GCE

Religious Studies

Unit **G582**: Religious Ethics

Advanced GCE

Mark Scheme for June 2015

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – 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, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

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.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

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.

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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.

Question	Indicative Content	Marks	Guidance
1	**AO1** Candidates may commence by outlining briefly the major tenets of Natural Law. They may link Natural Law to the teaching of Aristotle, Aquinas and modern forms of Natural Law. Candidates may explain how the primary precepts are universal to all humans and that Natural Law is 'right reason' in accordance with nature. They may explain how Natural Law seeks to establish the common good and flourishing within the community. They may explain Natural Law as being teleological, deontological or both. When applying Natural Law to environmental issues, candidates may explain the fundamental idea of purpose, with God as the final cause of all matter. They may explain that, following Aristotle, Aquinas regarded the environment and natural world as being subject to the dominion of human beings. They may explain that according to Natural Law the environment would always have value and should be helped to achieve its purpose. They may explain that this, ipso facto, opposes destruction of living things and their habitat since this prevents the purpose from being reached. Candidates may consider that according to Natural Law not everything in the environment has equal value. They may explain that only humans are regarded as having a rational self being created in the image of God. They may point to the teaching of Aquinas that it is not sinful to kill animals or treat them harshly.	21	**'Natural Law is the most coherent approach to environmental ethics.' Discuss.** As part of their response, some candidates may discuss how religious thinking including that of Natural Law theorists has changed towards the environment in recent years. There is an expectation that Natural Law will be the focus in terms of ethical theories. It is legitimate for candidates to consider other ethical theories, however there is an expectation that Natural Law will be the focus rather than other ethical theories. Better answers may analyse the phrase 'coherent approach' and set the criteria they will use to examine 'coherent'.

Question	Indicative Content	Marks	Guidance
	AO2 Candidates may interpret the word 'coherent' in a variety of ways e.g. well-structured, relevant, logical, useful etc. They may argue that Natural Law is a more coherent approach than other approaches e.g. those presented by Kantian ethics, Utilitarianism, Virtue Ethics, Deep Ecology, Gaia. Candidates may argue that, compared to other approaches, Natural Law is or is not the 'most' coherent. Candidates may argue that other approaches offer a more coherent approach to environmental ethics as they may be seen to be, for example, secular, less anthropocentric etc. Candidates may argue that other approaches are more coherent in giving to the natural world and the environment intrinsic rather extrinsic value. They may consider that biocentric or ecocentric approaches are ultimately more coherent by placing people on an equal footing with sentient, non-sentient and non-organic 'life' within the natural world. Candidates may compare and contrast the approach taken by Natural Law with the approach taken by the ethics of the religion studied and argue which is the most coherent.	14	Some candidates may attempt to make the argument that environmental abuse and damage would constitute an example of individuals choosing an apparent good over a real good (care for the environment). Individual responses may look to examine the question of how far it can be said that the environment has a purpose. Some candidates may compare Natural Law thinking with that of Peter Singer, particularly in regard to the rights of animals.
2	**AO1** Candidates may evaluate the claim made in the question through reference to meta-ethical theories. They may also evaluate the claims made through reference to conscience. They may combine both in their responses. Candidates may explain the different approaches to Meta-ethics and consider that ethical language can be seen as cognitive, non-cognitive, subjective or objective.	21	**Evaluate the claim that moral judgements are based on an unquestionable intuitive knowledge of what is good.** Either a meta-ethical or a conscience approach to this question could be credited. Candidates could also use a combination of Meta-ethics and conscience to answer this question. Alternatively, some candidates may make the link that 'good'

