

**Religious Studies**

Advanced GCE

Unit **G582**: Religious Ethics

**Mark Scheme for June 2013**

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

Annotation	Meaning
L1	Level 1 – to be used at the end of each part of the response in the margin.
L2	Level 2 – to be used at the end of each part of the response in the margin.
L3	Level 3 – to be used at the end of each part of the response in the margin.
L4	Level 4 – to be used at the end of each part of the response in the margin.
L5	Level 5 – 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.
SEEN	Point has been seen and noted, eg 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.

### A2 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	Indicative Content	Mark	Guidance
1	<p><b>AO1</b></p> <p>Candidates may begin by explaining religious teachings on the environment – considering the ideas of dominion, stewardship, and the intrinsic value of the natural world for example, the ideas of St Francis of Assisi. They may explain the distinctive role of humans within the natural world.</p> <p>Responses might also consider the approach of Natural Law that respects the created world but considers that only humans have rationality.</p> <p>In explaining the Gaia hypothesis of James Lovelock candidates may explain how he sees the earth as a self-regulating organism in which everything is part of a unified holistic entity with ethical worth. They may explain that humans have no particular significance but are part of a whole.</p> <p><b>AO2</b></p> <p>Candidates may discuss how far the Bible could be said to support the Gaia hypothesis.</p> <p>They may assess to what extent religious teaching sees humans as part of the biosphere and needing to work within it in order to flourish. They may stress the teaching on respect for the environment and that failing to respect the world will lead to disaster.</p> <p>On the other hand they may contrast the priority Lovelock gives to microbes as the first life forms, with the religious teaching on humans as the pinnacle of creation. They may add that Gaia gives no hope to humans, unlike the Christian teaching of the restorative power of God’s grace.</p> <p>Responses may be made from any of the six major world religions.</p>	35	<p><b>To what extent are religious teachings on the environment and the Gaia hypothesis compatible?</b></p> <p>Candidates may use environmentalists such as Arne Naess, Aldo Leopold or the ideas of Peter Singer on speciesism to promote and support the concepts of the Gaia hypothesis.</p> <p>Responses at the higher levels will weave together comparisons between Gaia and religious approaches as the response progresses.</p> <p>Candidates could produce a good response that is built around the use of religious ethical theories in relation to the environment. This could be biblically based and/or make reference to Christian ethical theories such as Natural Law theory or Situation Ethics.</p>

Question	Indicative Content	Mark	Guidance
2	<p><b>AO1</b></p> <p>Candidates could discuss what is meant by freedom, whether it applies to all actions or only ethical choices. They may explain libertarianism and hard determinism, using the ideas of scholars such as Locke, Hume, Honderich, Hospers, Darrow, Sartre, etc. They may discuss whether people are ever really free to make moral decisions.</p> <p>They may compare these opposing views to compatibilism or soft determinism.</p> <p>Some candidates may also consider theological determinism and ideas of Augustine of Hippo and Calvin, and contrast these to religious teachings on free will.</p> <p>Responses may include the role of conscience in making moral decisions, whether freedom to make choices is an illusion or whether psychological, genetic or social factors limit our freedom to make moral decisions.</p> <p><b>AO2</b></p> <p>Candidates should consider the implications for ethics if our moral decisions are not free, and whether we are morally responsible or accountable for our ethical decisions and actions.</p> <p>They might consider whether we are really free or just think we are, and that our freedom is just apparent.</p> <p>They may introduce the teachings of Kant when he said that to be moral we must be free.</p> <p>They may assess the implications of Sartre's idea that it is only our freedom that gives meaning to our lives.</p>	35	<p><b>'Without freedom it is impossible to make moral choices.'</b> Discuss.</p> <p>Candidates may begin their response by unpicking what is meant by freedom before moving on to the wider body of their answer.</p> <p>The use of conscience by a candidate if attempted must be tied directly into the question rather than creating a pure conscience response.</p> <p>Better responses will make the distinction if discussing Kant between an object in the universe being phenomenally determined but noumenally free. If referring to Locke, they may also debate his standpoint as a hard determinist or a compatibilist.</p>

