6.8 Animal Experimentation and the Use of Animals: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting religious beliefs about animal experimentation. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

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2 This question is about religious and non-religious perspectives on the use of animals in scientific experiments. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

(a) State one piece of UK legislation that regulates the use of animals in scientific research. **(1)**

(b) Give two reasons why animal experimentation is a controversial ethical issue. **(2)**

(c) Explain two religious teachings about the status of animals. Refer to a source of wisdom and authority in your answer. **(4)**

(d) Explain two contrasting beliefs, religious and/or non-religious, about whether it is acceptable to use animals in scientific experiments. Refer to a source of wisdom and authority or another source in your answer. **(5)**

(e) Evaluate this statement: 'Animal experimentation can never be morally justified.' In your answer you should: refer to religious teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 2 is 24 marks)

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Mark scheme · 6.8 Animal Experimentation and the Use of Animals: 30-minute Pack

Question 1

belief 1: many religious believers accept limited, strictly regulated animal experimentation where it could save or improve human life, believing dominion permits responsible use of animals for genuine human benefit, oe **B1**

development: this can be based on Genesis 1:28's teaching that humans were given authority to rule over animals, understood as including responsible, regulated use for medical benefit, oe **B1**

belief 2: other religious believers oppose animal experimentation, believing dominion means responsible care rather than permission to cause suffering, so using animals purely for human benefit is wrong, oe **B1**

development: the Qur'an's teaching that animals form communities like human beings (Qur'an 6:38) is used by some Muslims to argue animals have a moral status that experimentation on them for human benefit disregards, oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

Answer: Contrast: dominion read as permitting regulated experimentation for human benefit (Genesis 1:28) vs dominion read as care that rules out causing suffering (Qur'an 6:38).

Question 2

(a) the Animals (Scientific Procedures) Act 1986, oe **B1**

(a) Answer: The Animals (Scientific Procedures) Act 1986.

(b) there is disagreement about whether animals have a moral status/rights that should limit how they can be used, oe **B1**

(b) there is disagreement about whether the scientific or medical benefits justify the suffering caused to animals, oe **B1**

(b) Answer: E.g. disagreement about animal moral status/rights; disagreement about whether benefits justify suffering caused.

(c) point 1: many Christians believe animals are part of God's creation and were given to humans to look after responsibly, not to exploit, oe **B1**

(c) development: Genesis 1:28 teaches that humans were told to 'rule over' animals, which many Christians read as a responsibility of care rather than a licence for cruelty, oe **B1**

(c) point 2: many Muslims believe animals are communities with their own status before Allah, deserving of respect and kindness, oe **B1**

(c) development: the Qur'an teaches that 'there is not an animal on the earth... but they are communities like you' (Qur'an 6:38), oe **B1**

(c) Answer: E.g. dominion as responsible care, not exploitation (Genesis 1:28); animals as communities deserving respect (Qur'an 6:38).

(d) belief 1: many religious believers accept carefully regulated animal experimentation for genuine medical benefit, based on a stewardship reading of dominion, oe **B1**

(d) development: this can be supported by Genesis 1:28's teaching that humans were given authority over animals, understood by some to include responsible, regulated scientific use, oe **B1**

(d) belief 2: many non-religious campaigners argue that animals have an interest in avoiding suffering that deserves equal moral consideration, and that using them for human benefit is a form of speciesism, oe **B1**

(d) development: the philosopher Peter Singer popularised the argument that giving less moral weight to an animal's suffering purely because it is not human is a form of unjustified discrimination, comparable to discrimination on grounds of race or sex, oe **B1**

(d) reference to a source of wisdom and authority or another appropriate source made accurately, oe **B1**

(d) Answer: Contrast: stewardship-based support for regulated experimentation (Genesis 1:28) vs anti-speciesism opposition (Peter Singer's argument).

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to religious teaching and/or scripture to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to religious teaching and/or scripture, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

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(e) Indicative content:

- Agree: Peter Singer's argument that animals can suffer, and that giving less moral weight to their suffering purely because they are not human ('speciesism') is an unjustified form of discrimination, comparable to discrimination on grounds of race or sex.
- Agree: animals cannot consent to experiments or understand and agree to the suffering involved, unlike adult human participants in medical trials, which some argue makes using them fundamentally different from, and less justifiable than, human research.
- Agree: some religious believers who read dominion as responsible stewardship, not domination, argue that Genesis 1:28 gives humans a duty to protect animals from unnecessary suffering, not permission to use them for experiments.
- Agree: hadith describing kindness to animals as rewarded by Allah are used by some Muslims to argue that deliberately causing suffering to animals, even for human benefit, sits uneasily with Islamic teaching.
- Disagree: many religious believers argue that Genesis 1:28's teaching that humans should 'rule over' animals gives a level of authority that permits carefully regulated use of animals, including experimentation, for genuine human benefit.
- Disagree: many important medical treatments and vaccines have been developed with the help of animal research, so some argue a complete ban could cost human (and future animal) lives that could otherwise have been saved.
- Disagree: UK law already requires researchers to apply the 3Rs (replace, reduce, refine) under the Animals (Scientific Procedures) Act 1986, which some argue shows animal experimentation can be conducted responsibly and is not inherently wrong.
- Disagree: some non-religious ethicists argue that if an experiment causes limited suffering to a small number of animals but leads to a significant reduction in suffering overall, for both humans and other animals, a considered cost-benefit judgement can justify it.
- A balanced answer might conclude that whether animal experimentation can ever be justified often depends on the type of research, the severity of suffering caused, and whether genuinely effective alternatives have been exhausted, rather than there being one single, absolute answer.

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