

# Examiners' Report

## June 2019

### GCE Religious Studies 9RS0 02

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# Introduction

The second year of the full A level in Religious Studies generated some excellent responses from candidates who were comfortable with the material and clearly enjoyed grappling with it in the examination. Candidates continued to tackle topics which were familiar from the legacy specification and showed the same preferences for the tried and tested - for example, there were virtually no blank entries for Question 3 on Kantian ethics. But this paper offered more topics from the new specification, and this often discriminated between candidates at the various levels. The challenge of the anthology had largely been met with candidates responding positively to the set extract, and in many cases, centres had equipped their candidates with the tools to make links between Ethics and the other areas of study in Question 4.

Only Question 2 drew a significant number of blanks suggesting that Pre-implantation Genetic Diagnosis may not have been covered by all centres. Medical ethics has benefitted candidates from featuring on the A level paper (rather than an AS legacy option) but it is important that all areas are covered.

Many candidates were clearly exceptionally well prepared to write about the relationship between religion and morality and the examiners enjoyed some of the finest answers on the paper from candidates who embraced this topic with great warmth.

Candidates appeared to manage time in the examination although some wrote far more than necessary on Question 1 and Question 2, often running in to several pages of extra paper. In most cases candidates had already provided sufficient response to gain full marks so the extra time and effort may have impacted negatively on other answers. Battles with timings were most likely to come home to roost by Question 4 with a number of candidates failing to write at either the length or breadth justified by a 30 mark synoptic question.

Whilst candidates were generally able to make good use of scholars when pushed, they relied heavily on biblical and other religious references which were often skimpy and simplistic.

Overall, candidates and their teachers are to be commended for their hard work and application. The clear majority of candidates clearly did not panic in the exam, and in most cases, their knowledge was used effectively. It remains essential that centres support their candidates by ensuring all of the specification is covered in teaching and that candidates are encouraged not to leave out areas in their revision, as there are no alternatives to those questions set and there were a significant number of blank questions or answers where candidates used material that was not appropriate to the question set.

## **Question 1**

This proved to be well received by the majority of candidates. A range of approaches were evident as centres offered various ethical perspectives and theories. Many responses did not limit themselves to religious or theological approaches but included Naess and Lovelock. Those that did invariably offered well-rehearsed material about stewardship and dominion from a Christian perspective but others also reflected Islamic, Hindu and Buddhist contributions to animal welfare and protection. Notably there appeared to be a number of candidates who were familiar with the influence which Andrew Linzey currently brings to the topic. Understandably, Peter Singer featured in a lot of answers and candidates clearly engaged with his approach to the topic. Those who wrote about Singer and Lovelock invariably scored more strongly than those who limited their responses to stewardship and dominion. Weaker answers featured generic material only about animal welfare, such as the role of the RSPCA. Candidates also struggled when attempting to fit broad ethical theories into their answer, most particularly when they relied on Situation Ethics, although answers which applied Natural Moral Law and Utilitarianism were more successful.

It is recommended that centres explore some of the current work on non-human animal ethics including the approaches of James French and Anna Breytenbach and the broadening of religious thought on the status of non-human animals in relation to humans.



(8)

**(Total for Question 1 = 8 marks)**



A full mark response which covers both religious and non religious approaches in a coherent and well structured manner.



This is a good length for an 8 mark answer. Although candidates can use extra paper, a well crafted answer need not call for excessive over writing.

Singer's Preference utilitarianism supports animal welfare as he stipulates that "speciesism draws the arbitrary line", understanding that using animals for cosmetics gives little human benefit compared to its cost. Viewing animals and humans as both equally possessing intrinsic value. Hence forth promoting the ideology that animals are given equal rights to humans as they are not ontologically distinct. Due to being a secular ethic, other utilitarians may see animal welfare in ~~the~~ instrumentally, supporting animal welfare due to support in minimising climate change, as battery farming etc evokes the most amount of <sup>toxic</sup> commissions. // on the other hand, Aquinas' natural moral law postulates that humans are ontologically distinct, viewing dominion as a God given right. Aquinas asserts "plants and animals are not sustained for themselves but for man". Therefore not viewing animal welfare as important as animals do not have intrinsic worth. However, this religious perspective would still promote animal protection, as alongside dominion humans are supposed to offer both stewardship and conservation. Although, it is fundamentally illustrated in this theory that humans are more important than animals. Singer would strongly disagree as he affirms that animals be equal e.g injured human and normal animal, animal should be saved especially as they lack conscience so cannot reason.



**ResultsPlus**  
Examiner Comments

Another well crafted answer which draws on a good range of material and shows the depth appropriate to A level standard. Also worth the full 8 marks.

Peter Singer is the primary scholar associated with animal welfare in environmental ethics. He believes that animals have intrinsic value and have the right to be treated fairly and with respect. Bentham supports Singer as he states "The question is not can they reason but can they suffer?" Humans subject animals to suffering such as battery farming. Singer states "If a being suffers there is no justification in not including their suffering into consideration." His ethical perspective believes that animals should be treated respectfully like a human would be treated.

