

# General Certificate of Education

## Religious Studies 5061

*An introduction to Religion and Ethics RS04*

# Mark Scheme

*2006 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 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 this passage and answer parts (a) and (b) which follow.*

*‘People have very strong views about the right to life. This is particularly true of those who have a religious faith and who often find themselves debating the quality of life as opposed to the sanctity of life when it comes to the issues of euthanasia and organ transplantation.’*

**(a)** *Outline the views of one religion you have studied concerning euthanasia.*

e.g. **Christianity**

Answers should include some of the following points:

- People do not own their own lives; they belong to God.
- God gives life, so only God can take life away.
- Euthanasia is ending a life, thus breaking one of the Commandments.
- God has a purpose for each individual, so life should be lived right to the end.
- People are made in God’s image.

**(10 marks) AO1**

**(b)** *Outline the views of one religion you have studied concerning organ transplantation, with reference to the quality and sanctity of life.*

Candidates should answer from **one** religion. These should be within the context of the Quality of Life and Sanctity of Life debate, not on resource allocation for instance. A full explanation of the views is not looked for here. Nevertheless, a mere list of scripted references does not show great understanding.

e.g. **Judaism**

Answers should include some of the following points:

- Jews are not allowed to mutilate a corpse or benefit from a corpse.
- Orthodoxy forbids a non-Jew to touch the body of a dead Jew.
- However, the guiding principle is to save a life whenever possible.
- Orthodoxy thus permits organ transplants where there is a specific recipient, who might otherwise die.
- Jews may receive organs from anybody.
- Jews may receive organs from animals, including non-kosher animals, i.e. pigs.

**(10 marks) AO1**

- 2 (a) ***Explain how Bentham's hedonic calculus could be used to justify the use of natural resources.***

Answers should include some of the following points:

- Bentham adopted the maxim 'the greatest good (pleasure) for the greatest number.
- Each action has to be measured as to the amount of pleasure / pain it may bring.
- Bentham developed the hedonic calculus to do this.
- There are 7 factors to consider: intensity, duration, certainty, remoteness, fecundity, purity, extent.
- The balance of pleasure versus pain is assessed, and the action which leads to the most pleasure is the morally good action.

Then candidates should go through some of the points of the hedonic calculus with the issue of the justification of the use of natural resources.

***(15 marks) AO1***

- (b) ***Explain the views of one religion you have studied on the use of natural resources, and assess how far these views could be said to be appropriate in today's world.***

**Explain**

Candidates should only write about one religion's teachings on the use of natural resources but might also be aware of variations of thought within that religion. They should show an understanding of the religion's point of view.

e.g. **Christianity**

- The earth is God's and should be treated with respect and care.
- Concept of stewardship and care for one's neighbour.
- Rebuttal of greed.
- Need to be aware of responsibility to future generations.

***(10 marks) AO1***

**Assess**

For the evaluation, they should debate how practical the teachings are for today. The idea of respect and care are valid for all, but non-religious people might find the idea of doing this for God inappropriate. Whilst people are concerned about future generations, many people are more concerned about their standard of living today.

***(15 marks) AO2***

- 3 (a) ***Explain how Kant's ethical theory can be applied to the allocation of resources in medicine.***

Candidates should mention some of the following:

- Kant's theory is deontological, not teleological
- The sense of duty, rather than emotion
- The highest form of good is the good will
- The use of reason
- The need to be free to use reason
- The use of the categorical imperative, in any or all of its 3 forms.

They should then connect the issue of the allocation of resources in medicine to some of the above points. The use of examples is important here.

***(15 marks) AO1***

- (b) ***Explain the views of one religion you have studied on the allocation of resources in medicine, and assess the claim that these views provide a better guide than Kant's ethical theory to the allocation of resources in medicine.***

**Explain**

Candidates should only write about one religion but might be aware of, and explain, different points of view within that religion.

e.g. **Christianity**

- Idea of sharing and fairness.
- Concern for the vulnerable and needy.
- John Wyatt's 6 points (from his book "Matters of Life and Death") – Open allocation of resources, concern for others, equality, stewardship, impartiality and realistically.

***(10 marks) AO1***

**Assess**

For evaluation, there should then be a debate between the various merits of following a religious approach or one based on Kantian ethics.

For example, is a religious approach too idealistic? Is it possible in today's market-driven economy to follow these ideas? Isn't a universal approach more sensible? Not treating people as a means to an end is surely excellent? Do the two approaches dovetail?

***(15 marks) AO2***