

Religious Studies A (World Religion(s))

General Certificate of Secondary Education **2396/01**

Paper 6 Islam

Mark Scheme for June 2010

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support which keep pace with the changing needs of today's society.

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.

© OCR 2010

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

INSTRUCTIONS FOR EXAMINERS**GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) the specification;
- (b) the prescribed text(s) (where appropriate).

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets. Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Examiners' booklet issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS

ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. 'a form that suits its purpose' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

1 (a) Describe how Muslims prepare for prayer. [8]

Description of preparations is likely to include eg wash, cover head, remove shoes, use prayer mat, face Makkah.

Candidates may go on to focus the description on wudu with some details eg make niyyah (intention); wash three times hands, mouth, nose, face, arms, head, ears, neck, feet.

Candidates might state that the three conditions laid down by Muhammad ﷺ for prayer were pray in clean place/ five times a day/ facing Makkah but this is not essential for full marks.

(b) Explain the importance of Salat-ul-Jumu'ah for Muslims. [7]

Candidates are likely to begin by explaining Salat-ul-Jumu'ah means prayers on Friday, the Day of Assembly, and all males are expected to attend prayers just after midday. Some might explain that females may but are not expected to attend but perform their usual zuhr prayers at home.

The importance does not include it being a holy day nor a day of rest. Muslims go back to work afterwards. Religious activity is part of life not separate.

The most important point is that the Qur'an commands attendance on Salat-ul-Jumu'ah and, therefore, because they accept its authority, Muslims obey the Qur'an (information for markers: Surah 62:9-10).

Candidates might explain why it is important for the community; eg because having prayed together, there is a sense of unity, co-operation and singleness of purpose etc. The khutbah sermon in the vernacular is followed by discussion of things which might affect the local community; eg practical matters for the community or political issues which affect the whole Ummah.

(c) 'Islam is all about prayer.'

Do you agree? Give reasons for your answer and show that you have thought about different points of view. [5]

Candidates are likely to begin by confirming the importance of prayer for Muslims. The discussion concerns whether it is 'all about' prayer and candidates are free to agree, disagree, or come to some sort of compromise position.

As part of the argument in support of the stimulus quotation, some candidates may use the fact that the words for 'Islam' and 'Muslim' are based on the idea of submission.

Others might argue that, although very important, 'salah' is only one of the Five Pillars etc.

2 (a) Describe the ceremonies at the start of a Muslim baby's life. [8]

Descriptions are likely to include most of the following with details:
baby is washed, Adhan/call to prayer/name of God in right ear, command to worship in left ear;

Aqiqah ceremony when baby is named;
head shaved; equivalent weight of hair in money to poor;
males circumcised; goats or sheep sacrificed.

Accept customs which might be cultural eg sweets etc. and general celebratory things that Muslims might do at the birth and very soon after.

(b) Explain the religious meaning of these ceremonies for Muslims. [7]

Candidates are likely to explain the meaning or symbolism (including having a sweet life) of the ceremonies described in response to the first part of the question.

The explanations by candidates who noticed the word 'religious' in the question might demonstrate some depth of understanding of the significance and religious importance of birth ceremonies in terms of the general value of rites of passage in most faiths.

Some responses might include detailed explanations specific to Islam such as reference to the circumcision of Ibrahim and Ishmael and the types of names which Muslims might choose etc.

(c) 'Family ceremonies are more important than community celebrations in Islam.'

Do you agree? Give reasons for your answer and show that you have thought about different points of view. [5]

Some candidates might develop points made earlier in the structured question about the meaning of the rite of passage to illustrate the importance to the family unit of family ceremonies.

Some might discuss for whom ceremonies are more important.

Other candidates might cite community activities eg festivals, fasts etc. to illustrate the solidarity and importance of the community. Candidates are free to interpret 'community celebrations in Islam' as the local Muslim community or/and the worldwide Ummah.

Many candidates might be of the opinion that all parts of Islam are inter-related and family and community are equally important.

3 (a) What do Muslims mean by 'Jihad'? [8]

Candidates might begin by defining Jihad as eg 'striving' or 'trying one's utmost' to defend the faith against enemies of Islam and to gain Allah's favour.

