



Pearson  
Edexcel

# A level Religious Studies

9RS0 02

Religion and Ethics

Scripts for Feedback  
training





## Question 1:

1 Explore **two** ethical perspectives on animal welfare and protection.

(8)

Animal welfare and protection can be explored ~~be~~ from the ethical perspective of a religious - Roman Catholic point of view. Within this ethical perspective, conflicting views arise. One of which is the concept of dominion. This is when <sup>perspectives</sup> ~~it is~~ an animal welfare and protection is deemed inferior or under the control of humanity. Contrastingly, the concept of stewardship may be held. This is the belief derived as far back as Genesis in the Old Testament of the Bible where Adam and Eve were directed ownership but ~~not~~ <sup>the responsibility</sup> to care and nurture the nature around them. On the other hand, a utilitarian ethical perspective can be viewed on animal welfare and protection. This is belief using the principle of utility to show that ~~the~~ for the greatest amount of happiness, ~~the~~ and the consequentialist outlook taking consideration <sup>for</sup> of future generations - it should be protected for the majority. ~~He~~ Singer developed the idea of 'speciesism' and criticised the anthropocentric actions of humanity - arguing animals are sentient too. Overall, both religious and secular ethical perspectives generally view animal welfare and protection as important. Pope Francis has called upon 1.3 billion Catholics to raise awareness on the environment and ~~what~~ <sup>which</sup> Christians agree with this ~~do~~ through a sense of collectively responsibility.

(Total for Question 1 = 8 marks)





## Question 2:

2 Assess the ethical challenges raised by pre-implantation genetic diagnosis (PGD).

(12)

PGD is part of sexual ethics, it is the idea that the sperm/egg is checked for any genetic conditions that might arise in the foetus, this is examined before it is implanted in the womb.

Some genetic conditions it may be tested for is down syndrome and huntingtons disease. These issues are able to be ascertained before hand and before the child is born.

This is an advantage as it ensures a child has a better quality of life, than if they were to have a genetic condition. The mother or father might carry a chromosome that ~~re~~ could lead to the child developing a genetic condition of that child's baby at a later stage.

An important ethical challenge that PGD raises is that it could lead to designer babies. If technology gives us the benefit of being able to stop a child from developing this genetic condition, then could it lead to families inevitably choosing certain characteristics that they want their child to have. This is wrong in itself, as if this was allowed to



happen, it could put other children at a disadvantage if their parents could not afford to have such treatment.

Another view is that we should interfere with God's plans, maybe this genetic condition is part of God's plan for that person. As humans we do not have the right to interfere with his creation. In essence we are taking away the rights of the foetus before it's even born, as we are changing them from how they were intended to be.

Natural Moral Law, would disagree with any form of PGD as it is not a natural process. One of Aquinas' primary precepts was to reproduce, so the couple has upheld this law. But another precept of the right to life may be questioned.

Natural moral law is strict and deontological, and would hold the view that we should not interfere as it is morally wrong.

However on the other hand, we might want to apply Fletcher's principle of situation ethics and apply the ruling of love. Love is given first place in any situation and it may be that PGD may be the most loving action to take as it means the child will have a better



quality of life in the long run.

PGD is also expensive so raises ethical concerns with who has the right to access this treatment. If not everyone is able to access it the same as others, then surely that is unfair and unjustly.

It could benefit the child in the long run as it would increase their life expectancy and have a better quality of life. Genetic conditions can lead to problems such as depression later on in life.

An issue with PGD is the possibility of it going wrong, due to the intense scientific procedure, we can not always rely on the fact that it will turn out ~~the~~ how it was intended to. Mistakes can be made and rather than benefiting the individual, it could make their condition worse.

The choice of whether to carry out PGD or not could conflict between couples, one might favour it but the other may not due to the consequences.

It does however sit you with a doctors hypocritical oath, were they should save and uphold quality of life.

