

GCE 2004  
*June Series*



# Mark Scheme

## Religious Studies Specification

### *RS04: An introduction to Religion and*

### *Ethics*

*(Subject Code 5061/6061)*

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*Dr Michael Cresswell Director General*

## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 15-mark questions are shown in brackets]

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor 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.	<b>13-15</b> <b>[9-10]</b>	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.	<b>13-15</b>
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.	<b>10-12</b> <b>[7-8]</b>	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.	<b>10-12</b>
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.	<b>7-9</b> <b>[5-6]</b>	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.	<b>7-9</b>
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.	<b>4-6</b> <b>[3-4]</b>	A simple argument, with some evidence in support.	<b>4-6</b>
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.	<b>1-3</b> <b>[1-2]</b>	A few basic points which are relevant, but no real argument.	<b>1-3</b>
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.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>

**RS04: An introduction to Religion and Ethics**

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

***“We are being unreasonable in using limited natural resources selfishly, and causing pollution of air, land and water. The effects of this bad stewardship will be felt not just by ourselves, but by people all over the world, and by future generations.”***

**(a) *According to Kant’s theory, explain how human reason can be used in making ethical decisions about the use and conservation of natural resources.***

Kant and the role of human reason:

We have an intrinsic worth and dignity because we have reason, so therefore we should be thinking of the effects of our actions. We should be aware of the effects of our lifestyle on others.

We are free agents, capable of making decisions and setting targets. We have a responsibility to be aware of the effects of our actions, because we are able to make choices.

We should realise that we have a duty to treat others well, to respect their rights and promote the welfare of others.

We should know what we ought to do in any situation, so we should know that if we over-use natural resources, and do not conserve them, then they will run out.

From this we can work through the three formulations of Kant’s categorical imperative.

**(10 marks) AO1**

**(b) *Outline the teachings of one religion you have studied concerning the use and conservation of natural resources.***

Only an outline of the teachings of one religion is required here. Answers may make reference to holy books / scriptures, tradition and / or leaders’ views in the writing, to show understanding of these teachings. (Ceiling of Level 3 if answers do not show that candidates have an understanding of these teachings).

**A possible Muslim approach** may include:

- Concept of stewardship / custodians
- Sense of responsibility / duty to stop destruction of resources
- Not to damage, pollute or destroy
- On the Day of Judgement, Muslims expect to be asked questions about their responsibility towards Allah’s Earth and his creatures
- Must not abuse or overuse natural resources which have been given to them by Allah Concept of ‘balance’ is very important

**A possible Christian approach** may include:

- God created the Earth
- We are in the role of stewards/managers
- We should use what we have been given wisely – working with nature, not against it
- We should live simply
- God’s world has been spoiled and exploited by greed, ignorance and selfishness

**(10 marks) AO1**

- 2 (a) ***Explain what one religion you have studied says about the value and use of embryo research.***

Need for an explanation of the views held in one religion on embryo research. Candidates should be able to state the views held clearly in their chosen religion, and be able to show why they are held. They do not, at this stage, have to show an awareness of the variety of views held in their chosen religion.

**A possible Muslim approach** may include:

- Allah is in control of all births
- Life begins at conception
- Artificial insemination by husband is allowed
- IVF is allowed
- Artificial insemination by donor is **not** allowed
- Genetic experimentation is **not** allowed

**A possible Christian approach** may include:

- Life begins at conception, so any research is on a living being
- Should not treat people as means to an end
- Experimental embryos should be destroyed after living for 14 days
- Embryos should not be created purely for scientific research

**(15 marks) AO1**

- (b) ***Explain how Kant's ethical theory can be applied to the use of embryos in research, and assess the claim that views based on Kant's theories have no relevance in the 21<sup>st</sup> century.***

Candidates need to explain the principles of Kant's theory of ethical decision making e.g.

- The 3 formulations of the categorical imperative
- The use of reason
- The good will
- The sense of 'duty'

and relate what they have included to the use of embryos in research.

