

# **Religious Studies**

Advanced GCE **2772**

Religious Ethics 2

## **Mark Scheme for June 2010**

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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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## Levels of Response descriptors for A2 Units 2771 – 2780

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> <li>a little relevant material</li> <li>some accuracy</li> </ul> Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> <li>shows minimal or no analysis/justification</li> </ul> Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> <li>some relevant material</li> <li>some concepts accurate</li> <li>shows a little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> <li>some analysis, but not always successful</li> </ul> Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection of material sometimes inappropriate</li> <li>limited use of technical terms</li> </ul> Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> <li>some analysis, but not always successful</li> <li>views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of relevant material</li> <li>some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
5	20-23	a good attempt to address the question (g att) <ul style="list-style-type: none"> <li>mostly accurate knowledge</li> <li>good understanding</li> <li>good selection of relevant material</li> <li>mostly accurate use of technical terms</li> </ul> Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> Communication: generally clear and organised
6	24-26	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>very good understanding</li> <li>substantial selection of relevant material</li> <li>accurate use of technical terms</li> </ul> Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one point of view</li> </ul> Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material (exc rep) <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> Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> Communication: answer is well constructed and organised

**1 'Religious ethics is the best approach to environmental issues.' Discuss. [45]****AO1**

Candidates could explain religious ethics perhaps in terms of Biblical ethics, or an ethical theory that is essentially religious such as Natural Law or Situation Ethics.

This could be applied to environmental issues such as pollution, deforestation, ozone, global warming etc.

They may contrast this to other approaches to the environment including Utilitarianism or deep ecology.

**AO2**

Candidates should consider whether religious principles are the best way of dealing with the environment or not.

They might wish to look at whether religious ethics may not be a good approach because of the different interpretations of religious texts.

They might discuss how religious ethics have led to a misuse of the environment. They may introduce ideas that other ethical theories, such as Utilitarianism, might be potentially harmful to the environment as they only consider the greater good of humans.

The arguments from religious ethics could be assessed in relation to deep ecology and the Gaia hypothesis.

**2 'Conscience is not innate.' Discuss. [45]****AO1**

Responses may include the arguments of Aquinas, Butler and Newman and may connect these claims with the concept of innateness.

The influence of sociologists and psycho-analysts may be introduced to oppose the proposition, including views from Freud and Fromm.

Some may question the concept 'conscience' and argue that there is no substance to it. Others may defend an eclectic view. Explanations should not be overly historical.

**AO2**

This could be argued either way.

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

The idea of 'synderesis' may be introduced to defend the case that it is the divine voice.

Others may prefer a Freudian case or a sociological explanation, arguing that it is not innate but learnt.

**3 To what extent are relativist ethics helpful in making judgements about sex and relationships? [45]**

**AO1**

Candidates may consider Cultural Relativism and say that any ethical decisions about sex and relationships are bound to be guided by the prevailing culture, but that this cannot be universally applied.

They may also consider ethical theories that have more relative approaches in practice, such as Utilitarianism and Situation Ethics. They may explain how these ethical theories approach decision making – this could then be applied to sex and relationships.

Responses may consider the how these theories consider different situations and needs and concentrate on the outcomes not the acts.

They could discuss the nature of sexual morality such as sex as procreative, sex within marriage, homosexuality, or 'abuses' of sex.

They may contrast these with alternative ethical theories, including Natural Law and Kantian ethics which present a more absolute and universal approach.

**AO2**

Candidates might apply relativist ethics to sexual ethics and could use examples to show how some may see relativist ethics as the best approach because e.g. it is flexible, keeps up with changing circumstances and ethical approaches.

They might ask what is meant by 'helpful' and from whose perspective these theories may seem helpful. They may discuss whether always treating personal relationships as relative means that 'anything goes' and nothing can be condemned.

They might introduce and support the view that there are more 'helpful' absolutist ethical theories e.g. Natural Law or Kantian ethics.

Candidates might question whether anyone has the right to make judgements about sexual morality.

**4 Assess the claim that we cannot be both free and determined. [45]****AO1**

Candidates could discuss what is meant by hard determinism, moral freedom and libertarianism and whether humans are ever free to make moral decisions.

They could compare these with compatibilism (soft determinism).

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

**AO2**

Candidates may consider the implications for ethics if we are not free. 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 (Locke).

They may introduce the teaching of Kant when he said that to be moral we must be free.

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