(Total for Question 2 = 12 marks)





### Question 3:

Now all imperatives command either *hypothetically* or *categorically*. The former represent the practical necessity of a possible action as a means to attain something else which one wills (or which it is possible that one might will). The categorical imperative would be that one which represented an action as objectively necessary for itself, without any reference to another end... One imperative that, without being grounded on any other aim to be achieved through a certain course of conduct as its condition, commands this conduct immediately. This imperative is **categorical**. It has to do not with the matter of the action and what is to result from it, but with the form and the principle from which it results; and what is essentially good about it consists in the disposition, whatever the result may be. This imperative may be called that **of morality**. Thus we will have to investigate the possibility of a categorical imperative entirely *a priori* since here we cannot have the advantage that its reality is given in experience, so that its possibility would be necessary not for its establishment but only for its explanation.

(Source: Adapted from 'Groundwork for the Metaphysics of Morals', Kant, I., translated by Wood, A. W., Yale University Press Edition, 2002, Edexcel Anthology)

- 3 (a) Clarify the ideas illustrated in this passage about how the hypothetical and categorical imperatives provide moral direction.

You must refer to the passage in your response.

Kantian ethics is a deontology (duty-based ethic) many and so Kant looks at what an individual 'ought' to do. The passage evidences ideas on how the hypothetical and categorical imperatives provide moral direction.

Kant states that "all imperatives command either hypothetically or categorically" but distinguishes between the two. The former represents "practical necessity of a possible action as a means" in order to "attain something" that "one wills". This demonstra-



tes the idea that hypothetical imperatives provide moral direction as they fuel and individuals action ~~directed~~ - in terms of their intention and choice.

Contrastingly, the "categorical imperative" derived by Kant consists of three formulations - all of which provide moral direction. The first being 'universality', ~~the~~ meaning whether ~~the~~ one categorical imperative can be applied <sup>everywhere and by</sup> everyone. The second ~~be~~ formulation is the 'Principle of Humanity' - the idea of treating an individual as <sup>an end in themselves</sup> ~~a means to an end~~, not ~~as a means~~ to an end. Thirdly, maxims, is the assumption that this can be and always be applied, if it were to become a law. This all provides moral direction as it considers future implications and each individual in society.

The passage goes on to mention that the categorical imperative is ~~not~~ not concerned with the "matter of the action and what is to result from it." This supports the duty-based nature of Kantian Ethics as it does not hold a consequentialist view <sup>when</sup> ~~as~~ ~~providing~~ moral direction.

It is instead concerned with the "form and the principle from which it results" ~~and~~ whether it is "essentially good". This reinforces the Kantian ~~concern~~ belief in ~~com-~~



to on providing moral direction by eliminating the importance of always choosing the correct choice. This is supported by the mad-axe-man analogy, where Kant ~~is~~ deems lying in order to protect / remain loyal is still wrong - despite the good intention.

~~finds~~ In the final ~~passage~~<sup>lines</sup> of the ~~pass~~ passage it is included that the categorical imperative is "entirely a priori". This means the fact that it is not 'a posteriori' and so ~~there is~~<sup>it is not</sup> based ~~on experience~~<sup>upon the</sup>. "advantage that its reasoning is given in experience". Therefore its analytic nature shows that Kantian ethic relies on proof and evidence. ~~This~~ This affects the approach when it provides moral direction because it ~~has to~~<sup>cannot</sup> be based on past examples, ~~as~~ perhaps difficult when the ultimate aim is to hold a good sense of "morality". Although, ~~the~~<sup>the</sup> concept of "morality" for Kant is only within ~~best~~ agents that can reason, ~~and~~ when providing moral direction it can be susceptible to flaws. Hence, the need for his "Categorical Imperative".





(b) Analyse the extent to which Kant's approach to ethics is an unhelpful moral principle.

