

# A Level Religious Studies

## H573/02 Religion and ethics

### Sample Question Paper

## Date – Morning/Afternoon

Time allowed: 2 hours

**You must have:**

- The OCR 16 page Answer Booklet.

**INSTRUCTIONS**

- Use black ink.
- Answer **three** 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 **120**.
- 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 **three** 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\*** ‘Ethical terms are meaningless.’ Discuss.

[40]

**2\*** ‘Conscience is just the super-ego.’ Discuss.

[40]

**3\*** Assess the view that utilitarianism provides the best approach to business ethics.

[40]

**4\*** Assess the view that situation ethics is of no help with regard to the issue of euthanasia.

[40]

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

A Level Religious Studies

H573/02 Religion and ethics

**SAMPLE MARK SCHEME**

**Duration:** 2 hours

**MAXIMUM MARK    120**



This document consists of 20 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)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• Religious, philosophical and/or ethical thought and teaching</li> <li>• Approaches to the study of religion and belief</li> </ul>	<b>Note:</b> 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.
<b>6</b> (14–16)	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skillfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>5</b> (11–13)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (8–10)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (5–7)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• 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</li> </ul>	
<b>2</b> (3–4)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• 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</li> </ul>	
<b>1</b> (1–2)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note:</b> 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.
<b>6</b> (21–24)	An <b>excellent</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
<b>5</b> (17–20)	A <b>very good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
<b>4</b> (13–16)	A <b>good</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured.</i></p>	
<b>3</b> (9–12)	A <b>satisfactory</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
<b>2</b> (5–8)	A <b>basic</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
<b>1</b> (1–4)	A <b>weak</b> demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> <li>• very little argument attempted</li> </ul>	

	<ul style="list-style-type: none"><li>• very little successful analysis and evaluation</li><li>• views asserted with very little justification</li><li>• unsuccessful in answering the question</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul> <p><b><i>Assessment of Extended Response:</i></b> <i>The information is communicated in a basic/unstructured way.</i></p>
<b>0 (0)</b>	No creditworthy response

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Question	Indicative content	Marks	Guidance
1*	<p><b>'Ethical terms are meaningless.' Discuss.</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> <li>• an outline of naturalism: the belief that values can be defined in terms of some natural property in the world</li> <li>• an outline of intuitionism: the belief that basic moral truths are indefinable but self-evident</li> <li>• an outline of emotivism: the belief that ethical terms are emotional expressions of approval or disapproval.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that ethical terms are meaningless based on some of the following possible reasons: <ul style="list-style-type: none"> <li>○ ethical terms such as good, bad, right and wrong are not like other words and cannot be meaningful in the ordinary sense of the word, so they must therefore be meaningless</li> <li>○ the view of emotivism that ethical terms such as good, bad, right and wrong are only emotional expressions of approval or disapproval and for that reason are meaningless</li> <li>○ the view of intuitionism that although it is self-evident, the ethical term 'good' cannot be defined, and if this is true then 'good' must be meaningless</li> <li>○ ethical terms are values which reflect what is in the mind of the person using them, and therefore contain no inherent meaning</li> <li>○ people just knowing within themselves from a common sense</li> </ul> </li> </ul>	<p><b>40</b></p> <p>(AO1 16)</p> <p>(AO2 24)</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"> <li>• demonstrating knowledge and understanding of religion and belief and</li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>approach what is good, bad, right and wrong does not make ethical terms meaningful</p> <ul style="list-style-type: none"> <li>• candidates might argue that ethical terms are meaningful based on some of the following possible reasons:           <ul style="list-style-type: none"> <li>○ ethical terms such as good, bad, right and wrong are words which can be defined in the same way as other words, and therefore can be said to have meaning</li> <li>○ the view of naturalism that ethical terms such as good, bad, right and wrong have an objective factual basis which makes them true or false in describing something; thus making them meaningful</li> <li>○ the view of intuitionism that just because good cannot be defined does not make it a meaningless term; it is self-evident and does not need to be defined</li> <li>○ the view that an ethical term is meaningful if people understand what is being said, good, bad, right and wrong are ethical terms which everyone understands and therefore can be said to have meaning</li> <li>○ the view that even though ethical terms are simply values which reflect what is in the mind of the person using them, they are still meaningful for that person and for others who hear them.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
2*	<p><b>'Conscience is just the super-ego.' Discuss.</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> <li>• conscience being seen as the workings of the unconscious mind</li> <li>• Freud's psychological approach, which might include some or all of: <ul style="list-style-type: none"> <li>◦ psychosexual development (early childhood awareness of libido)</li> <li>◦ id (instinctive impulses that seek satisfaction in pleasure)</li> <li>◦ ego (mediates between the id and the demands of social interaction)</li> <li>◦ super-ego (contradicts the id and working on internalized ideals from parents and society tries to make the ego behave morally)</li> <li>◦ the super-ego's development being affected by the impact of parental values, nurture and upbringing</li> </ul> </li> <li>• details of alternative views of conscience, for example that of Aquinas, which may include points such as: <ul style="list-style-type: none"> <li>◦ Aquinas's view that conscience is based on ratio (reason placed in every person as a result of being created in the image of God)</li> <li>◦ Aquinas's view that conscience is the working of synderesis (inner principle directing a person towards good and away from evil) and <i>conscientia</i> (a person's reason making moral judgments).</li> </ul> </li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might argue that conscience is just the super-ego based on some of the following possible reasons: <ul style="list-style-type: none"> <li>◦ They may argue that Freud and his idea of the super-ego offers</li> </ul> </li> </ul>	<p><b>40</b></p> <p>(AO1 16)</p> <p>(AO2 24)</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"> <li>• demonstrating knowledge and understanding of religion and belief and</li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

