

Teacher Resource Bank

GCE Religious Studies

Unit 1A: *Religion and Ethics 1*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION
ADVANCED SUBSIDIARY**



**RELIGIOUS STUDIES UNIT A
RELIGION AND ETHICS 1**

RSS01

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 **RSS01**.
- 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) 'Situation Ethics is the middle way between legalism and antinomianism.'
Explain this view. (30 marks)
- (b) Assess the view that Situation Ethics is compatible with other Christian approaches to moral decision-making. (15 marks)
- 3** (a) Explain to what extent human beings are able to influence their own life and destiny, according to religious teaching you have studied. (30 marks)
- (b) Discuss to what extent religion can accept the view that human life is more important than non-human life. (15 marks)
- 4** (a) (30 marks)
- (b) (15 marks)

END OF QUESTIONS



ADDITIONAL SPECIMEN MARK SCHEME

Religion and Ethics 1 RSS01

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.

RSS01: Religion and Ethics 1

- 2 (a) 'Situation Ethics is the middle way between legalism and antinomianism.'

Explain this view.

Expect

a clear presentation of the contrast between legalism and antinomianism and an explanation of how Situation Ethics rejects both extremes. The balance between the 3 views may vary.

Key ideas of legalism

Duty of the moral agent to apply the law, regardless of consequences. May be some reference to case law (casuistry) but the emphasis should still be on discovering what is 'right' and doing it, rather than making a personal decision.

Key ideas of antinomianism

"Enters a decision-making situation armed with no principles or maxims, let alone rules". Fletcher depicts groups / individuals whose moral decisions are random, unpredictable and lack careful thought. He suggests those who simply rely on feelings of divine guidance in the situation should be considered antinomian – literally 'against' the law.

Key ideas of Situation Ethics

Unlike legalism, in that it will compromise on existing laws or abandon them altogether in the situation concerned if love is better served by doing so. Uses existing rules as 'illuminators' – they suggest what will normally be the best thing to do but not what should be done within the specific situation in question. In this way it is unlike antinomianism – it does approach the decision with all the existing rules to hand, and with one rule in particular – Love.

Answer may be illustrated with brief case studies (those used by Fletcher or others) and / or reference to what Fletcher and others have said. The best answers will focus on the 'middle way' rather than just 'different from'.

(30 marks) AO1

- (b) **Assess this view that Situation Ethics is compatible with other Christian approaches to moral decision-making.**

Disagree

Expect candidates to recognise that much Christian teaching appears legalistic and to be able to use examples to show where judgements made 'from love' would contradict the law, and of where the purpose may be laudable but the means unacceptable. There are specific examples in Fletcher's book relating to Sexual ethics.

Agree

Expect focus on the importance of love in Christian thinking and on the example of Jesus breaking the law in the interests of 'love', e.g. Sabbath and condemnation of literal reliance on it (e.g. corban).

Reference to casuistry may appear either 'for' or 'against' the stated view. Fletcher writes approvingly that, in applying law to concrete cases, Catholicism 'appears..to evade the very 'laws' of right and wrong laid down in its textbook and manuals' (Singer, page 19). At the same time he distinguishes Situation Ethics from this by arguing that unlike classical casuistry there are no pre-set rules at all.

(15 marks) AO2

- 3 (a) **Explain to what extent human beings are able to influence their own life and destiny, according to religious teaching you have studied.**

Answers may, but need not, be limited to one religion.

e.g. Christianity / Islam / Judaism: ideas of predestination / determinism linked to the twin concepts that God is all powerful and all knowing. Candidates should be able to explain the view that life is predestined / preordained and be aware that views vary within each tradition, e.g. events that happen are pre-planned – response to them is 'free'.

e.g. Doctrine of karma (variants found in Buddhism; Hinduism and Sikhism). Key idea: Present determined by the karma previously generated but also a point at which the future may be influenced. Expect reference to rebirth as expression of karma and good / bad events (e.g. suffering) as result of karmic inheritance.

(30 marks) AO1

- (b) Discuss to what extent religion can accept the view that human life is more important than non-human life.**

Answers may, but need not, be limited to one religion.

It is expected that the interpretation of this area of the Specification will vary and that centres will identify varying issues where the interests of human and non-human animals compete. Answers will also vary depending on the religion chosen. The idea of 'importance' may be interpreted in different ways. The mark scheme is designed to be inclusive of all valid responses.

There may be general agreement that humanity takes priority, e.g. based on Genesis 2, or on the idea that birth into the human realm provides the only opportunity for enlightenment. After that, it depends on context, e.g. conservation issues – the immediate needs of humanity to provide food for each other or to make a living, above the needs of animals and their environment. Some may wish to distinguish between different examples of non-human life, e.g. the higher primates as opposed to the mosquito, others may be familiar with Singer's accusations of specism – but should limit discussion to the religious context. Others may question how we can separate human and non-human – especially in terms of the stage of life reached (e.g. pre-embryo) or the quality of life (e.g. anencephalic babies). Others may limit the contexts in which the human takes priority over the non-human, e.g. illegitimately in abusing the non-human as source of pleasure and legitimate in using the non-human as a source of food.

(15 marks) AO2