Furthermore, A. Naess proposed the principle of deep ecology which holds that all living organisms and the land have equal worth and intrinsic value. He states "Every being has an equal right to live and blossom." Animals have the right to be protected from harm and treated with respect. Christians have an anthropocentric approach to the environment and believe that God made humans divinely ordained masters of the earth in Genesis. Aquinas states that animals are subordinate to humans but Naess disagrees with this entirely and challenges the presumption that humans are the most important species. Naess advocated ecosophy and symbiosis meaning humans should live in harmony with nature and everything has value. His views add meaning to the perspective on animal welfare and protection.



**ResultsPlus**  
Examiner Comments

Good use of named scholars gives this answer depth and breadth, gaining full marks again.



Keep 8 mark answers tight and packed with information rather than taking up time with unnecessary introductions and conclusions.

## **Question 2**

This question clearly threw a few candidates who were not able to recall having learned about PGD, but far more candidates were able to write excellent answers and were completely aware of the topic and its implications. Some candidates who were not entirely confident were able to extrapolate from their wider medical ethics knowledge and draw on concepts of sanctity and quality of life, authority over life and the status of the foetus. Some candidates wrote about the procedure as leading to abortion, which although incorrect, were able to gain some credit if they showed awareness of the issue of embryo screening. The best answers were exceptionally well informed and articulate in discussing the various ethical challenges, and were a joy to read. Some good discussions about potential 'personhood' were merged with offerings on sanctity of life, designer babies, medical research etc. Some candidates, however, scored very highly for AO2 with some sophisticated and sensitive argument, but failed to say what PGD is. Again, ethical theories made an appearance to some good effect, but candidates also showed awareness of the wider issues in medical ethics, which was the most appropriate way to answer this question.



Pre-implantation genetic diagnosis (PGD) is the process of extracting<sup>a</sup> fertilised egg from the woman's womb to be tested in the lab for genetic diseases. If the egg is diagnosed as a carrier it is ~~not~~ destroyed and disposed of, however, if it is free from ~~any~~ traces of ~~genetic~~ genetic diseases it is re-implanted in the hope of it continuing to develop naturally.

Some may agree with this procedure as it holds benefits. For instance, the utilitarian viewpoint would support it ~~if the mother~~ as it would generate the greatest amount of happiness for the greatest number. This is because if the embryo continued to develop whilst carrying genetic disease(s) the financial and emotional implications for the mother and rest of the family would outweigh the short-term pain of the failed pregnancy.

Additionally, this is the PGD procedure grants mothers autonomy. This enables the woman to have a choice on whether to continue or not with the pregnancy. For example, being able to determine whether she is able/willing to face the challenge of bringing up a child with genetic disease(s).

Thirdly, this may be beneficial for society as a whole. This is because embryos can be used up to 14 days for embryonic research. Therefore whether the ~~the~~ embryo carried genetic disease(s) or not is indifferent because it can be used to develop knowledge and research. By using embryos, ~~the~~ genetic disease ~~and~~ can potentially be cured for, as well as, understanding of infertile and bettering methods of contraception too.

However, a religious viewpoint would intrinsically disagree with the process of pre-implantation genetic diagnosis. ~~Also~~

Although, it may be bringing a couple happiness and comfort in knowing, anything that disrupts, destroys, disposes or alters God's plan is intrinsically evil. This is on the grounds of the ~~the~~ concept of the 'Sanctity of Life'. This entails ~~of~~ the view that only God can give and take away life. Therefore PGD would be opposed due to the termination of development of the embryos after it.

Moreover, the Sanctity of Life mentions the fact that each life is made in the "Image and likeness of God" (Genesis) and so the termination of embryos that



carry genetic diseases are wrongly viewed as less precious and valuable.

Lastly, religion; especially Roman Catholics would argue that PGD disrupts the potential of the fusion of the embryo. This is in line with the belief that life begins 'at the moment of conception' and so ~~this~~ if it were disposed of it would be classed as murder. Murder in the eyes of the Church, is supported by Exodus 20 ~~the~~ by the Commandment 'Do not kill' and is an absolute sin. The Pope <sup>Pope John Paul II</sup> ~~Benedict~~ ~~also~~ corroborates ~~the~~ this with the view that 'all life is good' - so PGD goes against this view.

In summary, for the benefits of saving ~~the~~ PGD overall raises worrying ethical implications which concern both religious and secular views on the issue. For instance the growing desire for 'designer babies' and 'superhumans'. Religion remains absolutely against PGD as it disregards the concept of the sanctity of life, whereas, secular views like Utilitarianism is more hesitant, dependent on the circumstance, with happiness <sup>for me</sup> ~~and~~ ~~the~~ majority at the centre of the decision.



An example of an answer where the candidate has misunderstood PGD in the first paragraph, but has correctly identified relevant issues, so credit has been awarded and the candidate has scored 10 marks.



The candidate has written at length and so redeemed the errors in the first paragraph with both depth and breadth of material.

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

(12)

Pre-implantation genetic diagnosis is the act of examining the gene or chromosomes of an embryo before implanting into the womb, in order to check for hereditary disease. If found, the embryo may be discarded in favour of a healthier, more 'viable' one. This has implications for an status of the embryo within society, as well as the quality versus quantity of life arguments.

