

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 	<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

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	<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>	

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	<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

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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

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	<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 		

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	<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