Question	Indicative Content	Mark	Guidance
3	<p><b>AO1</b></p> <p>Candidates might consider what is meant by the word 'good' according to the approaches of cognitivists and non-cognitivists in meta-ethics.</p> <p>They might consider whether the word 'good' and so moral statements can be described as true or false, and whether they are subjective or objective. They may demonstrate knowledge of the different interpretations of ethical language.</p> <p>Some answers will probably make reference to the views of thinkers such as Moore, Prichard, Ross, and Ayer.</p> <p><b>AO2</b></p> <p>Candidates may analyse the views of different scholars on this question and whether 'good' means the same to all of them.</p> <p>They may analyse whether ethical statements can be simply described as subjective or objective, and whether one person's ideas about the meaning of 'good' may be considered any better than another's. They may also discuss whether an intuitionist approach simply means that any understanding comes from social conditioning and are no more reliable than ideas about what is good, which come from our feelings.</p> <p>They could assess the strength of the claim in this question, and argue it either way. They may wish to compare ethical language with other forms of language.</p>	35	<p><b>Critically assess the view that the word 'good' has no real meaning.</b></p> <p>Better responses may begin the question by unpacking what is meant through the phrase 'real meaning'.</p> <p>Candidates could also approach this question by discussing what the word 'good' might mean when used by differing normative theories, for example the greatest good for the greatest number or fulfilling the precepts of Natural Law theory.</p> <p>Candidates may still produce a response that can access the higher levels of the mark scheme through focusing on specific concepts of 'good', provided that the concepts are discussed thoroughly and exemplified well.</p>

Question	Indicative Content	Mark	Guidance
4	<p><b>AO1</b></p> <p>Candidates could begin by explaining that Virtue Ethics is person centred and contains deontological and teleological approaches.</p> <p>Candidates may use Aristotelian Virtue Ethics and/or modern virtue ethicists. They may also differentiate between business models for example co-operate type businesses as opposed to profit motivated businesses (John Lewis vs Starbucks for example).</p> <p>They may focus on the drive towards excellence within Virtue Theory and consider this in relation to the drive towards profit as an example of excellence in a business along the lines of, for example, Milton Friedman.</p> <p>They may consider the virtues required of the business person and the role of business ethics within the community – the <i>polis</i>.</p> <p>They may explain how the virtuous mean and even the example of virtuous people can be applied in business.</p> <p><b>AO2</b></p> <p>Here candidates may discuss whether the ideal approach of Virtue Ethics is really practicable in the business world as businesses exist to make profits.</p> <p>They may evaluate the ideas of Alasdair MacIntyre with his idea of the ‘bureaucratic manager’ who does not give a good model for virtuous living. They may say the society and in particular the business section admires the values of efficiency</p>	35	<p><b>‘Businesses are completely incompatible with Virtue Ethics.’ Discuss.</b></p> <p>Candidates must use their knowledge and understanding of Virtue Ethics to address the actual question. They should not focus on Virtue Ethics with only a small application towards business or vice versa.</p> <p>Candidates may consider the dilemmas faced by businesses in balancing the competing demands of a variety of stakeholders.</p> <p>Better responses will contain a high level of exemplification that might demonstrate an awareness of current issues within business, for example the avoidance of taxes by certain companies.</p> <p>Candidates might make the claim that a specific other system of ethical thought may be more compatible with business than Virtue Ethics, but should not focus the whole direction of their response on simply comparing the contrasting ethical systems.</p> <p>It would be valid for candidates to use the interpretation and development of virtues within Natural Law theory by Thomas Aquinas in addressing their compatibility with business.</p>

Question	Indicative Content	Mark	Guidance
	<p>and control of resources etc represented by the 'bureaucratic manager'. Candidates may argue that Virtue Ethics is about developing good character and that these are incompatible with business.</p> <p>On the other hand they may argue that there do exist in the business community examples of good and just business people who show a responsible attitude to their stakeholders and as a result the businesses and individuals are flourishing.</p>		

## APPENDIX 1 – A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms.</li> </ul> <i>L1</i>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification.</li> </ul> <i>L1</i>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms.</li> </ul> <i>L2</i>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification.</li> </ul> <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10–13	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms.</li> </ul> <i>L3</i>	7–8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified.</li> </ul> <i>L3</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14–17	a good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate.</li> </ul> <i>L4</i>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed.</li> </ul> <i>L4</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18–21	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms.</li> </ul> <i>L5</i>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints.</li> </ul> <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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