Candidates then need to assess whether this way of making decisions is relevant today.

**For**

Kant's theory is based on motive, rather than consequences.

Arguing for something based on the positive consequences is not relevant.

There is no room for emotional responses in Kantianism.

The use of Reason is likely to mean that we are not persuaded by emotion, and / or conflicting or deceiving circumstances.

Not treating others as a means to an end will be a strong factor here.

**Against**

This is an emotive issue, and thus perhaps there ought to be a place for emotion.

Idea of conflicting duties; the desire to create life-saving drugs and / or fertility treatment versus not treating others as a means to an end.

Ross's prima-facie duties.

Does an embryo warrant the same respect under Kantian rules as an actual human?

Isn't Utilitarianism a better ethical principle to apply in this situation?

**(10 marks) AO1 and (15 marks) AO2**

3 (a) ***Explain how Bentham’s principle of utility could be used to justify abortion.***

Candidates need to relate Bentham’s theory of Utilitarianism to abortion.

Answers might include the following:

- Utilitarianism is concerned with consequences not motives. So if pregnancy is harming an individual, abortion would be a good thing, Utilitarianism would permit it.
- The greatest good for the greatest number. Utilitarianism would calculate whether having an abortion would bring the greatest good to the greatest number.
- Good = pleasure and the least amount of pain, so Utilitarianism would assess the amount of pleasure versus pain in the decision.
- The use of the hedonic calculus (preferably with the 7 points explained).
- Act Utilitarianism, so under Utilitarianism, the act of abortion, rather than the rule of abortion, would be the central issue.

Candidates do not need to mention all of above to attain a Level 5 answer, but there does have to be good explanation of the point and application to abortion.

Candidates who confuse Mill and Bentham are unlikely to attain beyond a Level 3.

**(15 marks) AO1**

(b) ***Explain what one religion you have studied says about abortion, and assess the claim that religion is better than utilitarianism as a guide to making decisions about the ethics of abortion.***

Candidates need to explain the teachings within **one** religion regarding abortion, showing understanding of those teachings from Holy Books, religious leaders and / or tradition. Candidates need not be aware of variant views within the religion. Maximum Level 3 for an outline answer that does not show explanation and understanding.

**Islam on Abortion**

Only Allah controls birth and death

The Qur’an states that killing children is a great sin

Abortion is only lawful in Islam if the mother’s life is at stake, as she is already living, and has duties and responsibilities

Abortion is seen as the lesser of two evils

However, some Muslim scholars believe that the spirit does not enter the body until the end of the fourth month of pregnancy, and is thus permitted

But after the fourth month, abortion is unlawful in Islam

Other scholars say that the foetus represents a potential life from the moment of conception, and thus should be protected and given all human rights

On the Day of Judgement, aborted babies will demand to know the reason why from their mothers.

**A possible Christian approach** may include:

- Life is a gift from God
- Life begins at conception, therefore abortion is killing a life
- Killing a life is murder, and goes against the Commandments
- Some Christians say abortion is the lesser of two evils, better than going through an unwanted pregnancy
- There is no mention of abortion in the Bible
- The Pope said it was a great moral evil

For assessment, candidates need to compare the applicability and suitability of a religious approach versus a Utilitarian one.

**For**

Religion tries to look at the dilemma from all points of view

- The foetus has rights within a religious viewpoint
- Religion concentrates on the sanctity of life
- Religion tries to take a more long-term approach
- Religion tries to be more objective, than subjective
- Religion applies moral standpoints

**Against**

- Utilitarianism looks for the ‘best’ possible outcome for the majority
- Utilitarianism gives more ‘rights’ to the ‘born’ rather than the ‘unborn’
- Utilitarianism looks towards perceived consequences
- Utilitarianism is a more universal and popular approach
- Utilitarianism is a more contemporary approach

Candidates should then formulate a conclusion based on their argument.

**(10 marks) AO1 and (15 marks) AO2**