



General Certificate of Education

Religious Studies 5061

RS04 An introduction to Religion and Ethics

Mark Scheme

2007 examination – January 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 the passage below, and answer parts (a) and (b) which follow.

'It is difficult to apply Kant's theory of universalisation to abortion, as many would say that it is not acceptable that every woman should have an abortion if she wants one. Some religious believers, in particular, have very strong views on abortion.'

- (a)** Outline Kant's theory of universalisation.

Candidates should give an outline of Kant's theory of universalisation. Using our reason and conscience, Kant believed that people knew how they should act in a situation. He formulated the Categorical Imperative, of which the theory of Universal Law was the first formulation. If an action is said to be right, then it has to be right for everyone in every situation. A rule, or maxim, surrounding a certain situation should be worked out; if that rule [or maxim] cannot be followed by everyone, all the time, then it cannot be universalised, and cannot be followed.

(10 marks) AO1

- (b)** Explain what one religion you have studied says about the issue of abortion.

As so much has been written about abortion, and religious responses to this, it is important that candidates do *explain* what their chosen religion says and teaches about this issue. Only **one** religion is required here. Answers may make reference to holy books / scriptures, tradition and / or leaders' views to show understanding of these teachings.

Maximum Level 3 for statements / principles only

For example

Islam

- Sura 17 vs 31 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 (as her life already exists and the foetus is seen as a potential life).
- 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 Muslim scholars believe that the breath of life – or spirit – does not enter the body until the fourth month of pregnancy, so abortion earlier can be permitted.

Christianity

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

(10 marks) AO1

- 2 (a) **Examine what one religion you have studied says about the environmental issue of pollution.**

Candidates need to **examine** the views held in **one** religion about the issue of pollution. Answers may make reference to holy books / scriptures, tradition and / or leaders' views to show understanding of the reasons behind these views.

For example

Islam

- Human beings are to look after the world, given by Allah.
- They are 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 a Muslim's duty to stop selfish destruction of the Earth's resources.
- Muslims desire to live in peace with nature.

Christianity

- The Earth belongs to God; not to humanity to do with as they wish.
- People have a responsibility to other living creatures and fellow humans.
- Pollution means that humanity is not taking care of the world, as they were told to in Genesis.
- Christians are meant to be stewards of the world, and it is not good stewardship to pollute the world.
- Pollution causes illnesses in humans and animals, and this violates the Christian principle of showing compassion.

(15 marks) AO1

- (b) ***Explain how Bentham's views on hedonism can be applied to the environmental issue of pollution, and assess the claim that religious principles should be the more appropriate response to the problem of pollution today.***

Explain

- In its simplest form, Utilitarianism can be summed up as '*the greatest happiness for the greatest number*' [Hutcheson].
- This is sometimes known as the Greatest Happiness Principle.
- Bentham believed that all humans pursued pleasure and sought to avoid pain / unhappiness.
- This ideology is known as hedonism.
- Bentham therefore sought to formulate a moral theory in which whatever was done in society, would be judged to be right if it benefited the majority of people.
- He coined this the Principle of Utility.
- To work out what course of action would generate the most pleasure and the least amount of pain, he formulated his Hedonic [pleasure] Calculus.
- By using seven criteria, the Hedonic Calculus weighs up the balance between the potential pain versus potential pleasure generated from following a certain moral course and then finds the best consequence, of greatest pleasure for the greatest number.

Candidates then need to apply ideas to the issue of pollution, e.g. all people would like to have their homes warm and cosy, and would like to be able to use their cars as opposed to public transport. Humanity will follow a course of action that brings them the most pleasure, regardless of the effect on others.

Maximum Level 3 (5 marks) if Hedonism without application to pollution.

Maximum Level 3 (5 marks) if only mention application of Hedonic Calculus.

(10 marks) AO1

Assess

Candidates need to debate a religious approach to the issue of pollution over the more selfish response of hedonism within utilitarianism.

e.g. The desire for warm homes versus the consideration that our children might desire the same pleasures when they grow up, but are now unavailable; peoples and animals whose homes are destroyed by forests being obliterated so that people can have fuel; the pollution caused by huge power stations; are humans just here for their own pleasure, or do they have the responsibility of stewardship?

Many might feel in today's secular society that taking a religious approach to issues is not morally fair / right seeing that the majority of people do not follow a religion. A political solution [such as the Kyoto agreements] might be a more appropriate response to the issue of pollution.

(15 marks) AO2

3 (a) Outline Bentham's principle of utility, and show how it can be applied to the use of embryos in medical research.

e.g.

- Bentham believed that all humans pursued pleasure and sought to avoid pain.
- He therefore sought a moral theory that would be judged to be right or wrong.
- He called this the Principle of Utility.
- To measure the consequences of the amount of pleasure or pain taking a certain course of action would generate, Bentham developed the hedonic calculus.
- It consists of asking and measuring the effect of seven questions about the situation, such as: how long will it last? (Duration), how much pain / pleasure will it cause? (Intensity), how near is it to occurring? (Remoteness), how sure are we that it will happen? (Certainty), how free from pain is it? (Purity), will it lead to more pleasure / pain? (Richness), how many people will it affect? (Extent).

Maximum Level 2 (6 marks) for general discussion of embryo use, not related to Bentham.

Maximum Level 4 (12 marks) if candidate focuses only on pleasure gained through application of calculus.

(15 marks) AO1

- (b) ***Explain how a religious believer might approach the value and use of embryos in medical research and discuss how far religious principles alone should determine how embryos are treated.***

Ceiling of Level 3 if candidates do not explain why a religion holds the views that it does.

Explain

For example

Islam

- 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 fourth month of the pregnancy, so the research is not on a human life, therefore it is not murder.
- However, the embryo represents a potential life from the moment of conception.
- Human embryos should not be manipulated, frozen or left to die.
- Islam allows artificial insemination if it is from the husband.
- IVF is allowed as Islam teaches the importance of having children.
- Artificial insemination by donor is not allowed.

Sikhism

- The Sikh panth considers healing and caring as part of its religious heritage.
- Sikhs believe that people's bodies have been given them by God, and should not be tampered with.
- Embryo research would come into this category.
- Some Sikhs argue that God has given people this knowledge, and therefore it should be used.
- If the research is to prevent hereditary disease, then it should be done.
- However, life is believed to start at conception.
- But IVF is not frowned upon by Sikhs.

(10 marks) AO1

Assess

Candidates should debate whether following a religious approach is the best way to tackle this issue, e.g. following a religion gives guidelines, but often these are open to interpretation; many people do not follow a religion thus it is appropriate to suggest that they follow religious principles.

Some candidates might contrast with Utilitarianism, e.g. the sanctity of life versus pleasure for the majority; the narrowness of the appeal of a religious approach contrasted with the ubiquitous approach of seeking pleasure.

(15 marks) AO2