Question	Indicative content	Marks	Guidance
	<p>the best explanation of the view that conscience is a faculty linked to the workings of the unconscious mind</p> <ul style="list-style-type: none"> <li>○ the model of the id and the ego leading to the development of the super-ego has been supported by Freud's analysis of childhood development</li> <li>○ Freud has provided a convincing model of how feelings of guilt are acquired through the conscience just being the super-ego</li> <li>○ the conscience is just the super-ego being convincing because it does not depend on unproven religious belief</li> <li>○ Freud's acceptance of the impact of parental values, nurture and upbringing explains how conscience can change and develop, i.e. because it is just the super-ego which is part of the workings of the unconscious mind</li> </ul> <ul style="list-style-type: none"> <li>• candidates might argue that conscience is not just the super-ego based on some of the following possible reasons:           <ul style="list-style-type: none"> <li>○ an argument that conscience does not exist at all, for example it might be considered to be an illusion created by our minds making sense of moral decision making</li> <li>○ the view that conscience is not just the super-ego but is instead an umbrella term covering various factors involved in moral decision-making such as culture, environment, genetics and education</li> <li>○ the view that conscience is a faculty which is separate from the workings of the unconscious mind</li> <li>○ argument that Aquinas's view of conscience is more convincing and therefore it seems plausible that conscience is not just the super-ego, but instead is based on ratio and the working of <i>synderesis</i> and <i>conscientia</i>.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
3*	<p><b>Assess the view that utilitarianism provides the best approach to business ethics.</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> <li>• in discussing business ethics candidates may explain or mention all or some of the following: <ul style="list-style-type: none"> <li>○ corporate social responsibility (that a business has responsibility towards the community and environment)</li> <li>○ whistle-blowing (that an employee discloses wrongdoing to the employer or the public)</li> <li>○ globalisation (that around the world economies, industries, markets, cultures and policy-making is integrated)</li> </ul> </li> <li>• in discussing utilitarianism and its application candidates may explain or mention some or all of the following: <ul style="list-style-type: none"> <li>○ utility (what will offer the greatest happiness to the greatest number of people)</li> <li>○ the hedonic calculus (a method of calculating the benefit or harm of an act through its consequences)</li> <li>○ act utilitarianism (calculating the consequences of each situation on its own merits)</li> <li>○ rule utilitarianism (following accepted laws that maximize the happiness of everyone)</li> </ul> </li> <li>• candidates may also provide details of other normative theories, most likely that of Kant, in order to compare them to utilitarianism in their application.</li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></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"> <li>• demonstrating knowledge and understanding of religion and belief and</li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

