



**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2024**

Religious Studies

Assessment Unit AS 7

assessing

Foundations of Ethics with Special Reference to
Issues in Medical Ethics

[SRE71]

MONDAY 3 JUNE, MORNING

**MARK
SCHEME**

General Marking Instructions

Introduction

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

Assessment objectives

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
 - religious, philosophical and/or ethical thought and teaching;
 - influence of beliefs, teachings and practices on individuals, communities and societies;
 - cause and significance of similarities and differences in belief, teaching and practice; and
 - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Levels of response

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

Synoptic Assessment at A2 Level

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Quality of written communication

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

Level 1 (Basic): The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

Level 2 (Limited): The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 3 (Good): The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 4 (Very Good): The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

Level 5 (Excellent): The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent response to the question asked • Demonstrates comprehensive understanding and knowledge • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very high degree of relevant evidence and examples • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response to the question asked • Demonstrates a high degree of understanding and almost totally accurate knowledge • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very good range of relevant evidence and examples • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A good response to the question asked • Demonstrates a reasonable degree of understanding and mainly accurate knowledge • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A good range of relevant evidence and examples • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response to the question asked • Demonstrates limited knowledge and understanding • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A limited range of evidence and/or examples • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]
1	<ul style="list-style-type: none"> • A basic response to the question asked • Demonstrates minimal knowledge and understanding • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • Little, if any, use of evidence and/or examples • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis • An excellent attempt at the application of beliefs, values and teachings to the question asked • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • An excellent attempt at providing personal insight and independent thought • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis • A very good attempt at the application of beliefs, values and teachings to the question asked • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A very good attempt at providing personal insight and independent thought • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis • A good attempt at the application of beliefs, values and teachings to the question asked • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A good attempt at providing personal insight and independent thought • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis • A limited attempt at the application of beliefs, values and teachings to the question asked • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience • A limited attempt at providing personal insight and independent thought • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis • A basic attempt at the application of beliefs, values and teachings to the question asked • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience • A basic attempt at providing personal insight and independent thought • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.

Section A

AVAILABLE
MARKS

Answer **one** question from Section A

- 1 (a) Explain the understanding of human reason and apparent goods in Natural Moral Law.

Answers may include:

- Specific reference to these two key principles of Natural Moral Law theory (NML) – human reason and apparent goods.
- The understanding of human reason as given by God as the starting point for morality.
- How human beings have the capacity to reason (it is characteristically distinctive of them) and that the laws of nature are discernible by human reason.
- Human beings are then morally obligated to use this gift of reasoning to discern what the laws are and to act in conformity with them.
- How because of this unique capacity to employ reasoning, both theists and atheists can use NML when examining human conduct, the theory is universal.
- As understood by Aquinas, the human ability to reason enables one to work out God's plan as NML for Aquinas is based on the conviction God created the world, establishing it with a sense of order and purpose.
- Human reason then can be used to discern and judge how to act in order to conform to that purpose.
- How this judgement does not depend on results but rather whether the action conforms to a rational interpretation within nature.
- The use then of human reason to augment sacred scripture when making moral judgements as scripture does not cover every eventuality.
- How human reason could assist people to arrive at the cardinal virtues (prudence, temperance, fortitude, justice).
- Acknowledgement of the possible misapplication of human reasoning and so Aquinas' distinction between real and apparent goods, how an apparent good could be mistaken for a real good, how this mistake can occur if human reason is not fully developed.
- Possible exemplification to illustrate the application of human reasoning in moral judgement and the distinction between real and apparent goods.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) Assess the claim that Situation Ethics and Natural Moral Law are fundamentally opposed to each other. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Situation Ethics as a teleological approach to morality whereas Natural Moral Law (NML) is a deontological approach.
- Situation Ethics as a relativistic theory whereas NML as a deontological theory is duty based and characteristic of an absolutist approach to moral decision making.
- Situation Ethics as a form of act utilitarianism which is consequentialist and therefore, contrary to NML.
- How in Situation Ethics nothing is intrinsically right or wrong whereas in NML, because of its interest in the moral action itself, it is either intrinsically right or wrong.
- The view of Situation Ethics that NML is too legalistic and inflexible, not person centred.
- The view of NML that Situation Ethics is a contextual and relativistic theory that essentially compromises justice (as held by Roman Catholicism) and could, e.g. legitimise actions such as adultery and mercy killing.
- How Situation Ethics could permit behaviours that contravene the Primary Precepts of NML.
- The view that Situation Ethics is really a form of antinomianism while NML theorists would advocate the retention of clear moral absolutes.
- How both Situation Ethics and NML are both theories rooted in religion with adherents of Situation Ethics contending that it is a theological ethic before it is a teleological ethic.
- How both theories seek to support the process of moral reasoning.
- How both in their own ways are seen as truly Christian moral approaches with Situation Ethics seen as overtly faithful to the teaching and example of Jesus (as Jesus rejected legalism so does the situationalist) with NML asserting the importance of moral absolutes including biblical commands.
- How Situation Ethics can have an absolutist character like NML, in its insistence on the application of the agape principle.
- The view that the application of NML cannot be divorced from the virtues of love and mercy.
- Situation Ethics as broadly associated with liberal Protestantism whereas NML is closely aligned with Roman Catholic moral teaching.