Primarily, is the practice becoming commonplace many people may choose to have a healthier child via a healthier child. This could lead to a dangerous form of ~~eg~~ more subtle 'eugenics' or 'designer babies'. This would morally be dangerous as it would eradicate the value of disabled children within society. Also, this would change the perception of the status of the embryo. Traditionally, the embryo is the Catholic tradition saw as a person at the start of life, which has been superseded by more secular ethics which have moved the ~~date~~ moment of life to later on. Pre-implantation genetic diagnosis raises the ethical challenge of does the embryo have rights at that stage, and arguments start to foster the concept that

it doesn't. This could cause the proliferation of practices such as abortion, which might be dangerous for society.

Next, the PGD also raises questions about the sanctity of life ethic (SLE). The SLE ethic is a Catholic concept that all life is valuable and that human beings are only God on 'give' and take away life. The issue is often raised by the practice of the embryos, a form which is discarded, but even if they are treated with the same dignity as those born, the idea of life could lead to the idea that human beings are not sacred, we are just people.

Also, with the SLE ethic the belief is that only God can create life, as it is a gift from him. The practice would have implications for this as women are required to abort 'play God' as they artificially creating embryos and choosing which one grows and develops. This has significant implications as it could lead to a complete disengagement to religion and God as the creator.

Yes, the practice also has implications

for the owners of life Eric. (2012) The  
series stated that the quality of life of the  
person involved is of the utmost importance.  
when determining the cause of a war. The  
cause the reason, as it is to talk, do we,  
more automatically. The cause the change  
of whose quality of life is more important  
when deciding: the parents' or the child's.  
The could see the correlation of any  
affecting of the child. Also, one opens up the  
debate as it is fair to inflict a possibly  
new child with a life filled with  
a very poor quality of life. The cause the  
series challenge of who had the right to  
speak for the embryo, and thus remain any  
right for this in the future.

Overall, this answer had very large impression  
and raised many ethical issues relating  
to the status of the embryo, security of  
life and quality of life of parents.



**ResultsPlus**  
Examiner Comments

Correct identification of PGD and a good range of  
issues discussed puts this answer to the top of  
Level 3.



As ever, answers do not have to be perfect to gain full marks. There are many routes to the top of the highest level.



## 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 huntington 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 have upheld this law. But another precept of the right to life may be quenched.

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 room 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 well with a doctor's Hippocratic oath, where they should save and uphold quality of life.

(Total for Question 2 = 12 marks)



Correct understanding of PGD and a strong range of points covering theoretical and practical issues and achieved 12 marks.



The candidate has made good use of the time and space available.

### Question 3

The passage from Kant was generally well received by candidates and most were able to offer more than a regurgitated summary of the text itself which characterised the weaker responses. In most cases Kant's argument was carefully clarified. Interestingly, a number of responses went beyond the AO1 requirements for this question and offered material that was clearly AO2, and this led to some repetition in part (b). Better responses engaged with the various applications of Kant's Categorical Imperative and offered supporting examples. Many candidates were able to deal successfully with hypothetical and categorical imperatives but a lot failed to use the passage directly whilst stronger answers successfully targeted certain lines in the passage. These also were able to show a good understanding of the *a priori* nature of Kant's theory although few went further to show how Kant claimed that it was *a priori* synthetic. Some candidates took the opportunity to contrast with Virtue Ethics but noticeably, relatively few candidates knew the real nuts and bolts of Kant's reasoning and few used the full range of Kant's technical terminology.

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.

(10)

Kantian ethics is a deontology<sup>ical</sup> (duty-based ethic) <sup>theory</sup> and so Kant looks at what an individual 'ought' to do. The passage evidences ideas on ~~the~~ <sup>how</sup> 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-

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

Contrastingly, the "categorical imperative" devised by Kant consists of three formulations - all of which provide moral direction. The first being 'universality', ~~the~~ meaning whether ~~the~~ categorical imperative can be applied <sup>everywhere and by everyone</sup>. The second ~~is~~ formulation is the 'Principle of Humanity' - the idea of treating an individual as <sup>end in themselves</sup> a ~~means to an end~~, not ~~as a~~ <sup>a means</sup> 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> ~~or~~ <sup>providing</sup> 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 ~~conviction~~ belief in comp-



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

~~Thus~~ In the final <sup>lines</sup> ~~passage~~ of the ~~text~~ 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 <sup>upon the</sup> ~~on experience~~. "advantage that its reality is given in experience". Therefore its analytic nature shows that Kantian ethic relies on proof and evidence. ~~Thus~~ This affects the approach when it provides moral direction because it <sup>cannot</sup> ~~has to~~ be based on past examples, ~~can~~ 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, ~~but~~ when providing moral direction it can be susceptible to flaws. Hence, the need for his "Categorical Imperative".

→ duty      deon      × consequentialist.

(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 - *Summa Bonum* <sup>raised!</sup>

×  
• agent-centred.

• end goal <sup>by autonomy</sup> - gives purpose.

• use of reason

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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 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> the ambiguity of his concept. It raises questions on who can judge or assess duty? ~~Is~~ So who is dutiful in society?

