

Religious Studies

Advanced GCE

Unit **G582**: Religious Ethics

Mark Scheme for January 2011

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

Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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Band	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"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>a.c.i.q</i></p>	1-3	very little argument or justification of viewpoint; <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>v lit arg</i></p>
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"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <p style="text-align: right;"><i>b att</i></p>	4-6	a basic attempt to sustain an argument and justify a viewpoint; <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <p style="text-align: right;"><i>b att</i></p>
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"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>sat att</i></p>	7-8	the argument is sustained and justified; <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;"><i>sust/just</i></p>
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"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>g att</i></p>	9-11	a good attempt at using evidence to sustain an argument holistically; <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <p style="text-align: right;"><i>g att</i></p>
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"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>vg/e att</i></p>	12-14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically; <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

1 Critically assess the claim that conscience is the voice of reason. [35]**AO1**

Responses may include the argument of Aquinas and may connect this to the concept of conscience as the voice of reason. They may assess how far conscience has to be based on right principles which are accessible through reason.

Candidates may discuss the alternative views of Butler: conscience is an authoritative, automatic and God-given guide to right actions; and Newman: conscience is God speaking to us and is intuitive. Candidates may also assess the idea of educating the conscience, and the right way to go about this.

The influence of sociologists and psychoanalysts may be introduced to oppose the proposition eg Freud, Fromm and Piaget. They may discuss how conscience is a result of societal influence, cognitive and moral development.

Some candidates may also discuss some of the more modern views of conscience for example those which see it as an attitude or an awareness that there is a moral path through life, or a way of discerning the right choice.

Some may question the concept 'conscience' and argue that there is no substance to it.

AO2

Some may claim that conscience is God-given but not infallible and requires training. Others may relate it to revelation.

Other candidates may consider that conscience is merely the product of our up-bringing and authority figures and so is learnt rather than innate.

The idea of 'synderesis' may be introduced to defend the case that it is use of right reason to distinguish right from wrong, but that this reason is God-given, and 'conscientia' as the ethical judgement or decision which is made by applying the right precepts.

2 'The environment suffers because business has no ethics.' Discuss. [35]**AO1**

Candidates may explain that business faces a dilemma – either to maximise profits for share holders (the view of Milton Friedman), or to have a moral responsibility to society as a whole.

Candidates may explain that it is a challenge to business to balance business growth with environmental responsibility. They may give examples to illustrate this.

Candidates may use examples of different ethical approaches to this issue such as Utilitarianism which would look at the greatest good for the greatest number and consider the good of business expansion and the present and long term good for people versus the good for the environment. They may give examples to illustrate this. They may also use Virtue Ethics to consider that business cannot be separated from society as everyone is part of the larger community, the 'polis', and our virtues are defined by that larger community. Society includes the environment in which we live, so a follower of Virtue Ethics would hope to show the characteristics of an environmentally good person, and in business those of a good citizen so as to make for a harmonious society.

Candidates may use the ideas of deep ecology that we should 'touch the earth lightly' and contrast this with a more shallow ecology approach which considers environmental damage in terms of human benefit.

AO2

Candidates should consider whether business does in fact have no moral values and whether the influence from consumers that expect business to be socially responsible does limit environmental damage.

On the other hand, they may argue that for business to make good economic sense, it does not always consider environmental issues, especially if they are in conflict with the needs of profit.

They may assess whether the efforts made by business to improve and preserve the environment are too little too late, or whether responding to world –wide and consumer pressure means that business is more ethical in relation to the environment.

3 'Our ethical decisions are merely the result of social conditioning.' Discuss. [35]**AO1**

Candidates could discuss what is meant by social conditioning and whether it means we are not free to make ethical decisions. They may consider the views of Darrow and the court case he defended that depended upon genetic inheritance and upbringing.

They may consider the views of psychologists such as Piaget and Kohlberg who argue that it is our moral development, linked to social conditioning, that leads us to make ethical decisions. They may also discuss the ideas of the behaviourists such as Pavlov and Skinner.

They could compare a determinist view with libertarianism and compatibilism (soft determinism) and discuss whether we can make free ethical decisions.

Some candidates might consider theological determinism ,such as Calvin and predestination and the religious teachings on free will.

Any valid approach to this question, for example using Freud or Intuitionism should be credited.

AO2

Candidates may consider the implications for ethics if our ethical decisions are all the result of social conditioning and so are never really freely made.

They should consider the implications of the above statement in terms of human accountability and responsibility. If we are not free then how does this impact on our system of reward and punishment.

They might consider whether we are free or just feel free and the idea that freedom is just apparent – we may feel free but we are not.

They may introduce the teaching of Kant: to be moral we must be free, and make decisions using our reason, as determinism does not apply to acts of the will. Freedom, he argues, is postulate of practical reason.

4 'Natural Law is the most reliable approach when making decisions about premarital sex.' Discuss. [35]

AO1

Candidates may explain the main teachings of Natural Law and its possible deontological and absolute nature.

Candidates may explain the Natural Law approach to sex – that one of its primary precepts is procreation and that any other use of sex is wrong. They may then apply this to premarital sex and the purposes for which this is generally used: to express love, for fun and recreation etc. They may discuss the fact that sex is seen only within the relationship of marriage where it is seen as unitative.

They may explain that couples who engage in premarital sex may be seeking after apparent goods, and not following what is required by human nature.

They may use other primary precepts such as living in a harmonious society premarital sex may be seen as undermining the values of family life and stability.

Other approaches to Natural Law could be credited.

They may give examples to illustrate their answer and may consider the view of another ethical theory such as Situation Ethics or Utilitarianism.

AO2

Candidates may argue that Natural Law gives a reliable and consistent response to premarital sex. They may argue that some see Natural Law as the most reliable approach as it is universal and based on our human nature.

Alternatively they may say it is inflexible and out of date and too absolute in its application and use by Roman Catholic theology to deal with personal relationships and may consider another theory such as Utilitarianism or Situation Ethics to be more reliable.

Candidates may consider what is meant by 'reliable' and from whose perspective this theory may be considered reliable. They may also ask whether some non-procreative sexual acts might be natural to human beings.

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