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Other names

**Pearson**  
**Edexcel GCE**

Centre Number

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Candidate Number

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# Religious Studies

**Advanced**

**Unit 4: Implications – Ethics**

Tuesday 27 June 2017 – 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

Sometimes when moral concern for strangers conflicts with concern for those we love, we assume concern for our intimates should take precedence. Yet that appears to conflict with the principle of impartiality, and that principle lies at the heart of our ordinary moral understanding: moreover, it seems cosmically unfair that someone's life chances are significantly affected by an accident of birth. I cannot completely resolve this conflict in this brief essay, but I offer the following suggestions.

The problem arises if we assume the demands of morality and the concerns of personal relationships unavoidably conflict. I acknowledge that they occasionally conflict; however, we should focus instead on the important ways in which they are mutually supportive. If we could identify these, then perhaps we might have a clue about how to deal with apparent (or real) conflicts.

Here are two ways in which they are supportive: (1) close personal relationships empower us to develop an impersonal morality; and (2) intimacy flourishes in an environment which recognizes the impersonal demands of all. If this is right, then the tensions between impersonal moral demands and close personal relationships may not evaporate, but they will be more amenable to resolution.

Close personal relationships are grist for the moral mill. Different ethical theorists disagree about the extent of the concern we must have for everyone, but all agree that morality requires that we consider (even promote) the interests of others. But how do we learn to do that? And how do we become motivated to do it?

We can develop neither the moral knowledge nor empathy crucial for an impartial morality unless we have been in intimate relationships. Someone reared by uncaring parents, who never established close personal ties with others, will simply not know how to look after or promote the interests of either intimates or strangers. No-one knows how to do mathematics or to play football without acquaintance with the discipline or the game. Likewise, no-one knows how to consider the interests of others unless they have been in an intimate relationship.

(Source: adapted from LaFollette, H. 'Personal Relationships' in Singer, P. (ed)  
– *A Companion to Ethics*, Blackwell, 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**

