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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**

Tuesday 21 June 2016 – Afternoon

**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

There was much debate in the eighteenth century about the respective roles of benevolence and self-interest in human psychology, and about whether either of them could be the sole explanation for our moral behaviour. Similarly there was considerable discussion of whether our moral convictions result from feeling, as Shaftesbury had suggested, or from reason, as the natural lawyers had believed. Both debates involve the question of the extent to which humans can be autonomous.

It was agreed on all sides that virtue requires us to work for the good of others. Some argued that this is shown us by moral feelings of approval and disapproval, others that it is learned by intuition or direct moral insight. In either case it might be argued that everyone could be aware of the requirements of morality, since brilliance and education are not required in order to have feelings or to intuit what is self-evident. Some criticized Hobbes's psychology, arguing that we naturally desire the good of others. Then external sanctions are not needed to motivate us; and as we can readily see what brings good to others, we can also direct our own actions without instruction. Those who held with Hobbes that self-interest is all that ever moves anyone tried to show that nature is so constituted that if we act for our own best interests, we will in fact be helping others. Some claimed that nothing is more enjoyable than virtue; others argued that virtue pays because without it we cannot get assistance in pursuing our own projects. In either case, the aim was to show that self-interest – traditionally maligned as the source of evil-doing – would naturally lead us to virtuous behaviour. Even a selfish human nature could then be seen as expressing itself through morality.

(Source: Schneewind J. 'Modern moral philosophy' – in Singer P (editor)  
*A Companion to Ethics*, Blackwell Publishers, 2001)

- 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**

