



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCE

Religious Studies

Unit RS04

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Levels of Response descriptors in AS examinations

Marks for 10-mark questions are shown in brackets

Level	Quality of Written Communication	AO1	AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence/examples.	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments and are critically analysed. A process of reasoning leads to an appropriate conclusion.	13-15 [9-10]
4	Appropriate form and style of writing; generally clear and coherent organisation of information, mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	10-12 [7-8]
3	Mainly appropriate form and style of writing, some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary. Satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	7-9 [5-6]
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	A simple argument, with some evidence in support.	4-6 [3-4]
1	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	A few basic points which are relevant, but no real argument.	1-3 [1-2]
0	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	No attempt to engage with the question or nothing of relevance.	0

Unit 4: An Introduction to Religion and Ethics

1 *Read the passage and answer questions (a) and (b) which follow.*

“Religions emphasise the absolute value and importance of each human life and the need to protect that life. Religions must therefore stand firm against the legalisation of voluntary euthanasia because it would undermine the high status and dignity of human life.”

(a) ***Outline the teaching of the religion you have studied on the issue of voluntary euthanasia.***

Should mention key sources of authority and basic doctrines within religion. Answers will vary according to the religion chosen.

e.g.

Sanctity of life

Only God can take life

Compassion

God has given free-will

Good answers will debate voluntary euthanasia rather than passive euthanasia.

Answers which do not include reference to a religion should receive no credit.

(10 marks) AO1

(b) ***Explain the ways in which utilitarianism could have been applied to the issue of voluntary euthanasia.***

Consequentialist system of ethics means cannot have absolute rules

Decision should be made on resultant happiness or pain from an action

Application of principle of utility to voluntary euthanasia

Happiness of all affected should be considered

Importance, for Mill, to avoid injustice

Importance for Mill of ‘dignity’. (Is discussed in relation to higher / lower pleasures)

(10 marks) AO1

- 2 (a) *Explain how Mill's account of utilitarianism can be seen as both building on and criticising the ideas of Bentham.*

Comparison of Mill and Bentham, e.g. Mill builds on Bentham, both share the premise that humans seek pleasure and avoidance of pain, share concern for greatest happiness of greatest number.

Differences include:

Mill's distinction of higher and lower pleasures (quality verses quantity)

Mill's rule utilitarianism verses Bentham's act utilitarianism

Mill's concern to avoid 'tyranny of the majority'.

(15 marks) AO1

- (b) *"Religious principles should replace utilitarianism as the dominant approach to the use of natural resources."*

Explain how a religious believer might defend this claim, and assess the validity of this claim.

Explain

Explanation of what religion teaches regarding use of natural resources.

Utilitarianism *might* lead to exploitation of nature – means to human ends, plus examples.

Non-utilitarian approach might better define levels of correct use.

Reasons why a religious believer might say this

Higher – ultimate authority

Assess

How far have religious principles conserved or abused nature?

As the nature has no intrinsic rights, should not human need be the consideration?

Utilitarianism gives rights to sentient beings, therefore it does value natural resources.

Look for a reasoned conclusion.

(10 marks AO1 and 15 marks AO2)

- 3 (a) *Explain how Kant's ethical theory could be applied to the issue of the transplantation of human organs.*

Knowledge of basic types of transplantation required: cadavers, live donors, xeno-transplantation (Good answers will differentiate between different types)

Second form of Categorical Imperative – ends not means: implies consent of donor needed, minus coercion to comply with Kant's theory. Theory of Universalisation – has to be able to be universally applied.

Ends not means may also apply to cadavers, depending on what deceased wished.

Debate whether dead person can legitimately be treated as a means to an end, because no longer functioning as a rational agent.

Some might argue that decisions made in life have validity for future.

Some Kantians extend Categorical Imperative to animals: might prohibit xeno-transplantation.

As most defences of transplantation are made on a consequentialist basis, and thus hypothetical. Kant would reject this, thus defence of transplantation from kantian perspective is undermined.

(15 marks) AO1

- (b) *“Religion provides a satisfactory set of principles for dealing with the issue of transplantation.”*
Outline how the religion you have studied responds to the issue of transplantation, and assess this claim.

Outline

Answers may vary according to the religion chosen.

Religious responses to different types of transplantation.

Religious arguments against include:

Ideas of ‘stewardship’ versus ‘ownership’ of bodies;

Our bodies are not ours to do with as we choose, but gifts from God and sacred;

Issues of burial and ideas of physical resurrection;

Issues of resource allocation. Transplantation is very expensive;

Lev. 19 v 19: creation of distinct species concept. Might reject xeno-transplantation and genetic ‘alteration’;

Religious arguments including

Criticisms of above ideas;

Primacy of law of compassion, coupled with the great good transplants can achieve.

Assess

Evaluation of above ideas;

Applicability of ancient ideas for today;

Comparison of other systems of thought to transplantation, e.g. utilitarianism

(10 marks AO1 and 15 marks AO2)