

General Certificate of Education

Religious Studies 5061

RS04 An introduction to Religion and Ethics

Mark Scheme

2005 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 10-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.	13-15 [9-10]	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
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.	10-12 [7-8]	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
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.	7-9 [5-6]	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
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.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
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.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
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.	0	No attempt to engage with the question or nothing of relevance.	0

RS04: *An introduction to Religion and Ethics*

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

“Pollution is a growing problem, and takes many different forms. For instance, we are increasing the rate at which we burn fossil fuels. This contributes to the problem of the ‘greenhouse effect’. The temperature of the earth is rising. Ice caps are melting.”

(a) Outline the teaching of one religion you have studied regarding the environmental issue of pollution.

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, e.g.

Islam

- Human beings are to look after the world, given by Allah
- They are certainly not meant to pollute it
- On the Day of Judgement, they will be asked questions about how they have used the earth
- Muslims see themselves as Khalifas (custodians) of the Earth
- It is their duty to stop selfish destruction of the Earth’s resources
- Muslims desire to live in peace with nature
- Muslims should have a keen sense of energy-saving responses.

Christianity

- The Earth belongs to God; not to humanity to do with as they wish
- Pollution makes God’s ‘good’ world, bad
- Pollution means that we are not taking care of the world, as we were told to in Genesis
- We are not being good stewards of the world if we pollute it
- Pollution causes illness in humans and animals, and this violates the Christian principle of showing compassion.

(10 marks) AO1

- (b) *Explain briefly how Kant's theory of the categorical imperative can be applied to the issue of pollution.*

Kant's categorical imperative, and pollution

- Candidates may refer to the three formulations of the categorical imperative
- The Universal Law has the principle of making a law which can be kept by everyone all the time. This is impossible to do with pollution, as nobody wants to live in polluted air. Such a rule would not only be irrational but contradictory; both ideas were against Kant's view of the Universal Law
- Treat humans as ends not means, is the second formulation. A business polluting the seas is treating humans as means to the end of them disposing of their waste cheaply, as opposed to ethically
- The second formulation also states that we have a duty to treat others well and to respect their rights
- The third formulation is that we all should live as law-abiding members of a Kingdom of Ends. Somebody polluting another's environment is not doing this

(10 marks) AO1

- 2 (a) *Explain the views of one religion you have studied regarding the value of embryos and their use in medical research.*

Candidates should answer from one religion, and may also state and explain the different views held within that religion, e.g.

Islam and Embryo research

- It is Allah who controls birth and death
- Many Muslim scholars do not believe that the breath of life or spirit has entered the body until the 4th month of pregnancy, so embryo research is not on a human life
- However, the embryo represents a potential life from the moment of conception
- Human embryos should not be manipulated, frozen or left to die.

Sikhism and Embryo research

- The Sikh path considers healing and caring as part of its religious heritage
- Sikhs believe that people's bodies have been given to them by God, and should not be tampered with
- Embryo research could certainly come under this category
- Some Sikhs would argue that God has given people this knowledge and therefore it should be used
- If the research is to avoid hereditary diseases, then it is definitely a good thing
- However, human life is believed to begin at conception
- But IVF is not frowned upon by Sikhs.

Maximum of Level 3 for candidates who do not explain views.

(15 marks) AO1

- (b) ***Explain how Mill's version of Utilitarianism could be used to defend the use of embryos in medical research, and assess how useful this defence is.***

Candidates should include some of the following points in their answer:

Explain

Mill's version of Utilitarianism and its application to embryo research.

- Mill was more concerned with the *quality* of the pleasure than the quantity, thus might be in favour of embryo research, as one success would make a childless couple so very happy.
- Mill distinguished between pleasures: higher pleasures were those associated with the mind, and lower pleasures were those associated with the body. The effects of embryo research might well be considered more of a lower pleasure, although the scholarly knowledge needed to perform such a technique could be considered a higher pleasure.
- Mill believed that we were influenced by our conscience, even our duty. Most people would argue that if the knowledge to correct hereditary diseases, or enable childless couples to have children is there, then it is our duty to use it.
- Mill was more of a Rule Utilitarianist. He believed that all should follow the general principles of justice, honesty and truthfulness, rather than going through the hedonic calculus. So long as the research is legal, then Mill would have permitted it.

(10 marks) AO1

Assess

There should be some application of the above to current situation of embryo research.

Candidates might debate some of the following:

The idea of the quality of pleasure versus the quantity of pleasure: which is better, one couple receiving the gift of a child or lots of couples getting the chance but being unsuccessful? In other words, wouldn't Bentham's Utilitarianism be better?

Is it our duty to waste thousands of embryos in research?

Is a religious approach, with the emphasis on the sanctity of life, a more useful one?

Are we using (potential) humans as a means to an end?

(15 marks) AO2

- 3 (a) ***Explain how Kant's ethical theory can be applied to the issue of the use of either animal or human organs in human transplantation.***

Candidates should relate Kant's theory to organ transplantation.

Answers might include

- The first formulation of the categorical imperative (the Universal Law) might be difficult to enforce as animal rights might be against the idea of xenotransplantation.
- The second formulation of the categorical imperative – ends not means. This might be appropriate for humans, but does it apply to animals?
- Kantianism does not look towards consequences. This defence of transplantation from a Kantian perspective is undermined.
- The use of Reason might well argue that using animal organs is ethically more sensible than using human organs.
- The good will and sense of duty might also argue for the use of animal organs, given the shortage of human ones.

(15 marks) AO1

- (b) ***Explain the views of one religion you have studied regarding the issue of organ transplantation, and assess the view that neither Kant nor religion can really help people to decide whether transplantation is right.***

Candidates need to **explain** the views held in one religion about transplantation, e.g.

Christianity and transplantation

- Idea of 'stewardship' versus 'ownership' of body.
- We were told by God to use our resources well, including the animal kingdom.
- Leviticus 19 v 19 and our bodies being dwellings of the Holy Spirit might lead some Christians to reject xenotransplantation.

Judaism and transplantation

- Jews would be against the use of human organs as Jewish law forbids mutilation of a corpse, or a person benefiting from a corpse.
- However, saving a person's life takes precedence over all other laws.
- But one may not save one person's life at the expense of another person.
- Xenotransplantation is allowed, even from a non-kosher animal.

(10 marks) AO1

Assess

Candidates will need to debate the superiority of a Kantian approach to xenotransplantation over a religious approach.

For

- Kant did not address organ transplantation in his day.
- Religions also do not have much specific to say on this matter, for the same reason.
- Surely it is a personal decision?

Against

- Some religions, e.g. Judaism, are quite clear on the matter.
- If we all lived as if in the Kingdom of Ends, then there would be enough organ donors.
- Some governments are thinking of a quasi-universal law, whereby one has to opt out of donating organs, rather than, as currently, opting in.
- The quality of life versus the sanctity of life.

(15 marks) AO2