

**GCE**

**Religious Studies**

Unit **G582**: Religious Ethics

Advanced GCE

**Mark Scheme for June 2017**

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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.

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## 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**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.

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

**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.

## MARK SCHEME

Question	Answer/Indicative content	Mark	Guidance
1	<p><b>‘Fromm gives the most reasonable approach to the nature and role of the conscience.’ Discuss.</b></p> <p><b>AO1</b></p> <p>Candidates may begin by explaining what they mean by the most ‘reasonable’ approach - definitive, logical, valid etc. They may consider from whose perspective the theory could be considered a reasonable approach to the nature and role of the conscience.</p> <p>They may explain Fromm’s authoritarian conscience and its similarity to Freud’s ideas about the super-ego: an internal voice supported by fear of punishment and admiration and love for an authoritarian figure. Candidates may consider that Fromm saw humans as generally determined by social and psychological influences from their background and upbringing.</p> <p>They may go on to explain that, while most parents teach good values to their children, Fromm saw that an authoritarian conscience could lead to ideas of ‘duty’ and ‘obedience’ which in turn led to the evils of the Nazi regime. They may say that this authoritarian conscience does not mean that the individual takes responsibility for his actions, but is simply doing his duty to internalised authority figures.</p> <p>Candidates may then go on to explain that Fromm also went on to develop the idea of the humanistic conscience which is not the internalised views of authority figures and allows the individual to break free. Fromm sees this humanistic conscience as the individual’s own voice and true self. This the candidate may explain leads the individual to develop their own authentic values and also to learn from past experiences.</p>	35	<p>The focus of the response should be on the concepts created by Fromm regarding the conscience. Comparison with other scholars is acceptable but should not dominate the response.</p> <p>Where candidates have focused their response solely on alternative scholars without some detail of Fromm, this would address the general topic rather than the question directly.</p> <p>Some good responses may explicitly explore the key terms from the question of the “nature and role” of the conscience and discuss this in detail with reference to a variety of academic sources.</p>

Question	Answer/Indicative content	Mark	Guidance
	<p><b>AO2</b></p> <p>Candidates may argue that Fromm’s authoritarian conscience means that people do not take responsibility for their actions as they simply internalise authority figures and so have no personal moral responsibility for their actions as they do not trust their own judgements.</p> <p>They may discuss that the humanitarian conscience is still dependent on environment and upbringing, using the work of Piaget and Kohlberg who understood conscience as something that evolves through social interaction and cognitive development. They may also argue that the humanitarian conscience can result in our behaviour simply being the result of our personal preferences, even if these go against social mores.</p> <p>On the other hand they may argue that Fromm’s approach to the nature and role of the conscience allows people to discover and develop their own ideals and purposes and so can lead to human flourishing.</p> <p>Alternatively, candidates may argue that a different view of conscience is more reasonable. They may, for example, argue for the view of Newman that conscience may be individual, but it is dutiful to the moral law and informed by the Church. Alternatively, they may consider the views of Aquinas where humans use their reason to make moral decisions and again conscience needs to be informed so that they learn the difference between right and wrong.</p>		

Question	Answer/Indicative content	Mark	Guidance
2	<p><b>Critically assess the view that the Gaia hypothesis is the most coherent approach to environmental issues.</b></p> <p><b>AO1</b></p> <p>Candidates may begin by explaining what they understand by 'coherent' – consistent, logical, valid etc. They may consider from whose perspective the theory could be considered a coherent approach to environmental issues.</p> <p>Candidates may then explain James Lovelock's Gaia hypothesis which 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, and how this view challenges anthropocentric views about the ecosystem of the earth.</p> <p>They may explain Lovelock's thinking on the use of nuclear power, the use of innovations in science and technology that could lessen human consumption of energy and the importance of reducing the world's population.</p> <p>Candidates may consider different environmental issues such as climate change and global warming, including connected issues such as holes in the ozone layer, rises in sea temperatures etc. They may also consider the impact and responsibility of humans for these issues and what actions James Lovelock considers should be taken to avoid 'The Revenge of Gaia'.</p> <p><b>AO2</b></p> <p>Candidates may argue that the Gaia hypothesis opposes Darwinian views on evolution and claims that conditions on earth are managed by Gaia and are the result of self-engineering not chance. They may argue that this goes against much scientific evidence.</p>	35	<p>Responses may define what they mean by a 'coherent approach' – the one that best protects the environment, the one that allows humans to flourish in a sustainable way, the one that gives practical solutions to environmental issues etc.</p> <p>Candidates may challenge the scientific validity of the Gaia hypothesis in a variety of ways including approaches such as the fallacy of composition of the concept.</p>