Some candidates will restrict the definition to physical battles. Other candidates might identify warfare as 'Lesser Jihad' which must meet certain criteria and go on to define 'Greater Jihad' which covers more spiritual endeavours such as establishing maruf (right) and removing munkar (evil) in society and struggling against evil in oneself.

Some candidates might use further subdivisions and this is acceptable. Any division of Jihad is somewhat artificial as the text of the Qur'an flits from one type of Jihad to the other.

Definitions might attempt to include the spiritual dimension of fighting bad desires and intentions within oneself and living in submission to Allah. N.B. Increasingly, some centres teach Lesser and Greater the other way round; and some of the resources seem to be doing so.

(b) Explain why the Five Pillars are important for Muslims today. [7]

A brief identification of the Five Pillars as an introduction is likely and some credit should be given.

Most responses might try to address the focus of the question as soon as is possible and there might be a variety of equally acceptable sensible reasons given for the importance of the Five Pillars today, as a whole or as individual Pillars.

Some candidates might explain that they are like Pillars supporting a building (Islam). Sometimes textbooks have Shahadah as the roof.

Candidates might explain that the Pillars continue to be, as they always were, acts of ibadah, obedience and worship, putting beliefs into action, essential to the development of an individual's spiritual life and sense of solidarity with ummah etc.

(c) 'Jihad should be the sixth Pillar of Islam.'

Do you agree? Give reasons for your answer and show that you have thought about different points of view. [5]

Candidates are free to agree, disagree or suggest some sort of compromise as a conclusion. Most are likely to be aware that Muhammad ﷺ was not a pacifist and some might argue in favour of the stimulus.

Discussions might refer to past and present conflicts or to information given in the first part of the question about the necessary conditions before during and after war. Attempts to present a balanced discussion might show awareness that Islam is derived from two roots, one meaning 'submission' and the other 'peace'.

Some candidates might include greater Jihad and its key role in living in submission to Allah and might explain how it is inherent in all the other pillars. This point could be argued either way and some candidates might simply opt for the fact that Allah gave Five Pillars so there is no question of a sixth contender.

4 (a) Describe what Muslims believe about life after death. [8 marks]

Credit general references to Muslims believing in Allah and trusting that there is life after death.

In Muslim theological belief Allah has 99 names, one of which is the master of the Day of Judgement. Some candidates might begin by putting life after death in the context of the whole belief system: Allah as Creator, Sustainer, Lord of the beginning of things and also of the End of things.

The descriptions of life after death (after Yawmuddin, the Last Day, Day of Judgement) might focus on heaven and hell. Credit reference to barzakh waiting place. Akhirah is life after death. Again, credit but don't expect it. Credit angels and questions at or before death only if made relevant to the question.

Note that some Muslims believe Hell is temporary and that Judgement Day happens at death by a sort of time warp. Accept scenarios about crossing bridges.

Some candidates might call resurrection of the body 're-incarnation'. Technically the word can be used for bodies rising in flesh from their graves at the Last Day and may not simply be confusion with Hinduism so check what the meaning seems to be.

(b) Explain why Muhammad ﷺ faced difficulties in spreading the message of Allah. [7]

There might be a variety of equally acceptable approaches. Accept any accurate difficulties, specific or general, if they are accurate and made relevant.

eg idolatry and polytheism at Makkah/ wealth of city came from pilgrims/ hostility and persecution/ causing flight to Yathrib (Madinah)/tribal politics/relationship with Jews and Christians/ battles with Makkah etc.

Credit explanations of personal fears- that he was going mad- etc.

(c) 'It is difficult to be a follower of the example of Muhammad ﷺ in a non-Muslim country.'

Do you agree? Give reasons for your answer and show that you have thought about different points of view. [5]

Candidates are likely to begin by giving evidence of difficulties in eg keeping the Five Pillars (especially pilgrimage, prayer and fasting); festivals (especially sacrifice at Id-ul-Adha), Salat-ul-Jumu'ah etc.

Persecution and prejudice and simple misunderstandings by non-Muslims might also feature.

Discussions might consider the actual wording of the stimulus and might conclude that it is difficult but not impossible for various reasons. Some candidates might even argue that it is not difficult but easy. Consideration of what makes 'a follower of the example of Muhammad ﷺ' might be another point of view in a balanced debate.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity



OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553