(20)

- ✓
  - who is dutiful?
  - when can it be reached?
  - VE → ✓ develop character
  - anti-clerical - <sup>proved!</sup> ~~Sermon~~ <sup>Bacon</sup>
- ✗
  - agent-centred.
    - ↳ autonomy
  - end goals - gives purpose.
  - use of reason

It is debatable as to whether Kant's approach to ethics is an unhelpful moral principle.

On one hand some would undermine Kant's approach to ethics and deem it as <sup>an</sup> unhelpful moral principle. This is because it is based on 'duty' rather than 'consequence' means that it does not consider possible future outcomes. Typically when making a moral decision, individuals ~~the~~ look at a moral principle in order to determine whether the outcome will be positive or negative, and so Kant's approach is unhelpful in this respect.

Additionally, the focus on duty in Kantian ethics is an unhelpful moral principle, <sup>due to</sup> ~~this~~ the consequence of his concept. It raises question on who can judge on another's duty? ~~Is~~ So who is dutiful in society?



When is duty truly reached? This is unhelpful as for some individuals this moral principle raises more questions than answering them.

Then through the social and cultural influences of the time Kant's approach may be deemed as an unhelpful moral principle. This is because due to its anti-clerical nature it may have been misleading. The avoidance of the Church as an authority, meant the removal of <sup>religious</sup> terminology such as heaven, yet, Kant's 'Summum Bonum' evidences similarities. The state of 'highest good' and 'blessedness' ultimately equates to heaven and so this moral principle may be unhelpful as its disguise of religion could make it untrustworthy.

Contrastingly, Kant's approach may instead be helpful as a moral principle because it focuses on the agent. The ~~centred~~ focus on the individual at the core of the approach gives a sense of autonomy and control. This is highly and commonly favoured across ~~various~~ societies as individuals find <sup>personal</sup> ~~choice~~ choice attractive.

Moreover, the use of reason in Kant's approach celebrates the rationality of ~~a~~ beings. This gives abs-



obscure and extrinsic value to all in society. Collectively, this would make it a helpful moral principle because it ~~gives~~ goes important to each individual which increases a sense of belonging - that can possibly spread across communities. ✱

Additionally, through Kant's consideration of an end goal being the 'Summum Bonum' it gives a sense of purpose to an individual. Similarly, in Aristotelian Virtue Ethics and the inclusion of a state of 'Eudaimonia' evidences the fact that for a moral principle to be helpful and good is required as human nature naturally needs a focus to attain and motivate bettering their morality.

✱ This fuels Kant's imagined utopia of the 'Kingdom of Ends'. This concept in his approach makes it a helpful moral principle because it strives for the improvement of the individual as well as the universally. (supported by his construction of the Categorical Imperative - made up of two other ~~form~~ formulations, the Principle of Humanity and maxims')

✱ Despite the diverse views on Kant's approach





to ethics as a helpful moral principle - it does to an extent support this viewpoint. This is because it grants freedom of choice and promotes the bettering of the community, as the central focus is to always do the right action. The fact that one has to oblige to this law as it is their 'duty' means that they are more likely to do so and thus, these benefits are more likely to ensue.