Question	Answer/Indicative content	Mark	Guidance
	<p>They may argue that alternative approaches to environmental issues are more coherent as they do not simply place humans as of no more importance than any other organism. They may argue that species should be saved as a resource for humans and environmental issues approached from the viewpoint of human flourishing; thus taking a more shallow (light green) approach.</p> <p>Alternatively, candidates may argue that the Gaia hypothesis is more coherent as it not only gives an holistic view of the environment which challenges the anthropocentric view, but Lovelock suggest practical ways to develop ways of preventing the worst effects of global warming.</p> <p>They may also consider a religious approach to environmental issues and 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>Finally, it is possible that candidates may conclude that no one approach to environmental issues is any more coherent than another, as all finally aim to preserve the environment.</p>		<p>Candidates could compare the Gaia hypothesis to ecological theories including shallow and deep ecology and to a variety of normative ethical approaches.</p> <p>Some candidates may include reference to the Medea hypothesis as an alternative response.</p>
3	<p><b>Critically assess the importance of the practice of virtues within Virtue Ethics.</b></p> <p><b>AO1</b></p> <p>Candidates may begin by explaining the Virtue Ethics of Aristotle and may also include more modern versions such as MacIntyre, Hursthouse, Slote and Gilligan. They may say that Virtue Ethics is agent- rather than act-centred.</p>	35	<p>Some candidate may choose to focus their response on the modern formulation of Virtue Ethics proposed by Martha Nussbaum and the argument that capabilities are a higher priority for development.</p>

Question	Answer/Indicative content	Mark	Guidance
	<p>They may explain also that Virtue Ethics considers that virtues aim to help people to achieve a certain telos – eudaimonia.</p> <p>They may explain the acquiring of the virtues through practice and the example of virtuous people and the idea of the Golden Mean. They may give examples of how the virtues are learnt and internalised so that a virtuous character is developed that will make the right ethical choices.</p> <p>They may explain that, for Aristotle, the practising of virtues makes a virtuous life possible, and leads to a virtuous society as virtue is socially formed and judgements about the Golden Mean improved through practice and the exercise of phronesis (practical wisdom).</p> <p>Candidates may also use the ideas of MacIntyre that true happiness comes from aiming for and achieving excellence in a particular activity – in other words through practice. They may explain that MacIntyre discusses the virtues that humans need to help others use practical reason, such as generosity – ‘virtues of acknowledged dependence’. They may consider the view that communities train people to be virtuous by providing a strong sense of identity and a moral compass for its members. They may give examples to illustrate this such as the Amish community or the Scout movement.</p> <p><b>AO2</b></p> <p>Candidates may argue that practising the virtues is the most important aspect of Virtue Ethics as this enables people to integrate virtues into their everyday lives. They may consider that a virtuous character needs training and that a moral agent develops over time and that daily habits and small choices shape the moral character.</p> <p>They may consider that, as a result of practising virtues, a person will know the right and good action to take in any situation. However, they may counter this with the argument that this practice of</p>		

