GCE

Religious Studies

Advanced GCE

Unit **G588**: Islam

Mark Scheme for January 2012

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Annotations

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Subject-specific Marking Instructions

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone 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.

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.

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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	Mark	Guidance
1	**AO1** Some candidates might give introductory definitions on the lines of the terms in the glossary. 'Sunni are Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum – may Allah be pleased with them) after Muhammad ﷺ. Shi'a ('followers') are Muslims who believe in the Imamah successorship of Ali (Radhi-Allahu-anhu – may Allah be pleased with him) and eleven of his most pious, knowledgeable descendants.' Other candidates might launch immediately into the historical events and the leadership dispute that led to the original split. They might explain the importance of the Imamate for Shi'a Muslims with some reference to ziyara, minor pilgrimages to the tombs of the Imams, and extra festivals, especially the commemoration of the martyrdom of Husayn during Muharram. Responses might demonstrate awareness that Sunni Muslims regard themselves as true followers of the Sunnah and strict Sunni Muslims accuse Shi'a Muslims of bid'a (innovation), adding to Islam. Shi'a Muslims are about ten per cent of modern Muslims but rapidly growing in developing countries. **AO2** Some candidates might discuss the main cause of the split throughout the essay whilst others might deal with it, equally effectively, at the end. Also, there might be a variety of, but equally valid, approaches and conclusions in addressing the question.	35	

Question			Indicative Content	Mark	Guidance
			Candidates are likely to identify authority as one of the main issues; whether the leadership of the ummah should be a family line or whether Muhammad ﷺ intended elections to take place, as the Sunni believe. Some candidates might discuss the extent to which Shi'a devotion to the ahl-al-bayt has led to beliefs and practices which may be argued to have become main differences of principle rather than the mere legacy of a historical dispute. Some candidates might discuss how some Shi'a Muslims include 'Hazrat Ali is the friend of Allah' in the Shahadah, and how they reject the authority of the first three khalifahs and some believe there is secret knowledge hidden in the Qur'an passed down from Ali through the Imams who had special divine authority.		

Question	Indicative Content	Mark	Guidance
2	**AO1** The specification itemises the following Articles of Muslim belief: Allah, angels, scriptures, messengers, the last day, the divine decree (al Qadr). These articles are also listed in ayah 135 of Surah 4 which is a set text. Candidates might begin their responses by defining Tawhid eg as belief in the Oneness of Allah – absolute monotheism as practised in Islam. Responses might include general information about practical examples related to monotheism in Islam such as the lack of statues or pictorial representations, the forbidding of idolatry and the avoidance of shirk. To address the question, candidates are likely to demonstrate knowledge and understanding of each of the Articles of faith. They might consider each Article in turn or might group them or might take a more general theological approach with equal potential of producing a good response. 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 AS studies as well as the set texts Al-Fatihah, Surah 1 and Surah 96 from the AS specification. **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.	35	

Question			Indicative Content	Mark	Guidance
			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.		

Question	Indicative Content	Mark	Guidance
3	**AO1** Candidates might begin by explaining that the titles were given to Surahs because of significant or memorable features, not because they are the main themes. Surah 4 is a set text and responses are likely to show familiarity with the contents and use the textual material to address the changes that Muhammad ﷺ brought not only to the lives of women but to orphans and other oppressed groups. The first Umma was intended to be an ideal society. Most responses will, at some stage, cover the role and treatment of women in tribal society in pre-Islamic Arabia and the changes that Muhammad ﷺ introduced to create a more just community in Madinah. The specification draws attention to 'teachings about orphans, family and the roles of men and women, inheritance, Jews and Christians, enemies, hypocrites, jihad and articles of belief'. To address the importance of 'the women' theme candidates might explain details such as: • the rules for marriage – up to four wives but must treat them equitably, the wife to keep the mahr; prohibitions concerning marriage partners – to protect against incest; • fairer treatment concerning inheritance – though females only get half what males inherit because their responsibilities are not as great; • treatment of adulteresses requiring four witnesses before punishment; • forgiveness and reconciliation – and light chastisement-are suggested as the first resort when marriages are in difficulty; etc.	35	

Question	Indicative Content	Mark	Guidance
	AO2 Discussions are likely to feature some appropriate teachings from Surah 4 affecting women to argue that they are important teachings because they apply to the roles and treatment of women today. For example, candidates might explain that some incidental advice in Surah 4 is even more useful in a Muslim community today than it was in the past eg women may keep what they earn. Whether this makes them 'more important ' than other themes is the issue. The extent to which the title of the surah is relatively important is up to the candidate to decide and prove. Candidates might analyse or select appropriate teachings from Surah 4 to illustrate the other features in the chapter including, perhaps, the statement of faith in Surah 4:136 which refers to the basic beliefs of Islam, 'O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, his angels, His books, His messengers, and the Day of Judgment, hath gone far, far astray'. Responses are likely to acknowledge the ongoing authority for Muslims of all surahs in the Qur'an as the words of Allah and the need to apply them prayerfully in different situations of time and place. This might lead some candidates to agree with the question and to argue that everything is equally important.		

Question	Indicative Content	Mark	Guidance
4	**AO1** Candidates might begin with some explanation of Shari'ah as the sacred Islamic law based on the Qur'an and the Sunnah and its role and relative authority in Muslim life. Responses are likely refer to the law schools, the Hanifite, Malikite, Shafi'ite and Hanbalite, and to include wahy, fiqh, ijma, qiyas and ijtihad. Some candidates are likely also to show some understanding of the significance of Shari'ah in the modern world as a practical application of Muslim beliefs and values not only to issues of crime and punishment but to environmental issues which affect the future of the planet. **AO2** Candidates are free to agree or to disagree or to arrive at some sort of compromise position. Balanced discussions are likely to qualify the views expressed by defining the terms 'strict' and 'impossible'. Candidates may consider a range of different types of non-Muslim countries or focus on one main example and might refer to a variety of contemporary issues relevant to the question. Some responses might include consideration in the discussion of ijtihad because of its role in the original founding of the law schools, its potential to cope with times of change and the debate among Muslims as to whether the door is open or closed.	35	

APPENDIX 1 – A2 LEVELS OF RESPONSE

Band	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question • little relevant material • some concepts inaccurate • shows little knowledge of technical terms *a.c.i.q*	1–3	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification *v lit arg*
		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 • 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 *b att*	4–6	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification *b att*
		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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms *sat att*	7–8	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified *sust/just*
		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 • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate *g att*	9–11	a good attempt at using evidence to sustain an argument holistically • some successful and clear analysis • some effective use of evidence • views analysed and developed *g att*
		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 • very high level of ability to select and deploy relevant information • accurate use of technical terms *vg/e att*	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints *vg/e att*
		Communication: answer is well constructed and organised – easily understood; spelling, punctuation and grammar very good		