Question	Indicative Content	Marks	Guidance
	They may explain an intuitionist approach using scholars such as G. E. Moore. They may explain that according to intuitionists we have an unquestionable intuitive knowledge of what is good. They may include the ideas of Prichard regarding positive knowledge and also Ross' *prima facie* duties where the right action will just be known. They may contrast this with the views of emotivists such as A.J. Ayer who states that ethical statements are neither analytic nor synthetic since they are merely expressions of emotion. As they cannot be proved true or false they are meaningless and so it might be asserted that knowledge of them is not possible. They may also consider the view of other non-cognitive approaches such as that of Stevenson or Hare's Prescriptivism which, while it accepts that moral statements have a prescriptive meaning, allow for moral principles to alter as we choose or as situations alter. Candidates may approach this question from the idea that the conscience provides intuitive knowledge upon which moral judgments are based. This enables humans to know without questioning or further reflection what is good. Candidates may consider that Butler's understanding of conscience is relevant here or that Augustine or Newman are pertinent in seeing conscience as the authoritative 'voice of God'. Candidates may explain how other concepts concerning the conscience deny that it has unquestionable intuitive knowledge. They may refer to the rational approach taken by Aquinas, the psychological model provided by Freud, the sociological model provided by Fromm, or that		is known through practical decision making. They may include utilitarian concepts of hedonic naturalism where good is known by what gives pleasure, or might suggest a virtue ethics approach as a way of overcoming Moore's mysterious 'good' and the naturalistic fallacy with the point that there is not a fact value problem with this approach and that Moore was part of the problem described by Anscombe. Candidates may wish to define what they mean by 'moral judgements'

Question	Indicative Content	Marks	Guidance
	provided by Piaget. **AO2** Candidates may interpret 'good' in a variety of ways from an absolutist or relativist perspective. Candidates could assess the truth of the claim of the naturalistic fallacy that ethical values are not part of the natural world. They could assess whether our moral intuitions come largely from social conditioning and vary from culture to culture, and, therefore, 'good' and moral statements in general cannot have objective meaning. Responses may assess the strengths of the claims of the different scholars, such as those named above, examining the cognitive and non-cognitive approaches, to decide whether we do have an unquestionable intuitive knowledge of what is 'good'. They may question whether there is such a thing as 'intuitive knowledge.' Candidates may contrast the idea of conscience providing 'intuitive knowledge' with other approaches. They may argue that these approaches state there is no 'intuitive knowledge of good' but that any such knowledge is acquired through reason, parental nurture, society, cognitive development etc.	14	
3	**AO1** Candidates may begin their responses to this question by explaining what is meant by Kantian ethics – that through reason and the good will a person can recognise their duty to act in such a way that the action fulfils the formulations of the Categorical Imperative. Candidates may refer to the analogy of the prudent	21	**'Kantian ethics is the most useful approach to business ethics.' Discuss.** Some candidates may wish to examine what is meant by 'most useful approach' and if it is useful at all. Some candidates may attempt to develop a politically focussed response in arguing that Kantian ethics is too

Question	Indicative Content	Marks	Guidance
	shopkeeper who sets prices for goods in an honest way not over-charging so as to increase profits and not under-charging so as to gain a good reputation. Candidates may refer to Kant's example of people keeping their promises which fulfils the Categorical Imperative in being universal, not treating persons as a means to an end, and behaving as a law-making and law-abiding member of the Kingdom of Ends. Candidates may explain that the formula of humanity provides a useful approach to business ethics as it incorporates the notion of respect for others. They may apply this to the relationship between business and consumers and between employer and employee. Candidates may consider that ethical theories such as Natural Law, Utilitarianism, Virtue Ethics or Religious Ethics provide other approaches to business ethics. They may explain them accordingly. **AO2** Candidates may interpret the term 'useful' in a variety of ways and may discuss whether Kantian ethics or the approaches of other ethical theories are 'most' useful. In their evaluation candidates may assess whether Kantian ethics are only designed and suited for the individual person as a rational, intelligent, free and autonomous moral agent. Candidates may argue that Kantian ethics are too complex and impractical in general. They may therefore not be able to deal with a business or with the daily ethical situations involved in business. They may cite the problem of	14	individualistic and provides no idea of social justice culminating in an overly individualistic approach. Candidates may use exemplification to illustrate the points that they wish to make.