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

Then through the social and cultural influences at the time, Kant's approach may be deemed as an unhelpful moral principle. This is because due to its onto-theological 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' resembles sanctification. The state of 'highest good' and 'blessedness' ultimately equates to heaven and so this moral principle may be unhelpful as its disavowal 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 being. This gives abs-



olue and intrinsic 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. It 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 shows 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 differing views on Kant's approach

to ensure an 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.



**ResultsPlus**  
Examiner Comments

Although not exceptionally long, the candidate has made use of a range of knowledge of Kant's theory to address both parts of the question very effectively, achieving 10 and 19 marks respectively.



**ResultsPlus**  
Examiner Tip

Try to deal with the extract in detail - use as many key ideas from the extract as possible.

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.

(10)

The extract explains Kant's ideas about hypothetical and categorical imperatives. Firstly, he states that the hypothetical imperative "represents the practical necessity of a possible action as a means" stating that hypothetical imperatives are only acted upon when one wants to achieve a certain end such as happiness. However, these are changing and not objective. The categorical imperative is an imperative to be acted upon as "objectively necessary" for itself, without any reference to another end". This states that the categorical imperative is absolute, objective and we are duty-bound to follow it. It also must not be done in hope of a reward, <sup>(but)</sup> but rather out of duty. Kant also stated that it is not concerned with "what is to result from it", stating how unlike teleological theories, Kant's is deontological, so the morality of the action is based primarily on the action itself, ~~not~~ we ~~have~~ we care we are not necessarily wrong or right. We ~~have~~

have a duty to follow the right action.  
Kant also stated that "what is essentially  
good about us is reason in the disposition"  
saying how the only thing that is 'good  
without qualification' is good will. He  
also states that the categorical  
imperative asks us to follow the action  
which are not necessarily good without  
doubt. Kant also stated that we have to  
investigate the categorical imperative "a  
priori" so that we can see if we can't in  
the noumenal reality where the categorical  
imperative resides. Kant believed that moral  
statements are 'a priori synthetic' so we need  
to use our reason to work out the  
categorical imperative, we apply it to  
our empirical world to find out  
what to do is a rational necessity.



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

(20)

Prior:

- good: autonomy, integrity, equality, respect, agency
- bad: non-autonomy, non-integrity, non-equality, non-respect, non-agency

Kant is critical of fundamentalism in the development of morality through the sciences. Relying too heavily on studying the "empirical assumptions of Ethics" his "Doctrine of the Right" seeks to establish morality as a transcendental reason, and "reason alone". He viewed the categorical imperative as the law we are bound to follow out of duty.

Primarily, Kant's approach to ethics is unhelpful in that he failed to account to ~~the~~ G.E. Moore's Naturalistic Fallacy, which he states happens when an ethical theorist tries to go "from a claim about morality with reference to one or more natural properties". As Kantian Ethics is a form of ethical reasoning as he tried to equate moral questions with natural ones, he failed according to Moore this can not be done as there is

is an "intrinsically good" about pleasure,  
desire or existence". Therefore, as he fails in this  
aspect, it can be stated that his approach is  
weak and that there is a gap in today's  
society. Additionally, as there are other who care  
an absolute, objective and cognitive ethic  
many people would argue a human  
restraint as it is so restrictive on today's  
more ~~flexible~~ ~~and~~ ~~flexible~~ subjective and non-  
cognitive society, where people aim to  
govern their morality themselves. Therefore,  
it may be said that his demands philosoph-  
ically incompatible with the ethics of  
today and is therefore irrelevant.

Yes, it may also be argued that Kant  
always succeeds in being a helpful  
and accessible ethical theory. Kant's  
desire to move from heteronomous morality,  
where we are under the authority of a superior  
deity (God etc), to autonomous morality in  
which <sup>we</sup> govern and ~~control~~ ~~control~~  
reason ourselves ~~rather~~ makes important  
his relevance and use today. He advocates  
for autonomy and therefore empowers  
people to be in charge of their own

morality, they are many in ways as  
an ethic. This is strong as people  
feel like they are in being restrictive  
like they are even more traditional  
as authoritarian ethical theories. This is  
also linked to Kant's  
disengagement with the church, and  
they are his ethic being acceptable to  
the only religious thinker, the divine  
command theory or Natural Moral Law. Kant  
viewed his theory as a kind of great  
over-idealism, and thus his ethic  
in the end is helpful to not only the  
secular society of his day, but also today.  
This is due to Kant's understanding of God as  
the highest being of morality. Therefore, Kant's  
ethic can be seen as helpful and helpful  
is an ethical theory because it avoids the  
need for an external law-giver and thus gives  
some more power to the individual morality.

However, this may also be a negative indication  
of Kant's weakness as even though he  
attempted to move away from the  
church, he is a call up following  
a chain of reasoning which leads to a

no reason - his plan with a God, but  
argues that so many different people suffer  
on earth so for there to be justice there  
must be a "state of moral bliss which  
ought to be", what he calls the Summum  
Bonum. whilst this may be a "regard of love"  
as he recognises there must be an "end  
point" or place of reward for people, his  
other theories philosophically inconsistent  
and thus he commits a category  
mistake. The existence of God is not  
very much through evidence and therefore must  
not be used as a part of an ethics.  
Additionally, Kant attempts to move away  
from the church but has committed a  
fallacy in assuming there must be a  
Heaven, and therefore making his ethics  
which are intended for today's world  
rather ethical doctrine.

