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Oxford Cambridge and RSA

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AS Level Religious Studies

H173/02 Religion and ethics

Sample Question Paper

Date – Morning/Afternoon

Time allowed: 1 hour 15 minutes

You must have:

- The OCR 16 page Answer Booklet.

INSTRUCTIONS

- Use black ink.
- Answer **two** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **60**.
- The marks for each question are shown in brackets [].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **two** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - approaches to the study of religion and belief.
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1*** 'The strengths of natural law outweigh its weaknesses.' Discuss. **[30]**
- 2*** Assess the view that Fletcher's Situation Ethics gives no useful guidance for making moral decisions. **[30]**
- 3*** Assess the view that euthanasia is always morally wrong. **[30]**

Specimen

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

AS Level Religious Studies

H173/02 Religion and ethics

SAMPLE MARK SCHEME

Duration: 1 hour 15 minutes

MAXIMUM MARK 60



This document consists of 17 pages

MARKING INSTRUCTIONS**PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training; OCR Essential Guide to Marking.*
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
 - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
 - there is nothing written at all in the answer space
 - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

SUBJECT–SPECIFIC MARKING INSTRUCTIONS

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study). Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed. Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1*	<p>‘The strengths of natural law outweigh its weaknesses.’ Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> • explanation of the significant concept of telos as end or purpose in describing what a thing ‘is’ • Aquinas’s adoption and adaptation of Aristotle’s theory of natural law and his understanding of human telos being achieved by flourishing (eudaimonia) within the polis (community) • Aquinas’s combination of Aristotelian thought with Christian views, found in the bible and the teaching of the Catholic Church • Aquinas’s understanding of human telos being partially achieved by flourishing (eudaimonia) within the polis (community), and then wholly achieved after death by being in the presence of God • natural law seen in the context of the ordered universe governed by the four tiers of law: eternal, divine, natural and human • natural law as: <ul style="list-style-type: none"> ○ being the light of reason placed within each person by God ○ an orientation towards the good in human nature which is summed up by the key precept (do good and avoid evil) and five primary precepts (preservation of life, ordering of society, worship of God, education of children, and reproduction) • the primary precepts seen as being applied through the application of innumerable secondary precepts which are derived from them • moral acts resulting from the secondary precepts meeting the requirements of having a good intention resulting in a good exterior 	<p>30</p> <p>(AO1 15)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>act</p> <ul style="list-style-type: none"> • moral acts resulting from the secondary precepts meeting the requirements of being real goods (i.e. leading to flourishing) and not apparent goods (i.e. appearing to lead to flourishing but not doing so in reality) • the doctrine of double effect whereby some actions produce two results, one good and one bad. In certain circumstances - providing that there is no bad intention - it would be right to do a good action even though the consequences would be bad. <p>AO2 Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • Candidates might argue that the strengths of natural law outweigh its weaknesses based on some of the following possible reasons: <ul style="list-style-type: none"> ○ the view that everything has a <i>telos</i> (end or purpose) is observable from common experience and from science ○ since it is based on reason, natural law provides a rational approach to moral decision-making ○ because flourishing (<i>eudaimonia</i>) is achieved in the community (<i>polis</i>) natural law supports the common good and a sense of social cohesion ○ since it is based on a belief in a shared common humanity, it has clear rules that can be applied in all situations where humans are making moral decisions. • Candidates might argue that the weaknesses of natural law outweigh its strengths based on some of the following arguments: <ul style="list-style-type: none"> ○ the view that everything has a <i>telos</i> (end or purpose) imposes an artificial idea of order and design on the universe ○ since human reason is imperfect, limited and unreliable, it does not provide a strong basis for moral decision-making. ○ the view that there is an orientation towards the good in human 	<p>(AO2 15)</p>	

Question	Indicative content	Marks	Guidance
	<p>nature is simply an assertion; it is not supported by observable evidence</p> <ul style="list-style-type: none">○ since natural law tries to derive a moral conclusion from a factual premise (the naturalistic fallacy), it is incoherent.		

Specimen

Question	Indicative content	Marks	Guidance
2*	<p>Assess the view that Fletcher’s situation ethics gives no useful guidance in moral decision-making.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> • origins of Fletcher’s situation ethics in writings of the New Testament • explanation of agape as selfless love • candidates may give details of all or some of Fletcher’s six propositions which give rise to the theory of situation ethics and its approach to moral decision-making: <ol style="list-style-type: none"> 1. Love is the only thing that is intrinsically good. 2. Love is the ruling norm in moral decision-making and replaces all laws. 3. Love and justice are the same thing – justice is love that is distributed. 4. Love wills the neighbour’s good regardless of whether the neighbour is liked or not. 5. Love is the goal of the act and justifies any means to achieve that goal. 6. Love decides on each situation as it arises without a set of laws to guide it • candidates may give details of all or some of Fletcher’s four working principles and how they are intended to be applied: <ol style="list-style-type: none"> 1. Pragmatism means that situation ethics is based on experience rather than on theory 2. Relativism means that situation ethics makes absolute laws relative 	30 (AO1 15)	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>3. Personalism means that situation ethics treats people and not laws as central</p> <p>4. Positivism means that situation ethics believes in the reality and importance of love</p> <ul style="list-style-type: none"> • Fletcher’s understanding of what conscience is, and what it is not, i.e. a verb not a noun, a term that describes attempts to make decisions creatively. <p>AO2 Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • Candidates might suggest that Fletcher’s situation ethics gives no useful guidance for moral decision-making based on some of the following arguments: <ul style="list-style-type: none"> ○ the view that moral decision-making cannot be based simply on whether, in any given situation, agape is best served ○ the view that the first century biblical concept of agape cannot be applied to moral decision-making in the twenty-first century ○ the view that rejection of rules, principles and laws by situation ethics offers no useful guidance because moral decision-making becomes entirely individualistic and subjective, leaving it open to abuse and the risk of social chaos if there is no clear definition of what is right and wrong. • Candidates might suggest that Fletcher’s situation ethics gives useful guidance for moral decision-making based on some of the following arguments: <ul style="list-style-type: none"> ○ the view that seeking maximum agape – selfless love – is a useful principle in any situation where moral decision-making is taking place as love for others will always be considered a ‘good’ thing ○ that agape is a relevant concept in the twenty-first century if understood as wanting the best for others; it might be argued 	<p>(AO2 15)</p>	

