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A-level  
RELIGIOUS STUDIES  
7062/2D

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)

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## 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 A-level 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: 10 marks A-Level – AO1

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|-------------------------------|--|
| <b>Level 5</b><br><b>9-10</b> | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with good use of relevant evidence and /or examples</li><li>• Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated</li><li>• Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary</li></ul> |
| <b>Level 4</b><br><b>7-8</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence and /or examples</li><li>• Where appropriate, alternative views and/or scholarly opinion are explained</li><li>• Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary</li></ul>                   |
| <b>Level 3</b><br><b>5-6</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples</li><li>• Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion</li><li>• Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary</li></ul>       |
| <b>Level 2</b><br><b>3-4</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is generally accurate and relevant with limited development in breadth and/or depth shown through limited use of evidence and/or examples</li><li>• Where appropriate, limited reference may be made to alternative views and/or scholarly opinion</li><li>• Limited organisation of ideas and coherence and use of subject vocabulary</li></ul>                        |
| <b>Level 1</b><br><b>1-2</b>  | <ul style="list-style-type: none"><li>• Knowledge and critical understanding is basic with little or no development</li><li>• There may be a basic awareness of alternative views and/or scholarly opinion</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 A-Level – AO2**

- Level 5**  
**13-15**
- A very well-focused response to the issue(s) raised
  - Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis
  - There is an appropriate evaluation fully supported by the reasoning
  - Precise use of the appropriate subject vocabulary
- Level 4**  
**10-12**
- A well-focused response to the issue(s) raised
  - Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis
  - There is an appropriate evaluation supported by the reasoning
  - Good use of the appropriate use of subject vocabulary
- Level 3**  
**7-9**
- A general response to the issue(s) raised
  - Different views are discussed, including, where appropriate, those of scholars or schools of thought
  - An evaluation is made that is consistent with some of the reasoning
  - Reasonable use of the appropriate subject vocabulary
- Level 2**  
**4-6**
- A limited response to the issue(s) raised
  - Presentation of a point of view relevant to the issue with some supporting evidence and argument
  - Some attempt at the appropriate use of subject vocabulary
- Level 1**  
**1-3**
- A basic response to the issue(s) raised with some evidence in support
- 0**
- No accurate or relevant material to credit

**Levels of Response: 25 marks A-Level - Global**

- Level 5**  
**21-25**
- Critical analysis of the dialogue between philosophy/ethics and religion which consistently engages with the question
  - Knowledge and critical understanding is accurate and relevant and fully developed in breadth and depth with good use of relevant evidence and/or examples
  - Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis
  - There is an appropriate evaluation fully supported by the reasoning
  - Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
- Level 4**  
**16-20**
- Critical analysis of the dialogue between philosophy/ethics and religion which mostly engages with the question
  - Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence and /or examples
  - Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis
  - There is an appropriate evaluation supported by the reasoning
  - Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
- Level 3**  
**11-15**
- Some critical analysis of the dialogue between philosophy/ethics and religion relevant to the question
  - Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples
  - Different views are discussed, including, where appropriate, those of scholars or schools of thought
  - An evaluation is made that is consistent with some of the reasoning Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
- Level 2**  
**6-10**
- A limited attempt to analyse the dialogue between philosophy/ethics and religion
  - Knowledge and critical understanding is generally accurate and relevant with limited development in breadth and/or depth shown through limited use of evidence and/or examples
  - Where appropriate, limited reference may be made to alternative views and/or scholarly opinion

- Presentation of a point of view relevant to the issue with some supporting evidence and argument
  - Limited organisation of ideas and coherence and use of subject vocabulary
- Level 1**  
**1-5**
- A basic attempt to analyse the dialogue between philosophy/ethics and religion
  - Knowledge and critical understanding is basic with little or no development
  - There may be a basic awareness of alternative views and/or scholarly opinion
  - A basic response to the issue(s) raised with some evidence in support
  - Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
- 0**
- No accurate or relevant material to credit

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## Section A: Study of Religion

### Question 01

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 Examine why there are different views in Islam concerning the issues of
- marriage
  - homosexuality
- You should refer to both issues

**Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief.**

#### Marriage

- Differing attitudes to the scriptures and their authority, different interpretations of verses apparently supporting polygamy
- marriage part of Sunnah- but differing views about whether it is compulsory among law schools
- Views depend on which Hadith are accepted and the role of reason in establishing Shariah.

#### Homosexuality

- Majority view based on reading of Qur'an as forbidding homosexual sex, but reading challenged
- Differing views of punishment for homosexuality – scholarly opinion.

Maximum Level 3 if only one issue addressed

**[10 marks] AO1**

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|---|---|
| 0 | 1 |
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2
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 'Muslim feminism has had little impact on Islam.'  
Assess this view.