Additionally, Thomas Nagel regards the  
significance of Kant's approach to ethics  
as Kant ignores the fundamental part  
of morality: moral law. Kant believed  
that morality is a matter of "will"  
and that any rational being must follow the





"father" of his, which is, however, the  
 necessary and intended to by his  
 purpose that says there were people to  
 have a child on a very small number  
 to, they are reducing the <sup>no</sup> price down to  
 as high.

they are, which is <sup>be</sup> very <sup>be</sup> suggestive  
 that he is using approach to ~~show~~  
 this, his understanding and followed  
 some to make his own complete understanding  
 in today's society for seeing other things.



**ResultsPlus**  
 Examiner Comments

An extensive discussion in Q03(b) puts this answer to the top of Level 4. Part (a) is briefer, but clarifies the extract well and scores 7 marks.

- 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.

(10)

Moral direction is indicated by ~~can~~ Kant in a deontological matter; we cannot act on what the end provides but what the action itself holds. This idea is present through his statement 'has to do not with the matter of the action and what is to result from it but... the principle from which it results' showing the categorical imperative and overall theory by Kant is motive based. He also states that due to being rational beings we can take an analytic (a priori) approach using reason and it is this reason that allows

to derive and use the categorical imperative.  
- 'investigate the possibility of a categorical imperative as intrinsically a priori.'

Kant clarifies that in order to take moral direction we must first be aware of both hypothetical and categorical imperatives. Hypothetical imperatives act in a teleological manner working toward an end, 'action as a means to attain something'. Whereas <sup>they are an</sup> the deontological approach Kant expresses we follow is that of the categorical imperative working on the bases we act out of duty with no incentive 'which represented an action as objectively necessary for ~~it~~ itself, without any reference to another end'. Kant emphasises in order to act categorically we must act rationally not with emotion as this would lead us back to the hypothetical imperative, claiming 'It has not to do with the matter of the action and what is to result from it! Instead to maintain in a categorical state we must only focus on the 'form and principle from which it results' meaning we can only act on the duty and maxim provided rather than what it means and could lead to. This removes moral

dilemmas found in other ethical approaches as we are commanded by categorical imperatives to do right so can all effectively dependent on situations. Instead each situation requires the same set of moral actions derived from the categorical imperative.

Overall Kant expresses that in order to keep to a moral direction and way of thinking we cannot be swayed by the emotion of ~~the~~ hypothetical imperatives. We act in the correct way provided in each situation making rational decisions with our reason focusing only on what the categorical imperative provides.



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

(20)

Kant presents his principle of the categorical imperative where one must act morally because we are duty bound to do so. We are rational beings and must act on reason to do what's right in a deontological manner yet when faced with certain ethical situations it can lead to an immoral action.

There is the analogy of the killer who comes to the door looking for the other person inside. You can lie and protect the other person or tell the truth allowing the other to die. Following Kant's categorical imperative it is only morally right to tell the truth as our duty is to not lie. He would argue one should not think of the end outcome but instead just act using the categorical imperative however surely it is immoral to allow someone to die? This to Kant would be thinking using the hypothetical ~~can~~ imperative acting out of emotion rather than reason alone. Fletcher would argue one should do what's <sup>most</sup> ~~right~~ <sup>loving</sup> in that situation and ~~say~~ surely this means ~~not~~ lying to the

killer to prevent the outcome of murder. Surely allowing murder is more immoral than lying? This creates the issue of conflicting duties we have a duty to preserve life and a duty not to lie therefore which is to be chosen.

Kant's argue both is presented when comparing hypothetical actions to categorical ones. If you were to help a lady across the road out of duty this is categorical and a moral service yet if you did so to look good - you are ~~action~~ acting based on an outcome which is hypothetical. To do this is immoral as you can't be doing good to satisfy others and yourself as the action no longer becomes moral.

Kant creates 3 principles to his theory which are ~~universability~~ universability, humans as means in themselves and the kingdom of ends. He explains these are needed to derive a categorical imperative. First the maxim must be universal in a way that what you will upon others you can will upon yourself following the traditional saying 'do unto others as you would have done to you'.

If it can be universal such as 'do not lie' where you wouldn't want to be lied to and you would not lie to others then the second principle can be met. This follows that the maxim should not use others as ~~the~~ Kant claims 'humans are ends in themselves'. The maxim 'do not lie' does not use others as a means to an end therefore it can be applied to the final principle - the 'kingdom of ends'. This is the ideal world where people only work on ~~the~~ duty creating harmony amongst all if the maxim meets the qualities of this world it ~~can~~ can be a categorical imperative. Many challenge this as being illogical there can be no perfect world where all stick to the categorical imperatives in place. This would also lead us to all like robots losing the need to make rational choices as we are forced to follow what is presented. Which goes against Kant's ~~need for~~ emphasis on the need for human reason. Singer also critiques Kant on the basis that ~~Humans~~ humans aren't to be used as means to an end yet ~~animals are~~?