	<p><b>AO2</b> Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"><li>• candidates might assess that utilitarianism provides the best approach to business ethics using some of the following reasons:<ul style="list-style-type: none"><li>○ utilitarianism is based on the extent to which, in any given situation, utility is best served; this might be argued to be a common sense approach suited to business</li><li>○ according to the hedonic calculus and act utilitarianism, principles and laws have to be considered only insofar as they provide utility and beneficial consequences, meaning there is flexibility to allow good business decisions</li><li>○ the view that in business ethics utilitarianism provides the best approach because according to rule utilitarianism, principles and laws have to be accepted, meaning businesses cannot act completely outside of accepted rules</li><li>○ the view that utilitarianism in general provides the best approach as it might accept corporate social responsibility because this maximises utility for all stakeholders, not just for employers or shareholders intent on maximising profits</li><li>○ the view that utilitarianism in general provides the best approach as it might accept globalisation as the spread of capitalism enables humans to flourish whilst consumerism provides the opportunity to maximise pleasure</li></ul></li><li>• candidates might assess that utilitarianism does not provide the best approach to business ethics based on some of the following possible reasons:<ul style="list-style-type: none"><li>○ since the overall goal of business is making profits, the best approach is simply the one that focuses on the maximisation of profits</li><li>○ it is too flexible to ensure businesses are held to account and are not able to simply justify whatever they want</li><li>○ it is teleological and based on consequences, which are not</li></ul></li></ul>	<b>(AO2 24)</b>	
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	<p>necessarily predictable, meaning it is not a helpful approach</p> <ul style="list-style-type: none"><li>○ the hedonic calculus is too long and complex a method to use in making real world decisions.</li><li>○ candidates may compare utilitarianism in its application to another normative theory, most likely that of Kant, and conclude that the alternative provides a better approach, for example:<ul style="list-style-type: none"><li>▪ Kantian ethics provides a better/best approach because it is based on duty rather than utility</li><li>▪ Kantian ethics through the formula of the law of nature provides a better/best approach because it encourages whistle-blowing as a duty regardless of utility or consequences.</li><li>▪ Kantian ethics through the formula of the end in itself provides a better/best approach because it ensures the rights of employees and consumers.</li></ul></li></ul>		
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Question	Indicative content	Marks	Guidance
4*	<p><b>Assess the view that situation ethics is of no help with regard to the issue of euthanasia.</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following:</p> <ul style="list-style-type: none"> <li>• in discussing Situation ethics students might cover some or all of the following:           <ul style="list-style-type: none"> <li>○ origins of Fletcher's situation ethics in writings of the New Testament</li> <li>○ explanation of agape as selfless love</li> <li>○ details of some or all 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"> <li>1. love is the only thing which is intrinsically good</li> <li>2. love is the ruling norm in moral decision-making and replaces all laws</li> <li>3. love and justice are the same thing; justice is love which is distributed</li> <li>4. love wills the neighbour's good regardless of whether the neighbour is liked or not</li> <li>5. love is the goal of the act and justifies any means to achieve that goal</li> <li>6. love decides on each situation as it arises without a set of laws to guide it</li> </ol> </li> <li>• details of some or all Fletcher's four working principles and how they are intended to be applied:               <ol style="list-style-type: none"> <li>1. pragmatism means that Situation ethics is based on experience rather than on theory</li> <li>2. relativism means that Situation ethics makes absolute laws relative</li> </ol> </li> </ul> </li> </ul>	<b>40</b> <b>(AO1 16)</b>	<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"> <li>• demonstrating knowledge and understanding of religion and belief and</li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

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"> <li>• Fletcher's understanding of conscience i.e. a verb not a noun, a term which describes attempts to make decisions creatively</li> <li>• In discussing euthanasia candidates might discuss all or some of the following:           <ul style="list-style-type: none"> <li>○ sanctity of life (human life is made in God's image and is therefore sacred in value)</li> <li>○ quality of life (human life has to possess certain attributes which give it value)</li> <li>○ the autonomy that a person has over their own life and medical decisions made about their life</li> <li>○ voluntary euthanasia: that a terminally ill patient's life is ended at their request or with their consent</li> <li>○ involuntary euthanasia: that a terminally ill patient's life is ended without their consent but with the consent of someone representing their interests</li> <li>○ medical intervention and non-intervention to end a terminally ill patient's life and its application to euthanasia.</li> </ul> </li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• candidates might assess that situation ethics is of no help with regard to the issue of euthanasia based on some of the following possible reasons:           <ul style="list-style-type: none"> <li>○ an area as complex as the issue of euthanasia cannot be based simply on whether, in any given situation, love is best served</li> <li>○ the first century biblical concept of agape cannot be applied to decisions about the issue of euthanasia in the twenty-first century</li> <li>○ the subjective and individualistic approach of situation ethics makes it of no help with regard to the issue of euthanasia since the question of how love is best served might be interpreted differently by a terminally ill patient, members of the family and the doctor</li> <li>○ through its rejection of absolute rules, principles and laws situation</li> </ul> </li> </ul>	(AO2 24)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>ethics offers no useful guidance to the issue of euthanasia</li> <li>○ situation ethics as a religious normative theory is of no relevance to the issue of euthanasia since this is a matter for secular approaches and government legislation</li>   <li>• candidates might assess that Fletcher's situation ethics is of help with regard to the issue of euthanasia based on some of the following possible reasons: <ul style="list-style-type: none"> <li>○ with regard to the complex issue of euthanasia, situation ethics provides the most important point to focus upon through the fourth working principle, personalism: the person not laws or anything else are at the centre of any consideration of the issue</li> <li>○ situation ethics provides a helpful set of principles to consider with regard to the issue of euthanasia particularly the fourth proposition which states that love and justice are the same thing (love is justice which is distributed); this justice applies to a terminally ill patient, members of the family and the doctor</li> <li>○ situation ethics is helpful with regard to the issue of euthanasia because each situation is different; in one situation the fifth proposition that love is the goal or end of the act (and that justifies any means to achieve that goal) might lead to medical intervention to end a terminally ill patient's life, and in another situation it might lead to medical intervention to prolong a terminally ill patient's life</li> <li>○ situation ethics is of help with regard to the issue of euthanasia because as stated in the first working principle, it is pragmatic (based on experience rather than theory), this makes it adaptable over time to changes that will take place.</li> </ul> </li> </ul>		

**Assessment Objective (AO) Grid**

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including: · religious, philosophical and/or ethical thought and teaching		
· influence of beliefs, teachings and practices on individuals, communities and societies	Y	1-4
· cause and significance of similarities and differences in belief, teaching and practice		
· approaches to the study of religion and belief.	Y	1-4

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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