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Surname

Other names

**Pearson**  
**Edexcel GCE**

Centre Number

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Candidate Number

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# Religious Studies

**Advanced**

**Unit 4: Implications – Ethics**

Thursday 19 June 2014 – Morning  
**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1B**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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**PEARSON**

## Ethics

Perhaps... the requirement of impartiality undermines personal relationships as we presently understand them. That is, relationships may be partial only in limited ways consistent with the principle of the equal consideration of interests. As Rachels puts it: 'Universal love is a higher ideal than family loyalty, and the obligation within families can be properly understood only as particular instances of obligations to all mankind.'

Thus, people might still have special duties to others, but these would be more limited than on our present view. For instance, we might decide that some people should give preferential care for children in the same sort of way that we decide that people in certain institutional roles (police-officers, judges, doctors, or lifeguards) should give preferential consideration to people under their care. These role-specific duties are, in important respects, stronger than general impersonal obligations. Your doctor should look after your health in ways that she does not have to look after mine. Her duty to her patients will take precedence over the medical needs of strangers.

We can similarly explain why parents have special responsibilities for their children. They have special assigned roles which legitimate limited preferential treatment of them. But not so preferential, Rachels claims, that they can justifiably ignore the needs of other less well-off children. Hence the conflict is resolved by denying that fundamentally partial personal relationships are morally permissible, let alone obligatory. We thought personal relationships as we conceived them were compatible with morality, but we were wrong. The only legitimate personal relationships are derivative from impartial duties, and therefore, are distant kin to intimacy as we conceive it. The demands of morality are always superior.

(Source: Adapted from LaFollette, H. 'Personal Relationships' in Singer, P. (eds)  
*A Companion to Ethics*, Blackwell Publishing Ltd. 2001, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

**(Total for Question 1 = 50 Marks)**

**Start your answer on Page 3.**



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**TOTAL FOR PAPER 1B = 50 MARKS**

