



**General Certificate of Education**

**Religious Studies 5061**

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

**Mark Scheme**

*2008 examination – June series*

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## 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        |
|----------|--|---|-------------------------------|---|--------------|
| <b>5</b> | 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><br><b>[9-10]</b> | A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments are critically analysed. A process of reasoning leads to an appropriate conclusion. | <b>13-15</b> |
| <b>4</b> | 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><br><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> |
| <b>3</b> | 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><br><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>   |
| <b>2</b> | 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><br><b>[3-4]</b>    | A simple argument, with some evidence in support.   | <b>4-6</b>   |
| <b>1</b> | 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><br><b>[1-2]</b>    | A few basic points which are relevant, but no real argument.  | <b>1-3</b>   |
| <b>0</b> | 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 this passage and answer parts (a) and (b) which follow.**

***‘Pollution levels are rising all the time, with disastrous consequences for humanity. The argument that people have to burn huge amounts of fuel in order to have a pleasurable lifestyle seems wrong when one considers the effect of pollution on one’s health, the next generation and the rest of the animal kingdom.’***

- (a) **Outline the teachings of one religion you have studied that can be applied to the environmental issue of pollution.**

### **Buddhism**

Avoidance of any action that could cause harm to self and others. A Buddhist should live in harmony with the natural environment. It could be seen as going against the second precept. There is no sense of the superiority of humans over animals, but also none of stewardship. The principle of ‘Conditioned Arising’; harmonious co-operation.

### **Christianity**

The Earth is created by God and humanity will be held accountable as to the treatment of it. A sense of Stewardship. Genesis 1 is the key teaching area.

### **Hinduism**

The Vedas state the connection between human conduct and the effort on nature (rita). Universal Dharma. Nature is an energy-extension of God. Pollution would be against the 5<sup>th</sup> Yama; Aparigraha, the disciplining of desire and greed.

### **Islam**

Muslims believe that humanity is to look after the planet for Allah, but Muslims also believe in free will. It belongs to Allah, but there is a sense of custodialship (Surah 6) and stewardship. Importance to have a balance (Surah 56).

### **Judaism**

Similar to Christianity. Genesis 2 teaches that humanity is to work the land but look after it. The Talmud teaches that polluting industries must be kept away from towns and from prevailing winds.

### **Sikhism**

The Gurus taught that the world belongs to God; he created everything and is in everything.

Maximum Level 3 if teachings not applied to issue of pollution.

**(10 marks) AO1**

**(b) Outline Mill's theory of utilitarianism and explain how it can be applied to the environmental issue of pollution.**

Candidates should outline Mill's version of utilitarianism. Answers should include some of the following: Mill's definition of 'higher' versus 'lower' pleasures, the quality of happiness versus the quantity of happiness, rule utilitarianism versus act utilitarianism.

Applications to pollution might include: that polluting the earth is not a higher pleasure and might lead to a lessening of higher pleasures (through illness or smog or weather erosion), that whilst a lot of people might benefit from the burning of fossil fuels, it is at the cost of other people's health and lifestyles (and that of the future generation), that perhaps some law should be passed about pollution rather than looking at how it affects individuals.

Candidates need to both outline Mill's ideas and apply them to pollution (rather than environmental issues generally).

Maximum Level 3 if one or other is not done.

Maximum Level 3 if it is the hedonic principle (which was more Bentham than Mill) that is explained / applied.

**(10 marks) AO1**

- 2 (a) **Explain how the teachings of one religion you have studied can be applied to the medical issue of euthanasia.**

**Buddhism**

Differing views within Buddhism. Generally considered to be wrong as mind is in a bad state, and could lead to bad karma and a poor 'new' life. Palliative care is preferred outcome, with the avoidance of any harm. Intentional ending of life is forbidden.

**Christianity**

Life is a gift from God, and is sacred. To take a life would be breaking the commandment about murder. Ecclesiastes teaches that God decides the time of birth and death. But some Christians believe that euthanasia would be the more loving action.

**Hinduism**

Many would say that this would be bad karma for both doctor and patient, and affect reincarnation. It breaks the teaching of ahimsa. Very much against life support machines. Others say to end a painful life would be a good deed.

**Islam**

Muslims are against euthanasia because of the sanctity of life, and against Allah's teachings. Allah is both the creator and taker of life.

**Judaism**

Important to preserve life. Life is sacred, and must not be shortened. All life is of a value as we are made in the image of God. The relief of pain is not a lawful reason to take life.

**Sikhism**

Life is sacred, and it is a duty to care for the sick and handicapped. Patience and contentment are Sikh virtues. Sikh Dharma leaves it to a person's conscience.

