

Examiners' Report
June 2015

GCE Religious Studies 6RS02 1C

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Introduction

The 2015 examination season was another very successful season for candidates who presented inspirational studies in the Investigations Paper. The quality of candidates' work is a testimony to the high level of engagement with selected studies drawn from a very wide range of academic fields. The high standard of work evidenced in June 2015 was no exception to historical high standards as candidates demonstrated a very high level of independent enquiry which clearly demonstrated what their chosen area of investigation had meant to them as a learning experience. Candidates showcased their knowledge of a particular academic field in the way they identified a line of enquiry, clearly expressed their view, analysed key concepts and deployed evidence with coherent understanding of their task whilst fluently evaluating a wide range of source material that they had at their disposal. The enthusiasm for and knowledge of the chosen topic was clearly conveyed in many answers that were truly academic in their approach. A few centres continue to focus on the same or similar topics for all their candidates, whereas other centres permitted considerable choice for individual candidates. Candidates were mostly very well prepared for the examination and it was evident that centres used their specialist resources and interests to encourage candidates to research in depth a particular area of study. It is important to stress again that the 'Investigations' unit has a definite academic purpose. The aim is to involve students as active participants pursuing open-ended enquiries with an emphasis on independent learning. Questions were designed to be inclusive of all possible approaches to various topics and all valid answers were considered. At this stage in the life of the specification it is difficult to find new things to report because, in the main, centres possess a very high degree of expertise and this is clearly evidenced in the work that is produced on the day of the examination.

There are still a few areas for development that are reported similarly each year and once again 2015 showed evidence of a small minority of centres that need to take this on board. Centres are encouraged to review their performance in 2015 against all or some of the following points:

Whilst most centres had entered their candidates for the correct option there were still a few entries for particular Areas of Study where consideration regarding entry for a different Area of Study may have been beneficial to the candidate. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper.

There was evidence of candidates choosing a different question on the paper to the question they had clearly prepared for before the examination. In some of these cases the candidate was using material suitable for Question 1 to answer Question 3 (or vice versa) and not really grappling fully with the demands of the question.

This practice does not always work to the best effect as the candidate might end up answering neither question as fully as possible. It must be noted that each question was written for ONE of three topics within each particular Area of Study. Whilst it is good to note that fewer candidates than 2014 attempted this approach there were still some candidates in this session who answered a question they had not prepared for. They may need to be reminded which question their material is best directed at and be advised to answer that question.

Centres should ensure that candidates are entered for the option that matches their Area of Study and that candidates are clear about which question they have been prepared for on the paper. There is still evidence of centres studying Papers 1B and 1F being entered for 1A. This might be an oversight regarding filling out the form – centres must choose 6RS02 and then identify which of the seven papers from 1A to 1G is the specific entry.

Variation in achievement was related to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly there must be explicit attention to both objectives in the examination answer and also to the question that is intended to focus the answer. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for AO1 and 'Comment on' for AO2. These dictated the structure of the question and helped candidates to plan their answers. It would be advisable for candidates to pay regular attention to the level descriptors for these assessment objectives as a way of monitoring their development and progress during their investigations. The phrase 'with reference to the topic you have investigated' will always appear in the question to ensure that the generic question can be answered with material from any appropriate investigation. The mark scheme itself is generic to all questions but the answer itself is not necessarily generic as candidates are expected to use their material to answer the question. The purpose of the question is to challenge candidates to adapt their material so that at the highest levels they may demonstrate a coherent understanding of the task based on the selection of their material. Widely deployed evidence/arguments/sources were evident in well structured responses to the task whereby a clearly expressed viewpoint was supported by well-deployed evidence and reasoned argument. There was skilful deployment of religious language in many answers and the fluency of good essays showed command over the material; such command makes for high outcomes and rewards the amount of hard work done by the candidate. Many candidates had clearly learned much in the process and their overall grasp of the issues involved and command over their material was highly commendable.

