

**GCE**

**Religious Studies**

Unit **G572**: Religious Ethics

Advanced Subsidiary GCE

**Mark Scheme for June 2018**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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**Annotations**

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

**Subject-specific Marking Instructions****Handling of unexpected answers**

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

**AO2:** Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Answer/Indicative content	Mark	Guidance
1 a	<p><b>Explain how a Utilitarian might approach the issues of infertility. [25]</b></p> <p>Candidates may explain what is meant by infertility and whether it is an illness which can be treated, or a malfunction of nature which can either be accepted or rectified using technology.</p> <p>Candidates may consider two possible solutions to infertility: surrogacy and IVF.</p> <p>Candidates may briefly outline the different forms of Utilitarianism or may simply apply them to the question.</p> <p>They may consider the expense involved in surrogacy and IVF and whether a Utilitarian would consider this offset against the happiness of those involved and of long-term benefits for society as a whole.</p> <p>Candidates may apply the Hedonic Calculus to the issues to work out both the short-term and the long-term benefits of both surrogacy and IVF.</p> <p>Candidates may consider the approach of Rule Utilitarianism which would attempt to create general rules which would benefit society in terms of creating happy and fulfilled lives.</p> <p>Candidates may explain that Utilitarian approaches to the issues of infertility would not consider the importance of the sanctity of life but might consider the quality of life of both the possible child and the parents to be. However, both Mill's and Singer's approaches could be considered to rule out having a child for purely selfish reasons, as bringing up a child could be considered to be a higher pleasure and the preferences of all those involved would need to be considered.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
<b>1 b</b>	<p><b>‘Every woman has a moral right to a child.’ Discuss. [10]</b></p> <p>Candidates may begin by pointing out that the word ‘every’ is crucial to this question. Candidates may discuss whether a child is a universal right and whether this moral right should be extended to lesbians, single women and older women. They may consider the question of the competing moral rights of the mother and the child, especially if the mother is an older woman.</p> <p>Candidates may consider whether reproduction is a moral right, or whether a child is a gift. They may contrast right and duties. They may say that a child cannot be a moral right as life is a sacred gift and IVF etc. interferes with nature. They may argue that reproductive technologies can cause problems of identity for the child and considering a child to be a right simply makes it a commodity.</p> <p>Some candidates may argue that the moral right to a child is relative depending on cost. However, they may also say that infertility is a condition that can be treated and that couples have a right to treatment so that they have a child that belongs to them biologically.</p>	<b>10</b>	Some candidates may attempt to make a response to the statement using one or more ethical systems in application.
<b>2 a</b>	<p><b>Explain, using examples, the primary and secondary precepts of Natural Law. [25]</b></p> <p>Candidates may begin by outlining the main principles of Natural Law. They could explain how Aquinas developed the theory from a Christian viewpoint and made it more complex.</p> <p>They may explain that Natural Law is God’s law revealed through nature and is discoverable through reason and the Primary precepts describe what this law is and the secondary precepts explain how it should be put into practice.</p>	<b>25</b>	

Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates may explain the primary precepts which Aquinas says are fundamental goods to which all humans are inclined:</p> <ul style="list-style-type: none"> <li>• The preservation of life</li> <li>• Reproduction</li> <li>• The nurture and education of the young</li> <li>• Living peacefully in society</li> <li>• The worship of God</li> </ul> <p>They may then go on to explain that the secondary precepts depend on the person's judgement of how to apply the primary precepts in a given situation and need both experience and the application of reason and practical wisdom.</p> <p>They may give examples to illustrate this, such as the primary precept of reproduction might need a secondary precept of what is acceptable sex and what is an acceptable way to have children.</p> <p>Candidates may explain that Natural Law may seem rigid but that the secondary precepts need to be interpreted in the context of the situation, but that reason and practical wisdom must be applied so that the secondary precepts do not lead to wrong decisions which will not lead to human fulfilment</p> <p>Candidates may use any examples to illustrate their answer.</p>		
<b>2 b</b>	<p><b>Assess the view that Natural Law is not the best approach to ethical decision making. [10]</b></p> <p>Candidates may consider all the disadvantages of Natural Law - how it is impossible to define what is good (the naturalistic fallacy), the uncertainty of any divine purpose or single human nature common to all.</p>	<b>10</b>	<p>Good responses would set criteria to decide what makes Natural Law a good or bad response to ethical decision making.</p>



Question	Answer/Indicative content	Mark	Guidance
	<p>They may discuss that modern science questions the idea of an in-built purpose for the world. They may discuss the criticism of Barth that Natural Law relies too much on human reason which cannot be trusted.</p> <p>They may contrast this with some of the advantages of Natural Law and discuss whether it provides simple and clear cut common rules. It avoids the problems of minorities and unforeseen consequences while concentrating on human character and its potential for goodness and flourishing.</p> <p>Some candidates may argue that consideration of both the act and the intention make Natural Law the best approach to ethical decision making, while others will argue for an alternative approach that is more focussed on the consequences such as Utilitarianism.</p> <p>Candidates may use examples of ethical decisions to illustrate their answer.</p>		