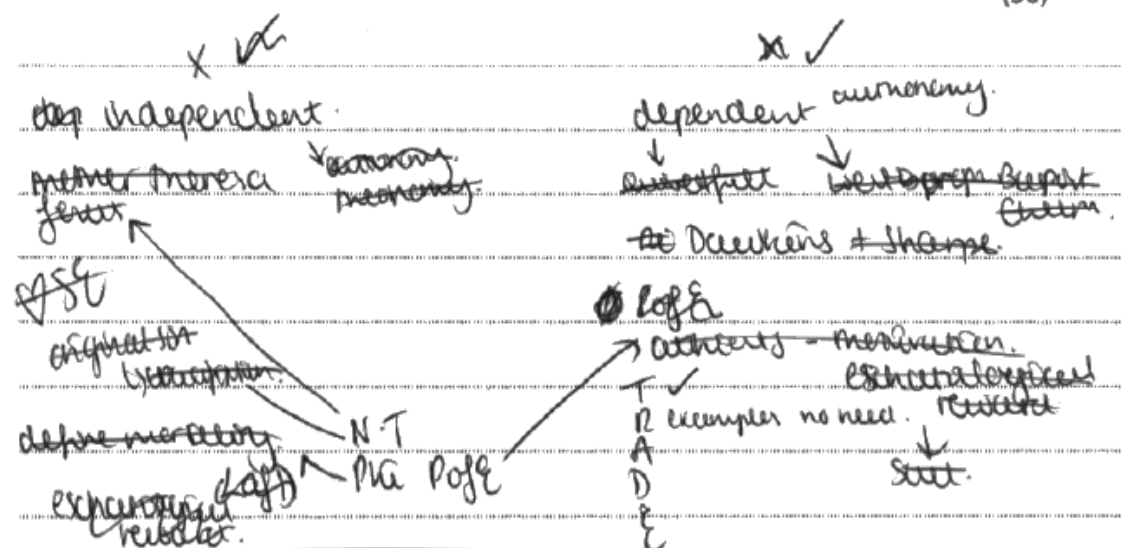
## Question 4: Script i

### 4 Evaluate the view that morality derived from religion is inherently flawed.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of Religion.

(30)



The new that morality derived from religion is inherently flawed, as me to a large extent.

This is due to the many reasons that suggest morality is negatively impacted by the influence of religion. Morality is the sense of right and wrong and choice as ~~each~~ individuals each member of society hold. Although, there is evidence that despite flaws, religion and morality can co-exist as of fields good intentions and acts as well as the



hope for eschatological reward for merits.

Religion and morality can exist alongside one another and the belief that the former inherently flaws the latter is an extreme view.

The large numerous religious following alone contradicts the supposed negative implications it holds over individuals and their choices as well as on a global scale. Religious figures such as Mother Teresa evidence the selfless and kind nature religion promotes, rendering morality as a way to better the world rather than an inherently flawed concept.

The view that meanness can rule our societies as plausible due to the extent to which it has been doing so for many years. The long-standing traditions and teachings of morality show that the perpetuation of inherent flaws is unlikely. ~~This can~~ <sup>From the</sup> viewpoint of New & Testament Studies, the ~~selfless~~ sacrificial nature of Jesus at his Conception (Excerpt 1) reinforces that ~~not~~ religion can bring about good morality rather than flaws because sin can be forgiven and rectified.

Despite the flaws of Jesus' human nature from his anger in the Temple, his controversial situation





approach, reflects ~~the~~ that human nature is flawed regardless and independently of religion. ~~the~~ From a philosophical view, this is supported by Augustine's Free Will Defence as our choice and freedom to ~~do~~ ~~the~~ make moral decisions makes us flawed and not religion.

Contrastingly, there are strong arguments that disagree with these views and instead support the belief that morality derived from religion is inherently flawed for numerous of reasons.

For instance, the dependency of religion and morality on one another has pulled examples where it causes terror and the perpetuation of wrong beliefs.

For example, the 'Westborough Baptist Church' in the US, consists of a destructive family cult. Their 'cherry-picking of scripture' is used to wrongly support hateful <sup>moral</sup> ~~and~~ actions. ~~the~~ This Church has used scripture such as Romans 8 to justify their homophobic views and agreement with tragic events such as 9/11, in the name of religion. This displays explicitly, the view ~~the~~ that morality derived from religion is inherently evil.



~~be~~ because it is ~~not~~ used to spread disharmony in society.