Maximum Level 3 (9 marks) if not applied to euthanasia.

**(15 marks) AO1**

- (b) **Explain Kant's theory of the categorical imperative, and assess the view that any law concerning euthanasia should be based on Kant's theory.**

Candidates need to explain the categorical imperative.

Kant perceived that most people behaved well because they felt they ought to, especially if they wanted something back in return. He called this the hypothetical imperative. However, he said that people ought to do things because people 'knew' them to be the right things to do. People worked this out using reason. Kant called this the categorical imperative, and formulated three principles of it; the universal law, treating humans as ends in themselves rather than just means to an end, and living in a Kingdom of Ends.

Maximum Level 3 (6 marks) if no example used.

**(10 marks) AO1**

Any explanation of the categorical imperative should then be applied to euthanasia, e.g. is it possible to make a universal law regarding euthanasia? Many religions would reject a law allowing euthanasia, although Holland has such a law. UK criminalises euthanasia. It can be argued that allowing euthanasia is both treating a person as an end in themselves, and also as a means to an end (cessation of pain for the relatives seeing a loved one die). Allowing euthanasia country-wide does raise issues of the slippery slope and continuation of the human race.

### **Assess**

#### **For**

- UK has a law on euthanasia which is in effect a universal law
- It is very important and commendable not to treat people as a means to an end
- The categorical imperative is not based on emotion which can colour any decision-making.

#### **Against**

- Religious groups would be alienated if a law permitting euthanasia is passed
- Kant did not mention euthanasia, therefore we do not know what he would have said about it
- Countries should make up their own laws.

Maximum Level 3 (8 marks) if no reference to a law regarding euthanasia.

**(15 marks) AO2**

- 3 (a) Explain Kant's ideas on the good will and explain how they can be applied to the use of embryos in medicine.**

Kant argued that the only form of 'goodness' was to do one's duty. To do one's duty is to perform actions that are morally required and avoid actions that are morally forbidden. Acting out of self-interest or a desire for certain consequences is acting from self-interest, and therefore not from a 'good will'. Good will / sense of duty comes from our 'reason', not from emotion.

If one has a good will, one should act according to the Categorical Imperative.

Candidates also need to apply their views on the 'good will' to the use of embryos in medicine, and should focus on the need to act rationally rather than from a desire to allow women to conceive (Robert Winston) or out of compassion (cure for diseases), e.g. to use embryos to eradicate a fatal gene, or to eradicate one that drains the NHS of resources would be to act rationally.

For Level 3 and above, both the good will theory and the application to the use of embryos in medicine, need to be satisfactorily explained.

**(15 marks) AO1**



- (b) ***Outline the teachings of one religion you have studied which can be applied to the use of embryos in medicine, and assess the view that religious teachings provide a better answer to the problems raised by this issue than Kant's ideas.***

#### **Use of Embryos in medicine**

##### **Buddhism**

Stress on non-harm and the avoidance of ending life. Life begins at conception, so violating the 1<sup>st</sup> Precept. Embryo would suffer bad karma. But such decisions are seen as personal responsibility, and a guiding principle is the relief of suffering.

##### **Christianity**

Roman Catholics and others against this due to the sanctity of life principle. Embryos are living beings and need to be treated with respect. Psalm 139. However, Christians also believe that God has given us the medical expertise and the duty to avoid disease and pain. Church of England allows research up to 14 days.

##### **Hinduism**

Many Hindus believe in life from conception. Experimentation will affect the embryo's karma and reincarnation.

##### **Islam**

Sanctity of life. Humans should not play God, but because the embryo is not yet ensouled, many would allow it. Islam would agree with the principle of saving lives.

##### **Judaism**

Sanctity of human life, but in first 40 days, the embryo is not given a huge priority. But Judaism would agree with the overriding principle of saving lives, and the rabbinic principle of making the world a better place.

##### **Sikhism**

The Guru Granth Sahib says life begins at conception, so it is a sin to destroy life. But it might agree with the Sikh virtue of love for humanity.

Maximum Level 3 (6 marks) if teachings are not explained as to their relevance.

**(10 marks) AO1**

**Assess**

**For**

- Religion is tried and tested and followed by many thousands of people world wide
- Religious teachings are based on the fundamental human concepts of love, compassion and respect
- Religious teachings are clear and easy to apply

**Against**

- Kant uses reason not emotion which clouds issues
- It might be good to have a universal law applying to this issue, so people know where they stand
- IVF, etc., was not around when holy books were written therefore religious teachings can not be trusted.

**(15 marks) AO2**