Accept valid alternatives

Mark in levels
(AO2)

[25]

50

2 (a) In what ways do Bentham and Mill differ as utilitarian moral philosophers?

AVAILABLE
MARKS

Answers may include:

- Specific reference to how Bentham and Mill differ as utilitarian moral philosophers, e.g. their ideas on happiness, their types of utilitarianism.
- Their ideas on happiness:
- Bentham and quantitative happiness, his devising of the hedonic calculus in order to be able to measure happiness, his identification of seven factors to measure the pleasure generated by an action, i.e. Intensity, Duration, Certainty, Extent, Remoteness, Richness, Purity with possible exemplification.
- Mill and qualitative happiness, the need to define pleasure more carefully, the importance of higher pleasures (mainly intellectual) as against base pleasures, Bentham's view of pleasure as "worthy only of swine", Mill's view as more respectful of human nature though pleasure now becomes more difficult to calculate because of the quantity and quality of pleasure involved.
- Their types of utilitarianism:
- Bentham and Act Utilitarianism – each action is good or bad according to its predicted results, his primary interest in the benefits generated and how they were shared, how whether an action conformed to a rule or law was of secondary consideration; possible exemplification.
- Mill and Rule Utilitarianism – here the concern is not with the individual act but with the usefulness of a rule for action, Mill's development of rule utilitarianism to avoid the problems associated with Bentham's act utilitarianism, its possible deontological character, the distinction between strong rule utilitarianism and weak rule utilitarianism with Mill perhaps typical of the latter type, how for Mill the application of the utilitarian ethic is still based fundamentally on the moral sense people have; possible exemplification.
- Mill's adoption of the harm principle/liberty principle in order to mitigate the antinomian character of Bentham's theory and to protect an individual's autonomy and liberty.
- The influence of their respective social and political contexts.
- Possible acknowledgement that both figures were focused on the principle of utility "the greatest happiness of the greatest number" and the maximisation of happiness, the teleological character of their theories.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “Christians ought to reject utilitarianism because it is not religious.”
To what extent do you agree with this claim? Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Utilitarianism as a teleological theory that is seen as essentially relativistic in character.
- Utilitarianism as identifiable with the secular approach to moral decision making as there is no necessarily religious underpinning.
- Its secular appeal in that it works for modern society which appears to be becoming increasingly “god-less” and is pluralist in character.
- Utilitarian rejection of absolutist and legalistic forms of morality that have been associated with religion historically, e.g. Biblical injunctions, Natural Moral Law.
- The apparent rejection of religious forms of morality such as biblical ethics (seen as archaic) and Sharia Law (seen as unsuitable for a modern liberal society) with both these examples associated with religious sectarianism and serving only to promote intolerant attitudes.
- The views of contemporary atheistic utilitarian moral philosophers, e.g. Peter Singer who is of the view that utilitarianism is the fitting ethic for an age that is “god-less”, an ethic that is practical and democratic, his controversial views on abortion, euthanasia and infanticide; the views of Richard Dawkins – that atheistic utilitarians are differently moral as they operate from a different moral basis and thus, his controversial remarks on Down Syndrome baby abortion.
- The instrumentalist character of utilitarianism with the morality of any action determined by the results generated (a consequentialist approach) with the end being able to justify the means.
- Utilitarianism as having its roots in Epicureanism and Hedonism.
- How JS Mill (a key formulator of utilitarianism) as an admirer of Jesus’ Golden Rule believed that Jesus’ command to love your neighbour as yourself constituted the “ideal perfection of utilitarian morality”.
- The tradition of Christian utilitarianism which seeks happiness within the principles of Christian morality (seen as a form of Rule Utilitarianism), e.g. the Rev William Paley.
- How Situation Ethics, a liberal Christian approach, is seen as a form of Act utilitarianism.
- How there are Christians today who are at ease with utilitarianism and make personal judgement about moral issues such as divorce, contraception and new reproductive technologies in light of such a rationale.
- Utilitarianism as not representing a whimsical approach to moral decision making – there are principles to be observed (a view held by Peter Singer).
- Acknowledgement that there are those Christians who have real difficulties with any consequentialist approach to morality due to their holding to moral absolutes and that there are certain acts that are intrinsically right or wrong no matter the context, the insistence that the end cannot justify the means.