Question	Answer/Indicative content	Mark	Guidance
3 a	<p><b>Explain how the right to life principle might be applied to the debates about euthanasia. [25]</b></p> <p>Candidates might consider the fact that humans have certain fundamental rights which are a consequence of being human and come from the value placed on human life. Without going into too much detail they may explain that human rights influence moral and legal decisions such as whether the terminally ill have the right to take their own life and whether those in PVS have the right not to have their life ended without their consent.</p> <p>Candidates could explain that the right to life raises the issue of a person's autonomy and their right over their own body. They could say that this could be interpreted as the right not to be killed on the one hand, but on the other hand this could be interpreted as the right of a person to determine how and when to die.</p> <p>They may explain how the right to life might be applied to euthanasia by a person having a living will which states their wishes. They may say that the idea of the Quality of Life supports a person's right to end his/her life if he/she considers that it is so poor that the person wishes to die. They may say that this is a decision that can only be made by the individual concerned as it is difficult for others to judge.</p> <p>They may also argue that the right to life is only concerned with the preservation of life and explain the principle of the Sanctity of Life and the approach of Natural Law. They may explain that it is never permissible to take the life of another person.</p> <p>They may also explain the application of the Doctrine of Double Effect, and how the right to be relieved of pain might result in death.</p>	25	Good responses could explain what is meant by the right to life

Question	Answer/Indicative content	Mark	Guidance
	<p>They may also discuss the issue of extraordinary means and the problem of deciding what exactly this covers - is it just the refusal of medical treatment that will simply prolong life a little or can it include the refusal of food and water in order to end suffering and loss of dignity and so hasten death.</p>		
<b>3 b</b>	<p><b>‘All humans have the right to decide when to die.’ Discuss. [10]</b></p> <p>Candidates may use the idea of autonomy to argue that a person has the right to decide when to die and use the Quality of Life to support this idea. They may even argue that it is expensive to keep someone alive with a poor Quality of Life and that doctors should have the right to determine when a person should die for the greatest good of the greatest number.</p> <p>They may argue that allowing some form of euthanasia will be morally confusing as who is to decide whether a life is worth living or not? They may say that the concept of the Sanctity of Life gives clear guidelines.</p> <p>They may argue that the Sanctity of Life upholds the value of human life as a gift from God and not for humans to dispose of as they wish.</p> <p>On the other hand, candidates may discuss whether promoting the Sanctity of Life can lead to more suffering and loss of dignity. They may say that autonomy or Quality of Life is a more important consideration.</p> <p>Alternatively they may argue that euthanasia and the right to decide when to die could be considered on a case by case basis rather than treating all cases the same.</p>	<b>10</b>	<p>Good responses would consider the crucial word ‘all’ and discuss whether it is ever right for others to decide when someone’s life should be ended when they are unable to do it for themselves.</p> <p>Some candidates may use case studies such as Daniel James to illustrate their response.</p>

Question	Answer/Indicative content	Mark	Guidance
4 a	<p><b>Explain Kant's teaching on the moral law. [25]</b></p> <p>Candidates could explain that Kant believed that there were universal moral laws which were composed by the exercise of human reason, freely exercised.</p> <p>They could then explain the importance of the good will as the starting point for morality and how duty makes the will good. They may explain how Kant taught that people's natural instincts may lead them to selfish acts which are contrary to reason, but their reason will make them realise that there are moral principles or maxims which should control human behaviour, therefore he rejected emotions such as sympathy and love as a basis for moral decision making as they cloud judgement. Kant, therefore, they may explain would say that good will makes decisions based on reason and logical thought – duty. They may say that duty is deontological and may explain the taxonomy of duties – to oneself and to others.</p> <p>Candidates might explain that Kant saw moral statements as categorical and explain the Categorical Imperative and its various formulations. They may explain that the Categorical Imperative applies to everyone, and the different forms it may take: the formula of the law of nature which universalises maxims without contradiction; the formula of end in itself which means that we should not treat others as a means to an end; and the formula of a kingdom of ends which means that we should act as if everyone is a free, autonomous agent.</p> <p>They might contrast the Categorical and Hypothetical Imperatives.</p> <p>Candidates may use examples to explain Kant's teaching on the moral law, possibly Kant's own examples: suicide, lying and breaking promises, developing one's talents and helping others.</p>	25	Some candidates may link the concept of the summum bonum and the postulates of practical reason into Kantian teaching on moral law.

Question	Answer/Indicative content	Mark	Guidance
4 b	<p><b>Assess the view that Kantian ethics is the best approach to arguments about abortion. [10]</b></p> <p>Candidates may support the claim by arguing that Kantian ethics is clear-cut and supports the duty to preserve life. They may say that universalizability is good as it protects the right of the foetus as it allows no exceptions.</p> <p>They may argue that Kantian ethics emphasise treating people as ends in themselves and that, if the foetus is regarded as a person, abortion would go against this.</p> <p>On the other hand they may say that it is not clear whether Kant would see the foetus as a person as it does not have the power of reason.</p> <p>Candidates may argue that Kant's ethical theory requires universalisation and so ignores individual cases such as rape or severely handicapped fetuses. They may argue that Kantian ethics disregards all consideration of emotions yet abortion can be a very emotional decision especially in cases of rape etc.</p>	10	Candidates may respond by creating a comparison between Kantian ethics and other ethical theories.

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