



Religious Studies

Advanced GCE

Unit G588: 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
- 4	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
2	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 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'.

Mark Scheme

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
Question 1	 AO1 Candidates are likely to need to describe and clarify the meaning of the articles of belief in order to assess which might be the least important. 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, the divine decree. Candidates might explain that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah and might explain the implications of belief in Risalah: angels, scriptures and messengers. According to a saying of Muhammad ³⁴ there were 124 	Marks 35	Guidance
	thousand prophets of Allah; twenty five are mentioned by name in the Qur'an. Allah's guidance to humankind began with Adam and finished with Muhammad ³⁴⁴ . Candidates might explain that the books Zabur, Tawrah and Injil have become corrupted according to Islam and that Muhammad ³⁴⁴ is regarded as the seal of the prophets.		
	AO2 The Bismillah at the start of al-Fatihah refers to Allah as Creator and Sustainer, Judge and Guide, full of grace and mercy. The shahadah is the first pillar and the Adhan is said at birth and death.		
	Therefore, some candidates might argue for the empirical predominance of belief in Allah and Tawhid before considering the least important article. Candidates are free to suggest any articles of belief as contenders for 'the least important' in their consideration of the extent to which belief in human messengers qualifies for the description.		

Question	Indicative Content	Marks	Guidance	
	Discussions are likely to include the unique role of Muhammad ¹⁴⁴ in all aspects of Risalah ie in the shahadah as the messenger, through whom the Qur'an, the words of Allah, were revealed through the agency of the angel Jibril (Jibrail, Gibrail, Gabriel).			
	Whether any one article might ever be considered to be less significant than the rest might be another area of discussion. Some candidates might see the articles as an inevitable unity, as intended by Allah's divine decree.			

Questi	on Indicative Content	Marks	Guidance
	Responses might consider Islamic attitudes to the importance of family life separately from the issues concerning the roles of men and women and may deal with Muslims in both Muslim and non-Muslim countries.		

Question	Answer	Marks	Guidance
3	AO1 Candidates might begin with a definition of ijtihad as a method of reasoning.	35	
	Responses are likely to include an analysis of the sources of authority in Islam which continue to serve as a basis for Muslim life today. Most candidates might explain that the Qur'an first and then the Sunnah are the two important sources of authority for Muslims.		
	Candidates might explain that there is a distinction between Shari'ah rules based on revelation (wahy) and those known as fiqh which are based on human reason. Shari'ah rules are derived from the Qur'an and Sunnah but rulings on areas of uncertainty are provided by ijma' (consensus of Ummah), qiyas (analogy ie parallels and precedent) and ijtihad. Competent responses are likely to demonstrate understanding that the word ijtihad technically means enterprise or intellectual struggle but it is only a means to consensus not an invitation to free thinking on the basis of conscience.		
	Candidates might explain that historically, after the first three centuries of Islam, fiqh became set with four recognised law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) using their accepted precedents. The law schools had come into being because of using ijtihad but (possibly because of Asharite theologians including Al- Ghazali) 'the door was considered closed' for further original thinking until the twentieth century.		
	Candidates might comment that Shi'a Muslims have a different attitude to ijtihad than Sunni Muslims because the Shi'a have always accepted the ongoing authority of the Imamate and the right of the Imam to exercise ijtihad. Since the occultation of the last Imam (according to the majority of Shi'ites) in 874 CE, Shi'ite jurists make decisions on his behalf.		

Question	Answer	Marks	Guidance
	AO2 Candidates might make a case that ijtihad has little importance in comparison with the on going authority of the Qur'an and Sunnah and centuries of experience and custom in the finding (n.b. NOT 'creating') and application of the principles. Most discussions, however, are likely to take into account the fact that Muslim scholars still debate the extent to which the door to ijtihad was, is and should be closed or open.		
	Responses might refer to the view of some historians that loss of ijtihad in law led to its loss in philosophy and in the sciences and might have contributed to a gradual decline in the influence of Islam eg on branches of western culture. The theological reasons behind Al-Ghazali's attitude to bidah (innovation) might be discussed by some candidates.		
	Other candidates are likely to argue that the importance of ijtihad today lies in its potential to cope with times of change and the real issue is how far the Ummah is prepared to use it.		
	Discussion may take into account factors such as that in modern times all kinds of experts are consulted on matters which affect the Ummah, not merely scholars of Shari'ah. The principles of Islamic teaching can still be applied to contemporary issues but decisions require up-to-date knowledge of relevant information.		
	Candidates cannot be expected to be au fait with the full range of contemporary views within Islam but the better responses are likely to demonstrate some grasp of the significance of the debate about itjihad with as balanced a view as is possible.		

Question	Answer	Marks	Guidance
Question 4	Answer AO1 Candidates might 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, for example, a reaction against the materialism of the Ummayyad Khalifs. The better responses are likely to be those which focus on relevancy to the question when selecting material to explain about the various groups. Such responses are also likely to be those which consider what constitutes 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'. Balanced 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 a.	Marks 35	Guidance

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 little relevant material some concepts inaccurate shows little knowledge of technical terms 	1–3	 very little argument or justification of viewpoint little or no successful analysis views asserted with no justification 	
Communication:	often unclear or o	disorganised; can be difficult to understand; spelling, punctua	tion and gramma	r 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 	4–6	 a basic attempt to sustain an argument and justify a viewpoint some analysis, but not successful views asserted but little justification 	
Communication:	some clarity and	organisation; easy to follow in parts; spelling, punctuation an	d grammar may b	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 	7–8	 the argument is sustained and justified some successful analysis which may be implicit views asserted but not fully justified 	
Communication:	some clarity and	organisation; easy to follow in parts; spelling, punctuation an	d grammar may b	be inadequate	
4	14–17	 a good attempt to address the question accurate knowledge good understanding good selection of material technical terms mostly accurate 	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 	
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 	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 	
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good					

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