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# AS RELIGIOUS STUDIES 7061/2D

2D: ISLAM AND ETHICS

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## Mark scheme

2018 Draft Specimen

Version 0.1

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

## Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

## LEVEL DESCRIPTORS

### Levels of Response: 15 marks AS-Level – AO1

- |                                |  |
|--------------------------------|--|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is accurate and relevant and is consistently applied to the question</li><li>• Good use of appropriate evidence and/or examples</li><li>• The answer is clear and coherent and there is effective use of specialist language and terminology</li></ul> |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question</li><li>• Use of appropriate evidence and/or examples</li><li>• The answer is mostly clear and coherent and specialist language and terminology is used appropriately</li></ul>  |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is generally accurate and relevant and is generally applied to the question</li><li>• Some use of appropriate evidence and/or examples</li><li>• The answer is generally clear and coherent with use of specialist language and terminology</li></ul>  |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is limited and there is limited application to the question</li><li>• Limited use of appropriate evidence and examples</li><li>• Some clarity and coherence and limited use of specialist language and terminology</li></ul>                           |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• Knowledge and understanding is basic</li><li>• Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary.</li></ul>  |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>   |

**Levels of Response: 15 marks AS-Level – AO2**

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|--------------------------------|---|
| <b>Level 5</b><br><b>13-15</b> | <ul style="list-style-type: none"><li>• Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis</li><li>• Evaluation is based on the reasoning presented</li><li>• The answer is clear and coherent and there is effective use of specialist language and terminology</li></ul>             |
| <b>Level 4</b><br><b>10-12</b> | <ul style="list-style-type: none"><li>• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view</li><li>• Evaluation based on some of the reasoning</li><li>• Specialist language and terminology is used appropriately</li><li>• The answer is largely clear and coherent</li></ul> |
| <b>Level 3</b><br><b>7-9</b>   | <ul style="list-style-type: none"><li>• Different points of view supported by evidence and chains of reasoning</li><li>• The answer is generally clear and coherent with use of specialist language and terminology</li></ul>   |
| <b>Level 2</b><br><b>4-6</b>   | <ul style="list-style-type: none"><li>• A point of view relevant to the question with supporting evidence and chains of reasoning</li><li>• Some clarity and coherence and limited use of specialist language and terminology</li></ul>   |
| <b>Level 1</b><br><b>1-3</b>   | <ul style="list-style-type: none"><li>• A basic response to the question with reasons given in support</li><li>• Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary.</li></ul>   |
| <b>0</b>                       | <ul style="list-style-type: none"><li>• No accurate or relevant material to credit</li></ul>  |

**Question 01**

**0 1** . **1** **Explain how Muslim sources of wisdom and authority underpin key moral principles.**

**Target:** AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or ethical thought and teaching.

Muslim sources of wisdom and authority may include eg The Qur'an, Hadith, Imams, scholars and jurists, personal religious experience and reason. There should be reference to at least two sources. There may be reference to differences in sources recognised by different Sects.

The key moral principles specified for study are equality, honesty and justice. Students need not refer to all three and may refer to others.

Some passages for scripture appear to give direct instructions – eg 'do not lie'. Others lay down general principles such as compassion – there may be tension between the two in deciding how to act in any given situation. The Qur'an is usually regarded as the 'Word of God' but its meaning is open to interpretation; the Hadith are attributed with very different levels of authority by different Muslims and there are theological disputes about whether God's justice dominates his actions.

This has particular implications for discussions about equality – are all people assigned their situation by God and given duties suited to their position – including the disabled, or are the disabled, or their parents being punished for sin. Does God's compassion extend to allowing deceit in order to avoid pointless suffering?

For answers that do not refer to both authority and application of sources – max level 3.

**[15 marks] AO1**

**0 1** . **2** **'Living a moral life is the most important aspect of Muslim identity.'**

**How far do you agree?**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: significance.

**In support**

- Obedience to the moral code found in the Shariah seems to be a condition of being a Muslim
- Muslim = one who submits, often translated as one who obeys (God)

**Other views**

- Submission to God has many other aspects – e.g Pillars
- Sufis would be more concerned with their spiritual relationship with God
- There is debate over how far the Shariah as understood today is the Law of God rather than a human law.

**[15 marks] AO2**

**Question 02**

- 0 2** . **1** **Explain why followers of Natural Moral Law may reach different conclusions about the issue of theft.**

**Target:** AO1:3 Knowledge and understanding of cause and significance of similarities and differences in belief, teaching and practice.

- Aquinas considered theft as wrong because it contradicted the primary precepts of natural law.
- The basis of natural moral law is: 'good is to be done and evil avoided.'
- The primary precepts include 'Love God and live in society' – both of which appear to rule out theft.
- However, the priority of preserving human life may necessitate theft eg to take a gun from a suicidal individual or from a maniac who is threatening others.
- There is discussion in Aquinas' presentation of Natural Moral Law of not returning property to its owner when that would lead to harm.

**[15 marks] AO1**

- 0 2** . **2** **'Natural Law is not an effective way of making moral decisions'.**

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: significance

**In support**

- It does not apply to cases – only general rules
- The consequences of acting on Law may be undesirable
- It is difficult and/or impossible to agree the sole purpose of acts eg procreation may not be the only purpose / justification of sexual intercourse

**Other views**

- It offers certainty and clear guidance
- The use of the principle of double effect allows consequences to be considered
- Natural good is intuitively obvious to many people

**[15 marks] AO2**



**Question 03**

- 0 3** . **1** **Explain how Situation Ethics might be applied to the ethical issues surrounding embryo research.**

**Target:** AO1:2 Knowledge and understanding of influences of beliefs, teachings and practices on individuals communities and societies.

- The guide is universal and selfless love
- The decision must be pragmatic – it must maximise love in that situation
- The decision must take the circumstances of the case into account, there is no absolute rule except that love must be maximised
- A decision about the status of the embryo is needed – is it a person to be loved? Many Situation ethicists say ‘no’
- The loving outcome must be certain

**[15 marks] AO1**

- 0 3** . **2** **‘Situation Ethics is not acceptable as a Christian form of moral decision-making.’**

**Evaluate this claim.**

**Target:** AO2: Analysis and evaluation of aspects and approaches to religion and belief: significance.

**In support**

- Traditional Christian ethics are legalistic and rule out some decisions that may be made situationally eg abortion and euthanasia
- Human reason is considered so flawed that it cannot use this method of decision-making

**Other views**

- ‘Love one another’ is a key Christian commandment and considered the most important command by some
- Circumstances can demand a suspension or ‘breaking’ of the law – other systems of Christian decision-making such as Natural Moral Law recognise that

**[15 marks] AO2**