Accept valid alternatives

Mark in levels
(AO2)

[25]

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Section B

AVAILABLE
MARKS

Answer **one** question from Section B

- 3 (a) “The wish of a person to seek euthanasia should be respected.”
Give an account of the religious and secular responses to this statement.

Answers may include:

- Specific focus on religious and secular responses to the statement.
- Religious responses, e.g.
 - While the wish may be understandable the act of euthanasia contravenes religious teaching.
 - Euthanasia directly contravenes the prohibition on killing as stated in the Decalogue.
 - It contravenes the Sanctity of Life in that the sovereignty of God is undermined, euthanasia is a challenge to the will of God, the belief that God is the author of life and death.
 - The belief that the human person is “imago dei”, how then each human life has intrinsic dignity and worth.
 - The view that the body is the “temple of the Holy Spirit” and therefore deserves to be honoured as such.
 - How euthanasia contravenes the Christian view of death and the value of human suffering.
 - The advocacy of hospice care as an alternative to the appeal of euthanasia, the call for greater palliative care.
 - How for some, life is not to be preserved at all costs but treated with dignity – the weak sanctity of life principle.
 - The dangers of misuse, e.g. the pressure on relatives to acquiesce (the slippery slope argument).
 - How euthanasia contravenes Natural Moral Law.
 - Religious views that euthanasia undermines the equal dignity of all, e.g. Jane Campbell (disability rights campaigner).
- Secular responses, e.g.
 - The quality of life argument – the desire to avoid unnecessary pain and suffering, the right to a dignified death.
 - The autonomy of the ill person and respect for their wishes.
 - The principle freedom to live, freedom to die.
 - The argument for voluntary euthanasia as against involuntary and non-voluntary euthanasia.
 - How for some, as passive euthanasia is accepted widely, then why not active euthanasia as the end result in both cases is the same.
 - The argument for assisted dying/accompanied dying rather than assisted suicide.
 - How secular ethicists can have issues with euthanasia based on a secularised view of the sanctity of life principle.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “Biblical ethics are no longer relevant to developments in medical ethics.”
With reference to other aspects of human experience, comment on this view.
Justify your answer.

Answers may include:

- Consideration of the view in relation to other aspects of human experience.
- The view that biblical ethics are outdated and not relevant for a progressive age as evident in the thinking of moral philosophers such as Peter Singer, Richard Dawkins, Sam Harris; biblical ethics as not uniform and consistent.
- The range of medical developments in the modern age not specifically covered in the Bible, e.g. genetic technologies; embryonic stem cell research; bioengineering; organ transplantation including using animal organs for human benefit; cloning; end of life care; allocation of healthcare resources with possible acknowledgement that ethics finds it challenging to keep pace with developments.
- The view that the progress of medical developments cannot be hindered by recourse to biblical teaching.
- The utilitarian character of contemporary medical ethics – how medical schools have medical advisory councils that are unashamedly utilitarian, e.g. the use of QALY (quality adjusted life year) in determining healthcare resource allocation where treatments with low costs per QALY have priority over those with high costs per QALY.
- How utilitarianism appears to be the ethic of choice in an increasingly liberal society that is overtly secular, pluralistic and seemingly god-less.
- The standard of biblical ethics as being seen as too high, aspirational only, insufficiently practical.
- The counter view that biblical ethics can provide principles/guidance for moral scenarios not covered by scripture, e.g. the teaching on sanctity of human life, the importance of human dignity, the injunctions, e.g. “Thou shall not kill” as stated in the Ten Commandments, the command to love, the call for having the proper internal moral disposition.
- Biblical ethics as revealing profound truths about human behaviour and moral decision making.
- The contribution of virtue theory in the bio-medical field (attractive to Christian and secular ethicists) and how the consideration of virtues especially such as justice can play a key role in decisions about medical developments helping to counteract utilitarian justifications.
- How scriptural and church teaching can provide guidance in scenarios where professional and personal values diverge.
- The role of organisations like the Christian Medical Fellowship and the Anscombe Bioethics Centre (Roman Catholic) in providing support and direction for medical practitioners.
- The continuing relevance of the traditional guiding moral principles in medical ethics as enunciated by Beauchamp and Childress (autonomy, non-maleficence, beneficence, justice) and seen as proving a “common morality” for those operating in the medical field.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