Question	Answer/Indicative content	Mark	Guidance
	<p>acquiring virtues will not help a young person make an ethical decision and considering the consequences or using set rules will give a better course of action in a crisis.</p> <p>Alternatively, candidates may argue that the role of virtuous people is central to acquiring a virtuous character. They may say that the example of virtuous people is motivational and that people do acquire virtues by imitating others. Rather than being told what to do in a given situation, they will develop a good character so that they are able to make the right choices, although it is not necessarily possible to know how the virtuous role model would react in a given situation.</p>		
4	<p><b>‘Utilitarianism is not the best approach when making decisions about contraception.’ Discuss.</b></p> <p><b>AO1</b></p> <p>Candidates might explain Utilitarianism perhaps in terms of Bentham, Mill, Singer and the main types of Utilitarianism, e.g. Act, Rule, Preference. They may explain that classical Utilitarians view happiness or pleasure as the good while preference Utilitarians regard the satisfaction of preferences to be the good. They may explain Utilitarianism as consequentialist and democratic. They may explain that Utilitarianism considers outcomes not moral imperatives.</p> <p>Candidates may consider the ethical questions regarding the different uses and purposes of contraception – to prevent the transmission of sexually transmitted infections, to prevent conception, to limit the size of a family so that parents can bring up their children responsibly.</p>	35	<p>The focus of the response created by the candidate should reflect the direction of the question in assessing whether utilitarianism is not the best approach towards decision-making regarding contraception. Comparison to other ethical systems should not dominate the response.</p> <p>Some candidates may include the concept of negative utilitarianism and painism in constructing their argument.</p>

Question	Answer/Indicative content	Mark	Guidance
	<p>They may apply the Hedonic Calculus to contraception and/or consider the views of Mill who thought that contraception would be an effective way of controlling population. They may explain that for Mill decisions about sexual matters such as whether or not to use contraception were matters of individual choice providing they did not cause harm.</p> <p>They may explain how Peter Singer considers that the interests of all involved would mean that contraception should be used as it would mean less human suffering and would lower population growth.</p> <p>Candidates may also explain other approaches to contraception such as Kantian ethics which emphasises the autonomy of individuals in making a choice about contraception and the possibility of universalising this choice as it means treating people as an end in themselves. They may also consider the approach of Natural Law which claims that anything which breaks the intrinsic relationship between sexual activity and reproduction as wrong.</p> <p><b>AO2</b></p> <p>Candidates may argue in favour of the statement by saying that Utilitarianism focuses on the majority and fails to consider that sexual relationships are part of a relationship of intimacy and mutual support, and it is for the couple to decide whether or not to use contraception.</p>		

Question	Answer/Indicative content	Mark	Guidance
	<p>Alternatively, they may discuss the issue of consent within a relationship and the consequences of using or not using contraception: pregnancy and sexually transmitted infection. They may, therefore, argue that the Utilitarian approach is a good one, both for the couple and for society as a whole, as it allows consenting adults to do what they want and protects their freedom to do so. They may say that Utilitarianism gives due weight to all involved and considers the consequences, unlike some more deontological approaches, and so is a good approach to contraception.</p> <p>Candidates may argue that another ethical approach to contraception is better than that of Utilitarianism such as Virtue Ethics which considers the person involved rather than the action, or that of Natural Law. In considering the latter they may consider the Doctrine of Double Effect and the use of contraception to prevent the spread of HIV/AIDS even if the secondary consequence is the prevention of conception and the extent to which this is a reasonable approach. Candidates may also argue from the point of view of religious ethics such as Divine Command Theory or Situation Ethics.</p> <p>Candidates may contrast alternative formulations of Utilitarianism in constructing their responses.</p>		

## APPENDIX 1 - A2 LEVELS OF RESPONSE – G581–G589

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> <p style="text-align: right;"><i>L1</i></p>	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> <p style="text-align: right;"><i>L1</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"> <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> <p style="text-align: right;"><i>L2</i></p>	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> <p style="text-align: right;"><i>L2</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"> <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> <p style="text-align: right;"><b>L3</b></p>	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> <p style="text-align: right;"><b>L3</b></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"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate.</li> </ul> <p style="text-align: right;"><b>L4</b></p>	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> <p style="text-align: right;"><b>L4</b></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"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms.</li> </ul> <p style="text-align: right;"><b>L5</b></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"> <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> <p style="text-align: right;"><b>L5</b></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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