Additionally, although less violent and hateful the 'Quiverfull' ~~show~~ is an example of ~~religious~~ morality derived from religion ~~and~~ as inherently flawed. Similar to the Baptist White House Baptist Church, the Quiverfull are ~~suppose~~ to support their beliefs of keeping their "quiver full" to build 'God's army'. ~~There is~~ Despite the intention to bring up children in God's love and ~~suppose~~ it proves detrimental and flawed. There is because it arguably perpetuates patriarchy in the name of God as women's sole purpose is to ~~reproduce~~ ~~the~~ This links to the issues of gender inequality as women's position was deemed inferior to ~~men~~ men and restricted women the domestic sphere.

Sharpe in argument can add to the ~~view~~ that ~~be~~ morality derived from morality is inherently flawed. ~~be~~ This is because ~~it~~ it is possible to ~~be~~ for converts to be morally good, even though they do not believe in God. One could ~~at~~ <sup>argue</sup> ~~there~~ the possibility that ~~theists~~ ~~might~~ through their religious ~~view~~ influence may be influenced solely by their fear of God and hopefulness for



Eschatological reward (Extract 5 - Kingdom of God, in New Testament Studies) ~~after~~ <sup>in</sup> life after death. Their ~~appeals~~ <sup>arguments</sup> for philosophical aspirations for the soul to reunite with God, like that of Jesus' Resurrection, could suggest in their true intentions.

~~For both~~ For both sides of the argument there are strong views and equally valid points. However, the view that supports morality derived from religion is inherently flawed perhaps is stronger. Despite the merits attempts with theodicies and arguments like that of 'Original Sin' to be the root of wrong-doing is futile in the face of its secular counterpart. At best like Hare's meaningful 'black' of the Lunatic and the Ders in Extract 3 of philosophy, believers may hold that religion only benefits their morality ~~not~~ even in the presence of flaws like Fies argues the "qualify" until some may view it as meaningless.

In conclusion, Dawkins a famously <sup>globally</sup> recognised ~~global~~ ~~advertiser~~ ~~a~~ ~~circumulates~~ religion to "smallpox" but "more difficult to eradicate"; heightens the ~~new~~ view that morality must derive from ~~things~~



religion is inherently flawed. Yet, this view can be deemed a biased and potentially too extreme of an argument. In summary, <sup>the relationship</sup> ~~religion~~ <sup>between</sup> religion and morality ~~is~~ ~~has~~ has and continues to be debated. Ultimately, their continuing existence as a partnership shows it is possible, ~~so~~ even in the presence of flaws and so it is the choice of the individual to decide ~~the~~ upon ~~the~~ their views and position in this <sup>view</sup> ~~argument~~ as to whether morality that derives from religion is inherently flawed.





## Question 4: Script ii

SECTION C

Write your answer in the space provided.

4 Evaluate the view that morality derived from religion is inherently flawed.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of Religion.

Disagree

Agree

inherently flawed

sharp

Darwin

Util

Singer - environment

(30)

NML

HOOSE

DOSTOEVSKY

DCT

KANT

nuclear

SOL

It appears most apt to argue the statement is incorrect, placing religion and morality together is not inherently flawed, evidenced in the benefits of Natural moral law, due to its clear cognitive deontology and the importance of modern belief in sanctity of life (SOL).

Aquinas' Natural moral law confirms the innate usefulness of religion in morality. Aquinas, in his ethical naturalist theory, develops 5 primary precepts that successfully guide humans in being moral agents. These include important rules that are universal, for example 'protect innocent life', a useful rule when considering morality behind abortion. Furthermore, primary precept 'live in an ordered society' offers society clear guidelines when considering a just war, an example of absolute pacifism similarly exercised in EXTRACT 10 New Testament studies.

'Sermon on the mount', Jesus states "do not resist an evil do-er". Demonstrating how religion is a strong foundation for morality. Though this may be criticised for passing



to consider extreme circumstances e.g. abortion due to rape, Hoare's adaptation of Natural moral law inherently solves this criticism. Recognising intention and ontic evils, understanding that absolute laws can be not followed if there's a proportionate reason. Furthermore, despite being deontological, NML allows human reason to guide us in our secondary precepts, allowing a controlled degree of autonomy.