[25]

AVAILABLE
MARKS

50

4 (a) Discuss the moral issues raised by the use of human surrogacy.

AVAILABLE
MARKS

Answers may include:

- Clear focus on issues and acknowledgement there are multiple issues, both religious and moral.
- The plight of human infertility and the right to have a child.
- The issue of personal autonomy and the idea of reproductive freedom.
- The issue of the principle of ownership – it is my body.
- The idea of selfless service, surrogacy as an altruistic act.
- The issue of biblical precedence, e.g. the story of Abraham and Hagar.
- The view that childlessness expresses God's will.
- The commercialisation of surrogacy, the child as a consumer product.
- The possible functional and instrumental character of the arrangement.
- The depersonalisation of the surrogate and the child.
- Possible intrusions into the bond of marriage, third party involvement.
- Possible implications for the child, e.g. identity issues.
- The emergence of complications, e.g. detection of disability and possible consideration of abortion.
- The issue of same sex couples and their right to experience parenthood and have a child.
- The issue of spare embryos if IVF is used.
- The influence of religious teaching with regard to scriptural teaching and church teaching.
- How there is an outright rejection of surrogacy by conservative Christians, Roman Catholicism and Islam.
- The range of perspectives within feminism from broad support to opposition as surrogacy represents exploitation of women.
- How issues are addressed by Natural Law theorists, utilitarians and advocates of Situation Ethics.
- Possible reference to different types of surrogacy, e.g. partial, full.
- Possible reference to case studies to exemplify the moral issues involved in surrogacy.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “New reproductive technologies should be welcomed as they preserve human dignity.”
With reference to other aspects of human experience, evaluate this view.
Justify your answer.

Answers may include:

- Consideration of the view in relation to other aspects of human experience.
- How new reproductive technologies (NRT’s) serve the common good by assisting human advancement through overcoming problems with human infertility and human imperfection.
- Possible mention of NRT’s, e.g. embryo screening and diagnosis; cryopreservation of embryos and ova; the use of time lapse embryology to assist with embryo selection for transfer; the use of Intracytoplasmic Sperm Injection (ICSI); In-Vitro maturation (IVM) – increasing the IVF success rate; Frozen Embryo Transfer, cloning, synthetic embryology.
- How such advancements could be argued to fundamentally respect the dignity and rights of persons, e.g. experience motherhood and so, remove the stigma of barrenness and childlessness within a society that values family; the right to a child in order to bring completion to a relationship.
- The utilitarian ethic that is driving such advancements enabling the greatest number of people striving to experience parenthood and have children and thus, happiness and contentment.
- How NRT’s can maximise the happiness of same-sex couples who wish to have a child.
- The counter view that NRT’s may actually undermine human dignity, e.g. demeaning the status of the embryo, how the embryo is being extracted out of the context and nexus of human relationships, the possible functional and instrumental character of such developments (e.g. saviour siblings), gender related issues (e.g. the status of the female foetus), possible racial overtones (e.g. black eugenics), the commercialisation of human reproduction with some contending that it is really only the rich who can benefit, the possible demonizing of the female surrogate as a prostitute.
- The concern as to where such developments are leading, e.g. the demand for the designer child, the possibility of new classes of people (e.g. genetically enhanced as against genetically unenhanced), the Pandora’s Box scenario.
- The inviolability of the human embryo for pro-life groups, the obligations society has to human embryos especially in light of the increasing ability to analyse and manipulate them, the call to care for the weakest in society.
- The views of some religious groups that they are preserving the common good through appealing to the higher moral law, e.g. the Christian Medical Fellowship, the Christian Institute, the Iona Institute.
- How various world faiths see NRT’s, e.g. Islam.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

[25]

50

Total

100

**AVAILABLE
MARKS**