Candidates at the lower end of achievement struggled with the demands of the question. In preparation for this examination some candidates may find it useful to write up their investigation under exam timed conditions to a variety of different possible questions. They might build up a number of different essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, success can be undermined by writing up a rote-learned answer which was not adapted to the question set or by answering a question that has been written for a topic they have not studied. In 2015 there was still far too much evidence of rote-learned answers using the same structure and material inclusive of quotes; whilst much information was relevant to the topic and consequently was awarded in terms of AO1, there was a significant lack of engagement with the specific demands of the question and consequently marks for AO2 were low, with only generic evaluation provided. This approach is contrasted with another form where candidates were trained to answer the question; arguably, this is evidence of good practice but at the lower end some candidates thought it was sufficient to simply use the question stimulus at the end of each paragraph. The best answers were those which were guided by the statement as opposed to simply '*tagging it on*' to content that they were already anticipating to write about. A balanced approach to the question that meets the highest levels of achievement according to both assessment objectives is obviously desirable and the generic question accommodates many possible routes to success whereby any valid approach to the question was credited.

Finally, there is increasing evidence of poorly written scripts that are almost illegible. Candidates are strongly advised to practice writing under timed conditions. Centres are assured that much time was invested in attempting to decipher illegible answers but there is always the risk that a badly written word/phrase/paragraph could be misinterpreted and it is best to avoid the chances of this occurring. Examiners understand the time constraints that candidates are writing under but this problem regarding illegible handwriting seems to be on the increase. Centres need to address this issue because the current format for examinations requires candidates' ability to sustain handwriting and academic standards under examination pressure.

That said, the excellent work of centres and candidates in 6RS02 bears testimony to the academic potential of candidates that is a joy to behold when it is fully realised.

Question 1

This question attracts the largest number of responses across the entire 6RS02 Unit. The points made in last year's report still apply to this question in their entirety and need to be taken on board by candidates whose achievement has been disappointing. Examiners are reporting similar success stories and similar problems with weaker scripts – mostly revolving around whether or not recent and appropriate scholarship has been employed and whether or not the question has been addressed or ignored. The best answers to medical ethics were attempted with an eye to scholarship and candidates had a very wide ranging understanding of the topic and included an in-depth knowledge of a wide range of religious and ethical teachings.

Most candidates who attempted to answer this question did so with a good degree of success. The best responses married breadth with depth to produce an effective argument. The best candidates were those who were able to apply their knowledge to the question and actually answer it, although other responses only gave a vague indication that the question was there. The best responses demonstrated an understanding that religious and secular perspectives are not strictly polarised and were able to address, with some sophistication, the different interpretations of these concepts. These candidates successfully recognised and made relevant comparisons across a range of perspectives.

This question is by far the most popular and candidates seemed to be well-prepared for the requirements of AO1 with the majority investigating issues related to abortion and euthanasia. The most memorable answers debated issues related to organ transplants and stem cell research/embryology and candidates adapted their material to the question with a decisive view about the question. The best answers had a long and highly discursive conclusion, making it clear that the candidates recognised they were dealing with an issue.

For those who responded on the topic of abortion, a shift in emphasis noted last year continued whereby candidates sought to explore the rights of the father in relation to the abortion debate, whereas formerly the emphasis for debating abortion focussed solely on the rights of the woman. With the increased visibility of groups like Fathers for Justice, it is pleasing to see that teaching on this subject is adapting, even though in reality with this topic there is little scope for anything 'off piste'. Many candidates' responses were thorough and well balanced with a good range of relevant scholars. There was a solid performance around the mid-upper level 4 mark.

Some candidates were knowledgeable but found it difficult to find their own flair or voice – as is often the case with well-rehearsed medical ethics answers.

A point made each year needs to be stressed again: the range of scholarship for Medical Ethics is predictable and it would be more in the spirit of the Investigations Paper for candidates to move away from the well worn identikit approach clearly evident in abortion answers to a more independent approach embedded in contemporary scholarship. That said, the best candidates explored the important religious and ethical issues with reference to well-deployed, appropriate scholarship coupled with modern day examples. However, there is a large majority of candidates that would benefit from adopting a fresh approach to what is now a very well worn path to success. Once again, centres are encouraged to go beyond the predictable range of material and candidates are urged to resist unloading pre-prepared answers with little regard for the question. Answers can be improved by taking decisive views, based on the evidence and also by paying close attention to the demands of the question. There was some evidence of fresh approaches in some answers but clearly there are more candidates that would benefit from treading new waters.