Question	Indicative content	Marks	Guidance
	<p>that 'love thy neighbour' is not an outdated sentiment</p> <ul style="list-style-type: none"> ○ the view that six propositions and four working principles provide useful guidance for moral decision-making and prevent situation ethics from being entirely individualistic and subjective ○ acknowledgement that Fletcher felt that rules should generally be followed, and that breaking them is not a decision to be taken lightly; therefore, the idea that situation ethics provides little is no guidance and no social cohesion is false; on the whole, people would be following a legalistic system with exceptions being made only in rare, extreme cases. 		

Specimen

Question	Indicative content	Marks	Guidance
3*	<p>Assess the view that euthanasia is always morally wrong.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> ○ explanation of concept of sanctity of life (human life is made in God's image and is therefore sacred in value) ○ explanation of concept of quality of life (human life has to possess certain attributes which give it value) ○ the autonomy that a person has over their own life and medical decisions made about their life and its application to euthanasia ○ discussion of voluntary euthanasia; that a terminally ill patient's life is ended at their request or with their consent ○ discussion of non-voluntary euthanasia; that a terminally ill patient's life is ended without their consent but with the consent of someone representing their interests ○ discussion of medical intervention to end a terminally ill patient's life and its application to euthanasia. ○ discussion of medical non-intervention to end a terminally ill patient's life and its application to euthanasia. <p>AO2 Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> ● Candidates might argue that euthanasia is always morally wrong based on some of the following arguments: <ul style="list-style-type: none"> ○ if it is believed that human life is sacred, then it should not be ended by euthanasia. ○ some might argue that certain types of euthanasia are always 	<p>30</p> <p>(AO1 15)</p> <p>(AO2 15)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> ● demonstrating knowledge and understanding of religion and belief and ● the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>wrong, for example, involuntary euthanasia, as the person making the decision is not the person dying but someone representing them, and we can never be 100% sure that this person accurately represents their wishes</p> <ul style="list-style-type: none"> ○ some candidates may also use normative theories they have studied to answer this question, for example: <ul style="list-style-type: none"> ▪ the application of Aquinas’s four tiers of law; euthanasia breaks Divine Law -- the law of God revealed in the Bible particularly in the Ten Commandments and the Sermon on the Mount – and therefore is always wrong ▪ the view of Aquinas’s natural law that human life has a telos and that euthanasia prevents this being reached ▪ the view of Aquinas’s natural law that euthanasia goes against one of the five primary precepts; preservation of life ▪ the view of Fletcher’s situation ethics that in a particular situation, euthanasia may not be the way in which agape is best served for the person, their family and their friends. ● Candidates might argue that euthanasia is not always morally wrong based on some of the following possible reasons: <ul style="list-style-type: none"> ○ the view supported by quality of life (human life has to possess certain attributes that give it value); if the attributes are not there, life should be ended by euthanasia as it lacks value ○ the view that a person’s autonomy over their own life supports euthanasia because decisions made about their life should include decisions about when and how to die; this might be linked to ideas about the difference between voluntary and involuntary euthanasia ○ some candidates may also use normative theories they have studied to answer this question, for example: <ul style="list-style-type: none"> ▪ the conclusion of Fletcher’s situation ethics that in a particular situation, euthanasia may be the way in which agape is best served for the person, their family and 		

Question	Indicative content	Marks	Guidance
	<p>their friends</p> <ul style="list-style-type: none"> ▪ the view of the second of Fletcher’s four working principles – relativism — that the absolute laws of Christian ethics revealed in the Bible - particularly in the Ten Commandments - should be made relative, which means that euthanasia is not always morally wrong ▪ the use of Fletcher’s principle of personalism; in allowing euthanasia, one is putting the person at the heart of the decision and allowing them to make a decision for themselves and considering their best interests; banning it outright puts rules before people, which Fletcher rejected. 		

Specimen

Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching 	Y	1-3
<ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies 		
<ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice 		
<ul style="list-style-type: none"> approaches to the study of religion and belief. 	Y	1-3

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3