Question	Indicative Content	Marks	Guidance
	clashing duties with the shareholder model between the duty to make profits and the duty owed to consumers. They may cite the problem of clashing duties with the stakeholder model between the employer and employees. On the other hand candidates may discuss the value that Kantian ethics places on treating all stakeholders with respect. They may give the example of whistle-blowers whereby Kant would fully support the duty of telling the truth regardless of the consequences. They may also consider Ross' *prima facie* argument for duties which enables duties to be traded off between economic, social and environmental needs and determine which duties are more important at a particular time. Candidates may compare and contrast the approach taken by Kantian ethics with the approach taken by other ethical theories studied and argue as to which provides 'the most useful approach to business ethics.' In their discussion they might then justify their choice. For example, Utilitarianism may be seen as offering a simple method of calculating good outcomes and as allowing for the view of Friedman that the aim of businesses is to make profit.		
4	**AO1** Candidates may begin by explaining Virtue Ethics in a variety of ways. They may focus on Aristotle's Virtue Ethics and/or on modern versions of Virtue Ethics. They may refer to Aquinas. They may explain these in their responses. They may explain that Virtue Ethics is neither deontological nor teleological, but is agent-centred rather than act-centred.	21	**'The problem with Virtue Ethics is that it never gives answers to moral problems.' Discuss.** A good answer may illustrate how Virtue Ethics might provide answers to 'moral problems' through exemplification.

Question	Indicative Content	Marks	Guidance
	Candidates may explain the golden mean of virtue/vices and the importance of eudaimonia. They may refer to the importance of phronesis (practical wisdom) and sophia (intellectual wisdom). They may consider the importance of education, experience and emulation of virtuous role models. They may explain modern forms espoused by Anscombe, MacIntyre, Hursthouse, Slote, Foot etc. which may be seen to focus on community, core virtues, emotion, bringing benefit, care etc. They may refer to warm and cool Virtue Ethics with the focus on performing virtuous acts or developing virtuous character. Candidates may explain the relativist nature of Virtue Ethics in that the virtues which are upheld can be seen to be dependent on culture and time e.g. the virtue of pride according to Aristotle and the virtue of bringing benefit according to Foot. Candidates may explain that from the virtuous character flow good ethical decisions. Candidates may explain other ethical theories which provide an alternative to answering moral problems. **AO2** In their discussion candidates may interpret 'moral problems' in a variety of ways. Candidates may argue that in the first instance since it is not act-centred, Virtue Ethics should not necessarily be seen as an ethical approach which seeks to give 'answers to moral problems.'	14	Some candidates may attempt to make the argument that Virtue Ethics can work alongside other established ethical systems. Such systems can be legitimately used by the virtue ethicist to discover an answer to a moral problem; for example candidates may link the theory to Natural Law and highlight the common root of the systems in Aristotelian thought.

Question			Indicative Content	Marks	Guidance
			Candidates may agree with the statement and argue that the focus on the golden mean of virtues/vices is not helpful in addressing moral problems such as euthanasia, abortion, genetic engineering, war and peace, the environment, business etc. Candidates may argue that the same is true with regard to the focus on emulating virtuous role models. They may argue that in the case of the latter there is no certainty as to the overall virtuous nature of such a role model. They may also consider that a lack of deontological moral rules or of teleological measures makes it difficult to give answers to moral problems. On the other hand candidates may argue that Virtue Ethics seeks to develop the virtuous character so that when faced with any moral problems, answers may be given. They may consider that following Virtue Ethics enables people to become truly holistic by integrating many aspects of life – emotions, commitments, relationships, social responsibilities etc. This may mean that answers given to moral problems are mature, reflective and responsive. Candidates may choose to contrast Virtue Ethics with other ethical theories which are rule-based or consequence-based and which therefore do provide simplicity and clarity with regard to answering moral problems.		

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 • little relevant material • some concepts inaccurate • shows little knowledge of technical terms L1	1-3	very little argument or justification of viewpoint • little or no successful analysis • views asserted with no justification L1
		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 • 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 L2	4-6	a basic attempt to sustain an argument and justify a viewpoint • some analysis, but not successful • views asserted but little justification L2
		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 • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms L3	7-8	the argument is sustained and justified • some successful analysis which may be implicit • views asserted but not fully justified L3
		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 • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate L4	9-11	a good attempt at using evidence to sustain an argument holistically • some successful and clear analysis • some effective use of evidence • views analysed and developed L4
		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 • very high level of ability to select and deploy relevant information • accurate use of technical terms L5	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints L5
		Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good		