



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

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# Mark scheme January 2004

## GCE

# Religious Studies

## Unit RS04

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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
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.

*“In his account of Utilitarianism, Mill stressed the difference between ‘higher’ and ‘lower’ pleasures. As he said, ‘It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied’.”*

*(Mill, ‘Utilitarianism’, 1863, Chapter 2)*

(a) *Explain what Mill meant by saying that certain pleasures were ‘higher’ than other pleasures.*

Answers should include **some** of the following points:

Mill’s refutation that the greatest good is always *quantitative*

Mill’s establishment that pleasure can be *qualitative*

The pleasures of the mind are higher than those of the body

Thus appreciation of poetry, music and art are higher, and therefore better, pleasures than eating, sleeping or sex

It is the appreciation of these higher things which differentiates us from the rest of the animal kingdom

No one would swap a pleasurable human existence for a pleasurable but animal existence

These higher pleasures also bring a longer lasting pleasure than mere bodily satisfactions

‘Competent judges’ (those who have experienced both higher and lower pleasures) value the higher pleasures more

Often people will forego lower pleasures in order to gain some higher pleasure

Concentration on the qualitative pleasures also avoids the problem that, under Utilitarianism, acts of sadism and torture are acceptable if carried out by a majority

**(10 marks) AO1**

(b) *There have been criticisms of Mill’s approach to Utilitarianism. Identify and explain three such criticisms.*

Answers will probably be taken from the following:

Mill advocated ‘rule’ Utilitarianism (e.g. always tell the truth) and a problem with rule Utilitarianism is what if breaking the rule is a better outcome?

Happiness is a response, an emotion, not a thing to be quantified. It is more subjective than Utilitarianism claims it is

Sometimes pain can lead to pleasure e.g. wearing a teeth brace

**Sidgwick** queried Mill’s higher pleasures. Which is ‘higher’: art or music? Where does sport fit in?

Peoples *motives* when making a decision surely need to be taken into account

In Utilitarianism, there are no absolute moral rules

The following are also criticisms, but are about Utilitarianism in general, rather than Mill's angle on it. Thus a candidate who writes about these criticisms should be marked no higher than Level 4.

Philosophers have argued whether, in many situations, there would be time to coolly work out a hedonic calculus on a certain matter.

**W D Ross** has also pointed out that a 'single-factor' moral theory has problems. Life's ethical dilemmas cannot be reduced to a calculus.

Moreover, in many situations, it is difficult to predict the consequences of an action, making any such calculus almost impossible. Human beings do not have the power to see into the future.

Utilitarianism and morality do not always go together. For a Utilitarian, an action is good if it brings about the greatest good for the greatest number. It does not matter *how* this is brought about, or the **motives** behind the action, or even what the action is!

**(10 marks) AO1**

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

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

For example:

#### **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 4<sup>th</sup> month of pregnancy, so embryo research is not on a human life
- However, the foetus represents a potential life from the moment of conception, and should be protected and given all the rights of human life
- Human embryos should not be manipulated, frozen or left to die.

#### **Christianity and Embryo research**

- Some Roman Catholics believe fertility treatment is wrong because it interferes with nature and God's plan
- Belief that life exists from conception, so experimenting with human embryos is like that of experimenting on a human
- All Christians believe life is sacred and should be respected
- Some Christians agree with embryo research, especially if it might cure diseases such as Parkinson's.

Candidates need to explain their answers, rather than merely stating them.

Maximum Level 3 for an answer that states but does not explain views.

**(15 marks) AO1**

- (b) ***Explain how Bentham's theory of Utilitarianism could be used to defend the use of embryos in medical research, and assess how useful this attempt may be.***

**Explain**

There should be an explanation of Bentham's theory of Utilitarianism which might include some of the following:

the idea of teleology or consequences  
that the ends justify the means  
the use of the hedonic calculus to measure good or bad outcomes  
pleasure is the sole good, and pain the sole evil  
'Utility' refers to the amount of pleasure caused by an action  
An action is right if it produces 'the greatest good for the greatest number'

***(10 marks) AO1***

**Assess**

There should then be some application of the above to the issue of foetal research, showing debate and evidence such as

foetal rights versus the mother's / parents' rights  
religious criticisms of such research, playing God  
does the 'end' justify the 'means'?  
can one use the hedonic calculus to predict the future?  
Waste of embryos

***(15 marks) AO2***

- 3 (a) ***Explain how Kant's ethical theories might be applied to the issue of abortion.***

Any aspect of Kant's ethical theory might be used. These include the use of reason, good will, duty and use of the three parts of the Categorical imperative.

Not all parts of Kant's ethical theory have to be used, but if only one aspect is used, it has to be well developed to attain Level 5.

There also has to be some application of any aspect of Kant to abortion. Maximum Level 3 if there is no mention of abortion.

***(15 marks) AO1***

- (b) *Explain the views of one religion you have studied on the issue of abortion, and assess the view that neither Kant nor religion have anything helpful to say about the issue of abortion.*

### **Explain**

Answers should be taken from only one religion, but candidates might mention different views within that religion. They need to be able to explain these views.

For example:

#### **Islam and Abortion**

- Surah 17<sup>31</sup> says that the killing of children is a great sin
- Abortion is only lawful in Islam where the life of the mother is at stake (ordinality versus potentiality)
- Abortion is only performed as the lesser of two evils
- The Qur'an tells women that they will be judged if they have an abortion
- Only Allah should control birth and death
- However, some Muslims scholars believe that the breath of life or spirit does not enter the body until the 4<sup>th</sup> month of pregnancy, so abortion in the earliest days of pregnancy can be interpreted as a form of birth control which is permitted.

#### **Christianity and Abortion**

- Some Christians see life from the moment of conception, therefore abortion is murder, breaking the commandments
- Only God should control life and death
- God has a plan for our lives
- Roman Catholics will allow abortion if it occurs during an operation to save the mother's life
- The Church of England sees abortion as an evil but preferable to an unwanted or dangerous pregnancy

Maximum Level 3 if views are stated but not adequately explained.

**(10 marks) AO1**

### **Assess**

There should then be a debate between the teachings of the religion and the 'rules' of Kantianism as to which, if any, provides anything 'helpful' to say.

Strong candidates might well debate the use of the word 'helpful'.

**(15 marks) AO2**