

Teacher Resource Bank

GCE Religious Studies

Unit 1B: *Religion and Ethics 2*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION
ADVANCED SUBSIDIARY**



**RELIGIOUS STUDIES UNIT B
RELIGION AND ETHICS 2**

RSS02

ADDITIONAL SPECIMEN QUESTIONS

For this paper you must have:

- an 8-page answer book.

Time allowed: 1 hour 15 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RSS02**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 90.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

- 1** (a) (30 marks)
- (b) (15 marks)
- 2** (a) (30 marks)
- (b) (15 marks)
- 3** (a) Explain the status and duty of humankind in the created world, according to the religious teachings you have studied. (30 marks)
- (b) 'Religious teachings about the non-human world are a good guide to how we should treat non-humans.'
- How far would you agree with this view? (15 marks)
- 4** (a) 'The developing economies of the Third World are a major threat to the environment.'
- Explain this view. (30 marks)
- (b) To what extent should humans be forced to be environmentally responsible? (15 marks)

END OF QUESTIONS



ADDITIONAL SPECIMEN MARK SCHEME

RELIGION AND ETHICS 2 RSS02

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

RSS02: Religion and Ethics 2

- 3 (a) Explain the status and duty of humankind in the created world, according to the religious teachings you have studied.

Answers to this question will of course depend on the teachings of the religion selected. Responses need not be limited to one religion. Responses should take into account both 'status' and 'duty'.

Status

In the theistic religions, for example, humanity is generally viewed as the apex, or pinnacle of creation, by virtue of the ability to reason and to be moral beings. Some accounts stress the intrinsic value of all life, emphasising that the many different life forms are interlocked in the ecology of the planet.

Duty

Some accounts require duties of stewardship, in which humans, by virtue of their intellectual and scientific abilities, are commissioned to look after creation as its caretaker. Others stress the dominion of humans over the environment, where duties to the created world are centred on human preferences.

(30 marks) AO1

- (b) 'Religious teachings about the non-human world are a good guide to how we should treat non-humans.'

How far would you agree with this view?

Arguments that **agree** with this view will of course depend upon the interpretation of the teachings considered. Reference to Buddhist teachings, for example, might emphasise the moral status of animals, together with the role of the non-human world in reincarnation. The first of the five precepts might be taken narrowly to refer to humans, although it is generally applied to killing / harming animals also. Depending on what is selected, Buddhist teaching might be cited as a good guide to the ethical treatment of the non-human world. The same might be said, for example, of the concept of Stewardship in Judaism, Christianity and Islam.

Other views might take any number of approaches. Some might illustrate the main problem implicit in the question – that whether or not teachings constitute "a good guide" depends on whether or not they are accepted. From the point of view of a meat-eating Jew, Christian or Muslim, any teaching that grants special moral status to non-humans in the created world will be rejected if it means that they cannot be eaten. Given that pluralism is an intractable problem *within* religions as well as between them, some might for example refer to the different interpretations of 'dominion' within the Judaeo-Christian tradition that lead to widely different views about the treatment of non-humans. Candidates might then take the view that the 'goodness' of any religious guidance about the treatment of non-humans cannot be measured by *any* religious assessment. It might therefore be judged that assessment needs to be made by applying some external measure, such as a particular ethical theory; although the same objections could be said to apply: it depends who accepts the theory and why.

(15 marks) AO2

- 4 (a) 'The developing economies of the Third World are a major threat to the environment.'

Explain this view.

Responses might include some of the following:

Third World economies include some areas of the planet that have the densest population. Population density is directly related to economic productivity, and is related also to consumption of raw materials. In the absence of a technological base able to produce the energy required to process these materials by other means, the burning of fossil fuels is the most likely option. Increased output requires increased transport facilities, and produces higher levels of individual wealth, with the net result than forms of public and private transport proliferate. The effect on levels of carbon emissions is likely to be catastrophic. Attempts by developed nations to secure reductions in emissions would render the emerging economies less able to compete. This can also be seen as a form of religious competition between different ideologies. The reluctance to follow environmental control measures here relates also to increased spending on military hardware, which in turn exacerbates the problem. There are any number of points that candidates might make, for example the increased requirement for land, the resultant loss of prime habitat, and so on.

(30 marks) AO1

- (b) **To what extent should humans be forced to be environmentally responsible?**

This question can be answered in general terms, or with reference to the developing economies of the Third World, or by a combination of both approaches.

Candidates might **agree** that humans should be forced to be environmentally responsible for a number of reasons. For example, the results of inaction are potentially lethal, so it could be argued that responsibility for the welfare and survival of the planet has to be universal. Some religious approaches might be taken to require obedience to God's command, which could include the notion of stewardship of the environment, or could include the concept that all life forms are inter-related and involve compulsory duties in relation to one's capacity to contribute. In connection with the Third World, some might refer to international attempts at environmental control.

Other views might explore the extent of free will in religious ethics, perhaps arguing that forcing environmental responsibility contravenes free will, and might ultimately be less successful than compliance through education and persuasion. Others might take a view based on different criteria, such as duty, or virtue. The focus of the question is on the issue of enforcement rather than accountability, and for access to the higher Levels, this issue must be considered directly. Candidates might also consider how environmental responsibility might realistically be enforced; or they might take the view that enforcement is not possible beyond a certain level. Candidates who discuss these issues in relation to Third World development might refer to the fact that aside from trade controls, enforcement would have to be military, which would be highly unlikely given the military capability of many Third World regimes.

(15 marks) AO2