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

- Students should apply what they know and understand about feminism within the religion rather than simply summarising it.
- There may be reference to the 'starting point' – ie the status /role of women before feminism made any impact and a definition of 'feminism' in this context.
- Traditional schools of Shari'a
- Different interpretations of key verses from the Qur'an such as 4:34
- Diversity of practice within Islam, and different contexts in which Islam is practised
- Distinction between culture and Islam.

**[15 marks] AO2**

**Section B: Ethical studies and religion**

Answer **both** questions in this section

**Question 02**

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| 0 | 2 |
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**Examine the differences between a deontological and a teleological approach to religious ethical decision-making. Illustrate your answer with reference to lying.**

**Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief.**

**Deontological**

- Actions are intrinsically right or wrong
- It is the duty of the decision-maker to do what is right and avoid what is wrong
- Consequences are not relevant
- Natural Moral Law- Lying is never right regardless of the consequences

**Teleological**

- Actions are right or wrong depending on their consequences
- At best, 'Laws' can state which actions generally bring about the best results
- Situation Ethics – Lying is right if the consequences are loving

**[10 marks] AO1**

- |   |   |
|---|---|
| 0 | 2 |
|---|---|

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2
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**'A deontological system of ethical decision-making is unsatisfactory from a religious perspective.'**  
**Evaluate this claim.**

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

**In support**

- Where love or compassion is the over-riding law, a deontological system is too rigid and can lead to unloving even cruel results
- Justifying causing hurt of any kind just because a law demanded it seems intuitively wrong
- Intention is as, or more, important than actions
- It depends greatly on what rules are being obeyed – some religions would have strong objections to some laws, but not others

**Other views**

- Many religions are deontological in that they have a set of laws and define actions as right or wrong
- Obedience to those laws rather than independent moral decision-making is required
- The religious leaders identify or agree those laws
- Consequences are left to God or karma to work out.

**[15 marks] AO2**

**Question 03**

- 0 3** . **1** **Examine differing views about the use of conscience as a guide to moral decision-making.**

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

- Conscience may be seen as the ‘voice of God’ acting as an internal monitor
- It may act in retrospect – informing the person that an action was wrong after it has been committed
- Others see conscience as a social construct – an internalising of social or family standards
- In this case the conscience is simply a means to achieve conformity; it has no status or authority to determine that an action is right or wrong. ‘I followed my conscience’ would then be an explanation for an action, not a justification.

**[10 marks] AO1**

- 0 3** . **2** **‘From a religious perspective, embryo research cannot be justified.’ Evaluate this claim.**

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

Answers may refer to any religious theory or teaching:

**In support**

- Sanctity of life – life starts at conception
- Moral status of embryo
- Playing God
- Reference to sources of wisdom and authority in religion as appropriate.

**Other views**

- Embryo not a person with rights or sentient
- Sanctity of life arguments not relevant – judgement that life starts at conception is not final
- God-given intelligence being used for good
- Benefits of such research far outweigh the possibility of any ‘harm’ being experienced.

**[15 marks] AO2**

**Section C: the dialogue between ethical studies and religion**

**Question 04**

**0 4 . 1** ‘ Muslim ideas of moral responsibility have been undermined by understandings of the nature of free will.’  
**Critically discuss and evaluate this view with reference to the dialogue between Islam and ethical studies.**  
**Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)**  
**Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: study. (15 marks)**

- Students should demonstrate knowledge and understanding of theories concerning free will and their implications for religion
- Determinism – suggests no free will therefore no moral responsibility, seems to undermine religious ideas re judgement and justice of God
- But some religious teaching stresses predestination / lack of free will – more consistent with determinism but rejecting libertarianism
- Muslim ideas therefore both challenged and supported by the various views concerning free will.

**[25 marks] AO1/AO2**

**OR**

**Question 05**

- 0 5** . **1** **'Muslim understandings of the status and rights of animals have been undermined by ethical studies into animal rights'. Critically discuss and evaluate this view with reference to the dialogue between Islam and ethical studies.**

**Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief. (10 marks)**

**Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: study. (15 marks)**

This issue may be approached in a variety of ways:

- Ethical studies include those that deal with the moral status of animals – their similarity or difference from humanity etc
- Islam allows killing of animals for food and hunting and uses its own method of slaughter
- Animal experimentation is variously regarded – the purpose needs to be 'good'
- Animal cruelty is seen as contrary to humanity's role as khalifah
- Ethical studies tend to focus on the sentience and intelligence of animals and distinguish between them.
- According to some, higher order animals may not be clearly distinguished from mentally handicapped humans or babies (Singer) this suggests they should have equal rights
- Others are said to have much more limited intelligence and to have no rights

Most obvious challenge to Islam is to its method of slaughter for animals for food – but the principle of 'least pain' that is behind this method is agreed.

**[25 marks] AO1/AO2**