Kant stated 'animals are a means to an end, this end is man' ~~that~~ he claims animals are not of intrinsic value but instrumental value. Singer argues that if humans are not to be used ~~as~~ as they are rational beings neither should animals as they too are rational beings. It is clear that Kant's theory only applies to that of an anthropocentric society as opposed to life as a whole. This in theory mean immorality ~~that~~ would still exist just not upon humans but then can the 'kingdom of ends' really be an ideal world.

Overall Kant's theory holds some importance to morality as we should always act ~~on~~ on the principle of what is right yet in challenging situations holds little value. We can not only act on reason alone as we would become programmed to disregard emotion which can derive better moral actions than what we are duty bound to. Sometimes the most loving thing is more moral than what is provided in a maxim. Not all situations therefore be treated the same as Kant states. Therefore this

theory becomes unhelpful as it lacks ~~a~~ a moral balance between duty and emotion.



**ResultsPlus**  
Examiner Comments

Another good example of extended writing, focus on the extract in Q03(a) and appropriate development in part (b), achieving 9 for Q03(a) and 18 for Q03(b).



**ResultsPlus**  
Examiner Tip

Ensure that you explore the full range of ideas in part (b); don't limit yourself to connected ideas from the extract.



## Question 4

There were some very impressive responses to this question; candidates evidently were well prepared and generally showed a good understanding of the issues. The debate and the various explanations were generally explored competently with some good argumentation and an appropriate use of technical terms. The use of clear signposting was welcomed to show what other components candidates were using to make their synoptic links. This was done without halting the flow of argument by a pleasing number of candidates. Many candidates were unable to earn further marks and enter Level 5 given they made no synoptic link even though they had written an otherwise excellent answer. Some of the weaker responses attempted links but the quality of the essays was poor due to being vague or simply descriptive rather than evaluative and addressing the question.

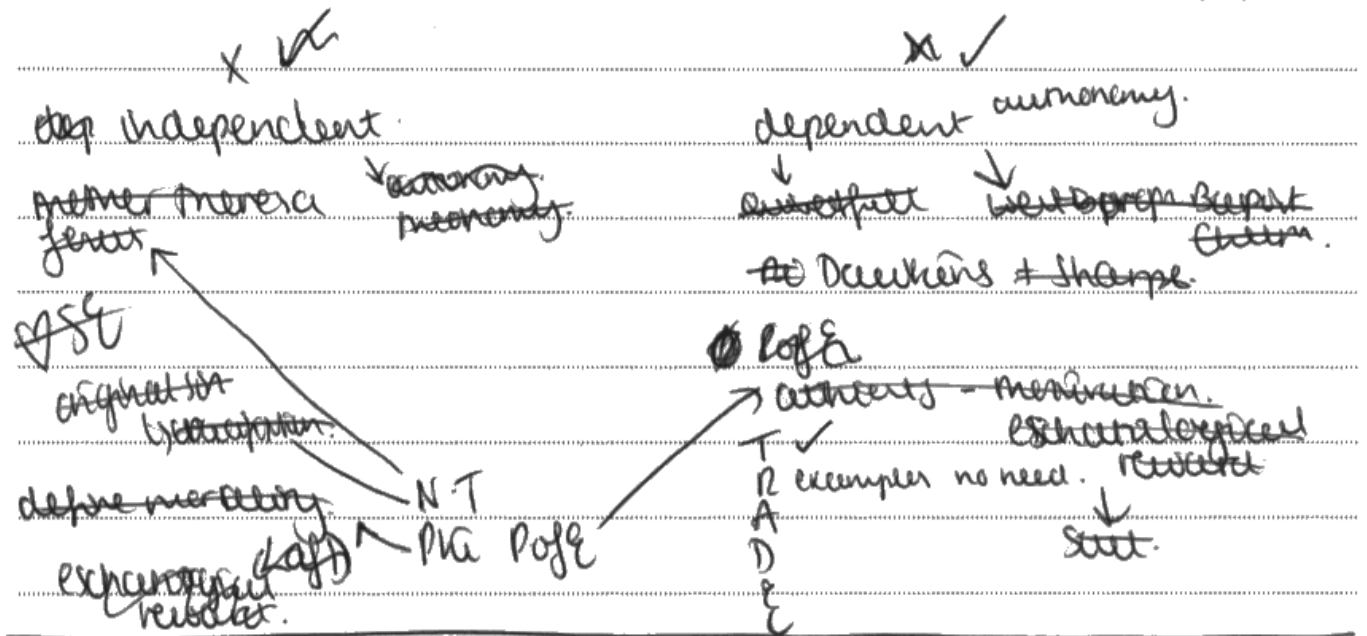
Although some answers were formulaic in style, this question produced some outstanding efforts. The relationship between religion and morality featured in abundance along with the Euthyphro dilemma, as did the roles played by psychology, sociology and the perennial favourites, atheism & anti-theism. Scholars identified included Freud, Nietzsche, Marx, Durkheim, Russell, Dawkins and Hitchens. Those candidates who went on to focus on the intent of the question and explore whether morality was inherently flawed if shown to have been derived from religion reached the higher marks available. The Euthyphro Dilemma was used well and Dawkins was used extensively, although weaker candidates left his arguments unchallenged. It would have been good to see some candidates use McGrath as a response. The Westboro Baptist Church and Quiverful were used as the main argument for most as a reason why morality should not be derived from religion and it was good to see that these had been noted in the specification. Some more articulate answers challenged these by the good that is done in the name of Christianity. The obvious 9/11 made appearances without saying that most Muslims abhor this sort of use of Islam. As for connections made with other parts of the study, the obvious one and the most used was the problem of evil and suffering but strong links to the New Testament also featured as well as links with Buddhism and Islam. Answers which were based largely on ethical theories such as Situation Ethics were less effective overall as they lacked the benefit of specifically targeted arguments, biblical references and case studies.