~~Dostoevsky would agree~~ Kant, despite claiming to be secular, would agree that reason should play a crucial role in morality. Furthermore, Kant's belief in summum bonum indicates, alike to religion, that morality is necessary in order to achieve eschatological reward. MacIntyre, when advancing <sup>secular</sup> virtue ethics similarly agreed that humans ~~are~~ ~~are~~ are moral in order to work toward a sense of reward. Dostoevsky quotes "without religion, anything would be permissible", supporting the thesis that <sup>morality</sup> ~~religion~~ derived from religion is necessary in order to obtain order in society, as Pope Benedict XVI claims; without strong moral authority through deontology society will be left to "drown in a sea of relativism".

However, Divine command theory would reject the idea that reason plays a role in morality. Due to



their literal belief in the fall of man and thus faulty reason. Despite this objection, ~~the~~ Divine command theonomists similarly state clear moral guidelines derived from sacred texts. Believing that there are things that are "intrinsically evil" - John Paul II. This helps with morality in terms of the environment and war and peace. As Pope Benedict claims "I cannot ignore my genuine concern for the catastrophic humanitarian and environmental effects that nuclear devices cause" offering strong moral views that put humans first due to beliefs in *imago dei*, putting the sanctity of life at the forefront of moral dilemmas and thus ~~putting~~ stopping a slippery slope from occurring.

However, ardent atheists Sharpe and Dawkins critique religion and morality in controversial ways. Sharpe explains his belief that "we have been raised to believe that religion and morality are inextricably linked". Believing morality derived from religion is vastly flawed, elucidated in his moral argument against God. Describing that Christians acting morally out of duty and hope of reward is ingenuine, an atheist who is moral is considerably more altruistic and thus ~~the~~ morality is better without religion. Dawkins goes further to describe that "for good people to do evil it takes religion." Explaining how religion



bring guilt into people's lives and lead to scandals e.g. pedophilia in the church. However, whilst these points are very logical, it could equally be evaluated that atheists are moral due to egotism, you could always blame selfishness. Furthermore, as exercised in philosophy studies, Mitchell in the Religion language debate describes how evil in the church and society equates to a trial of faith, showing the strength of morality derived from religion.

Moreover, the Euthyphro dilemma successfully critiques Natural moral law. Logically depicting that if God created 'good', then that suggests the concept of morality is completely arbitrary as God could command anything to be good. On the other hand, if God made things good because they just are then that suggests morality is nothing to do with the roots of religion, as God wouldn't be the greatest possible being. Critiquing, alongside Natural moral law, the Ontological argument or its disprover Anselm's definition. This argument is relatively strong in its suggestion that morality is arbitrary. However, it fails to consider the belief that God is goodness, and therefore whatever he commands cannot be anything but good. This relates directly to Philosophy or Aquinas' ~~Religion~~ <sup>Religious language</sup> ~~argument~~ <sup>analogy of attribution</sup> ~~with the anthropic principle~~ <sup>conveying</sup>.





that God is not just goodness but is the cause. This counterargument successfully deducts criticisms made by the Euthyphro dilemma.

Although, Singer's preference utilitarianism may be the strongest counter that morality derived from religion is flawed, concluding that "speciesism draw an arbitrary line", criticising Aquinas' beliefs that "it matters not how men behave to animals". Proposing that humans are not ontologically distinct, ~~not~~ searching for a more biocentric ethic when concerning environmental/ecological crisis. The anthropocentrism in religion is arguably a flawed morality. This criticism proposed by Singer is successful in degrading the importance of religion in terms of the environment. However, the core values 'protect innocent life' are still <sup>vastly</sup> ~~non-negotiable~~ valid.

In conclusion, it appears most plausible that morality derived from religion is not flawed. However, perhaps religion is to an extent outdated in terms of ecological crisis, religion is necessary in order to sustain objective order.