might explain that Allah is the starting point and central idea of the Muslim faith and they might make reference to the message of Muhammad ﷺ from their foundation studies.

To address the question, candidates are likely to demonstrate knowledge and understanding of each of the Articles of faith. The specification itemises the following Articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree. These articles are also listed in Surah 4:135 which is a set text as is Al-Fatihah, Surah 1.

AO2

Candidates might begin the discussion by asserting the importance of tawhid before considering the extent to which it is at the heart of each of the Articles.

Some candidates might group the Articles of Faith within the three headings: Tawhid, Risalah and Akirah for the discussion of the specific significance of Tawhid for each individual Article of belief. Other candidates, potentially equally effectively, might decide to ignore those three headings and simply consider the relationship of tawhid to each Article in turn.

At some stage responses might reflect on the fact that, according to Islam, humans cannot understand fully what Allah is like and only through revelation can the nature and will of Allah be known. All essential parts of Islam owe their origin to revelation so tawhid might be argued to be the key to and foundation of everything.

- 4 'It is not possible that the three groups, Sunni, Shi'a and Sufi, can all be true Muslims.' Discuss. [45]

AO1

Candidates are likely to begin with an introduction containing some information about Sunni, Shi'a and Sufi Islam, possibly with reference to some of the differences of beliefs and practices between the groups.

Candidates might explain the origins of the groups. They might include the loyalty of Shi'a Islam to the ahl al bayt as the key to the split from the Sunni and explain the historical origins of Sufism as eg a reaction against the materialism of the Umayyad Khalifs.

Explanations might focus on relevancy to the question when selecting material to explain about the three groups and what might constitute a 'true' Muslim.

AO2

Any feasible interpretation of the stimulus statement is acceptable. Candidates might attempt to define what makes a true Muslim or to suggest various meanings of 'true'.

Some candidates might consider that it is not possible theologically for all interpretations and stances to be 'true'.

Discussions are likely to hinge around the viability of the possibility that the differences in attitude to authority, law, politics and variant religious practices can be swept aside in the face of the overarching common faith of the worldwide Ummah in Allah and the prophethood of Muhammad ﷺ.

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