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 view that morality derived from religion is inherently flawed, is true 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 holds. Although, there is evidence that despite flaws, religion and morality can co-exist as of feels 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 followers 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 meekness can rule our societies is 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. <sup>From the</sup> ~~This is~~ viewpoint of New & Testament Studies, the ~~selfless~~ sacrificial nature of Jesus at his Crucifixion (Exhibit 1) reinforces that ~~more~~ 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 sermon



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 fuelled examples where it causes fear 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 ~~and~~ <sup>moral</sup> actions. ~~that~~ 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 ~~that~~ 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 Whitehouse Baptist Church, the Quiverfull are ~~are~~ sphere 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 sphere 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~~ ~~there~~ ~~that~~ This links to the issues of gender inequality as women's position was deemed inferior to ~~men~~ men and restricted women the domestic sphere.

Shane's argument ~~can~~ adds 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> ~~state~~ the possibility that converts ~~maybe~~ through their religious ~~view~~ influence may be influenced solely by their fear of God and hopefulness for



eschatological reward (Excerpt 5 - Kingdom of God, in New Testament Studies) ~~after~~ in life after death. Their ~~appeals~~ 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 theists' 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 first like Hare's meaningful 'bite' of the Lunatic and the Ders in Excerpt 3 of philosophy, believers may hold that religion only benefits their morality ~~not~~ even in the presence of flaws like Fido argues the "qualify" ~~until~~ some may view it as meaningless.

In conclusion, Dawkins a famously <sup>globally</sup> recognised ~~global~~ atheist ~~is~~ ~~and~~ ~~circumulates~~ religion to "smaller" but "more difficult to eradicate"; heightens the ~~view~~ view that morality must derive from ~~the~~

religion is inherently flawed. Yet, this ~~is~~ 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~~ and continues to be debated. Ultimately, their continuing existence as a partnership shows it is possible, ~~is~~ even in the ~~is~~ presence of flaws and so it is the choice of the individual to decide ~~the~~ upon ~~the~~ their view and position in this <sup>view</sup> ~~argument~~ as to whether morality ~~not~~ derives from religion as inherently flawed.



**ResultsPlus**  
Examiner Comments

A range of concepts are discussed and evaluated, and the links are made clear, gathering 27 marks for the candidate.



**ResultsPlus**  
Examiner Tip

Candidates are encouraged to signpost links very clearly.

P  
P  
O  
S

## SECTION C

Write your answer in the space provided.

expt  
euthyphro

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

inextricably linked

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.

nuclear  
SOL

Disagree  
NML  
Hose  
Dostoevsky  
DCT Kant

Agree  
Sharpe  
Dawkins  
Util  
Singer - environment  
(30)

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 placing

to consider extreme circumstances e.g. abortion due to rape, Hooser's adaptation of Natural moral law inherently solves this criticism. Recognising intention and ancillary 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, unlike religion, that morality is necessary in order to achieve eschatological reward. MacIntyre, when advancing <sup>secular</sup> virtue ethics similarly agreed that humans ~~are~~ ~~not~~ are moral in order to work toward a sense of reward. Dostoevsky quotes "without religion, anything would be permissible", supporting the thesis that ~~religion~~ <sup>morality</sup> 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 devised 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 ~~preventing~~ 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 ~~that~~ 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 <sup>to</sup> ~~to~~ <sup>egoism</sup> ~~egoism~~, 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 ~~God~~ 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 as it disproves 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 as <sup>Aquinas'</sup> ~~the~~ <sup>Religious language</sup> ~~the teleological~~ <sup>analogy of attribution conveying</sup> ~~argument~~ 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, ~~and~~ 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> ~~significantly~~ 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.



Another good example of range and depth with effective links, scoring 27 marks.



It is not necessary to fill all the pages of the exam booklet, but this essay does need to have plenty of content and clear direction.

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)

T: Agree - morality and religion are independent of each other  
it is illogical to argue that morality is derived from religion  
when atheists continue to follow moral guidelines without  
believing in the existence of a God

A:

Pawkins - religion is a force for evil, it essentially makes  
good people do bad things. SL - PoE - moral evil, human wickedness  
religion & morality are separate

Shurpe - eschatological reward, non-believers do moral  
acts out of altruism rather than for reward in heaven

Christopher Hickins

ethical naturalists - morality comes from nature, we use  
reason to define morality

D:

DeT - look to scripture for moral guidelines, God's words  
taken literally, human reason = faulty cannot be used

however - eudymophra dilemma - morality is arbitrary

NML - primary precepts from God, synderesis rule

I believe it is most apt to argue that the new view morality ~~derives~~ derived from religion is inherently flawed. It is a strong and logical position to hold as morality and religion are independent of each other. It is illogical to hold that morality derives from religion as it is based on the existence of God which cannot be proven, making the argument redundant.

Atheist thinkers such as Dawkins and Sharpe would be in agreement as they both offer strong arguments against the existence of God contending that morality and religion are separate. Dawkins holds that religion is effectively a force for evil as it results in good, moral people undertaking immoral, evil acts alluding to many contemporary issues including terror and abuse of minors. His view that morality and religion are not connected is robust as he emphasises that without God's existence, morality would still exist consequently it is incoherent to contend that morality derives from religion. Dawkins is also notable for arguing that the God of the Old Testament is evil which is a highly controversial viewpoint however he conveys how religious believers can commit evil acts in God's name resulting in the destruction of society. Sharpe would be in agreement with this as he proposed the concept of eschatological reward emphasising how non-believers are morally superior to believers as they perform moral acts out of altruism rather than achieving reward in the afterlife. This is a strong argument as Sharpe conveys how atheists are in fact acting morally out of



good will with no concept of punishment or reward in an afterlife which is the problem with religious morality. Christopheritchens famously maintained that Mother Theresa was a 'fanatic fraud', believing that she used India's poverty to gain eschatological reward. The view that morality does not derive from religion links closely to the problem of evil in philosophy, effectively illustrating how God's omnipotence is limited and ultimately rejected as God would not be the highest source of moral authority. Additionally, ethical naturalists would be in agreement that morality deriving from religion is inherently flawed as morality derives from nature, as one can use sense perception and logical faculty to deduce moral statements. Naturalists also emphasise the use of reason to define morality ~~then~~ removing the need for religion to offer moral guidelines, this cognitive approach is strong as it illustrates how all of society can make moral claims without following a religious doctrine.

Although, it could be argued that morality deriving from religion is not inherently flawed as religion can allow individuals to follow moral guidelines maintain God as the source of moral authority. Divine command theorists would be in agreement with this line of argument as they look to sacred texts such as the Bible for morality, contending that God's word is absolute. Consequently, the divine command theory would emphasise that religion morality is derived from religion as God is the only source of authority to provide morality. They strongly object to

the use of reason in moral philosophy claiming it is faulty therefore divine command theorists would effectively refute ethical naturalists stance. However, the divine command theory's position is logically disputed by Plato through his euthyphro dilemma, illustrating how if God decides to make commands just because he wants to then morality is arbitrary. As a result, the divine command ~~theory~~ theory's view on religion & morality would be considered meaningless making the whole argument redundant. With that being said, divine command theorists would continue to gain support from Natural moral law which also maintains that God is the source of morality and so is religion. Aquinas contended that the primary precepts were revealed by God, these inform morality and so all of society should ensure they fulfil these primary precepts to achieve a moral life and be rewarded in the afterlife. Kant's moral argument effectively supports this view as he maintains that there must be a God for justice to be served and for an afterlife to exist. Both Aquinas and Kant would conclude that morality does derive from religion.

Ultimately, despite the strong arguments proposed by divine command theory, natural moral law and Kant, I continue to maintain that the view that morality derived from religion is inherently flawed is a logical position to hold and is significantly stronger. The atheist perspective of Dawkins and Sharpe illustrates how religion and morality must logically be separate and the existence of religion only has negative consequences on morality.

To conclude, it is most logical and coherent to contend that morality derived from religion is inherently flawed due to the sufficient evidence which attests to how religion can act in some cases as a force for evil and so does not define morality. Consequently, it is illogical to maintain that Religion and morality are connected as this has led to immoral issues in the past creating much negativity in today's society. It must also be said that the ethical/naturalistic stance on nature effectively illustrates how the use of reason can be a coherent concept to achieve morality as it fits effectively with the order and purpose of the universe <sup>evolutionary process</sup> linking closely to the ~~philosophical~~ in philosophy which would be strongly supported by atheists including Dawkins and Harpe.



**ResultsPlus**  
Examiner Comments

Another well thought through and well signposted answer which shows confidence with handling the material and again, this essay is in the top level.



**ResultsPlus**  
Examiner Tip

A good example of how to use up to date material in an effective manner - good use of scholarship and exemplars.

## Paper Summary

- Centres should ensure that all the specification content is covered.
- Candidates should practice writing to timed conditions as often as possible.
- Do not over write on the shorter answers – notably the 8 and 12 mark questions.
- Ensure that AO2 material is clearly evident in Q02, Q03(b) and Q04 but not at the expense of solid AO1.
- Practice making links between areas of study in preparation for Q04.
- Ensure familiarity with the anthology texts so candidates can show awareness of the connection between the extract set and the wider context of the text.



## Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>