Candidates were not marked down for using legitimate material that presumably reflects the bulk of resources available from centres; however, recent scholarship within medical ethics continually responds to ethical dilemmas emerging from any form of development and the challenge for independent investigation is to find a way of keeping up with this pace. Studies that reflect the less travelled path often stand out from the crowd in terms of achievement if the material is substantive, up-to-date and deployed effectively to argue a viewpoint.

Where candidates chose another issue such as Organ Donation, Stem Cell Research, IVF or Eugenics, it was very refreshing because this provided scope for greater creativity and analysis. These newer topics gave candidates a chance to research independently and to read contemporary ethics books and journals.

Some of the best responses came from candidates who had studied aspects of genetic engineering. These candidates really seemed to be able to grasp the meaning of the application of ethics in the real world and produced interesting academic studies. It makes such a difference to the quality of any essay when candidates clearly have their own view on the material they have studied. Some candidates also applied Aristotle's virtue ethics and Aquinas' natural law convincingly as they argued a case for/against the view in the question.

Candidates as a whole had worked very hard to remember quotes and details of case studies but there are a few problems in essay structure that are worth pointing out again as they still persist. Weaker pedestrian scripts devoted too much time with over-long introductions to the topic, sometimes as much as two pages, followed by descriptions of the various methods of abortion. Although good introductions are needed, long descriptions of what abortion and euthanasia are, complete with graphic medical detail, amounts to a digression rather than clear focus on the question because this material often replaced substantive discussion of the associated moral issues involved.

In the body of the essay masses of narrative such as different case studies explaining the same point without addressing of the question, can limit achievement. This was particularly true of candidates who focused their entire work on abortion around the case of the nine year old Brazilian girl and their responses became a list of possible ways to view this case with very limited evaluation or recognition of the differences. Some of these studies applied egoism and one other ethic to the nine year old Brazilian girl case study (referred to as 'the 9YOBG'). Clearly, candidates could have improved their answer by accessing scholars and/or religious teachings and having more than a cursory discussion of religious or ethical responses to the issues.

Weaker candidates did themselves a disservice if they focussed too much on describing a case study without pointing out its relevance.

Answering the question for some candidates amounted to tacking on a few words at the end of a paragraph but not integrating it in a way that showed understanding of why this might answer the question. For others, it amounted to writing out the question in full at the end of the essay and leaving the examiner to work out why it was there.

There remain issues with candidates being unable to spell foetus, and overall written communication seems to have taken a downwards turn since last year.

Moderate to weaker answers were defined by a tendency to overlook the fact that the Roman Catholic Church is a branch of Christianity, not a separate religion. Natural Law, as propounded by Aquinas, is regarded by Catholics as a separate source of authority, as opposed to scripture, since its basis is in reason, not revelation.

Once again, there were a number of students who talked of the Catholics and the Christians and the link between Catholic Theology and Natural Moral Law was frequently missed, which is a shame.

With regard to Islam, references would be more compelling if the *precise* source of the teaching were identified, e.g. Qur'anic Sura, hadith or fatwa. Likewise, some candidates referred to Islam with little awareness of the different traditions within this world religion, as most did for Christianity.

This year also saw an increase in the variety of world religions with a significant increase of Buddhism and Hinduism that were very well explored and clearly argued. Some candidates discussing Situation Ethics tended to confine this to a distinctively Christian response to ethical problems through the slogan: 'Do the loving thing' whilst stronger candidates expanded beyond this. Rule Utilitarianism was the least well-applied ethical theory and few candidates were able to apply this theory in a way that yielded coherently different results

to those obtained by applying Act Utilitarianism, a theory which was much better known and understood. Very few candidates seemed to be aware that Mill's Harm Principle in personal morality is derived from his libertarian theories, which have no direct connection with his re-working of Utilitarianism.

There was evidence of answers where personal choice was often assumed to be the self-evident guiding principle when, of course, in ethics personal choice is usually under the guiding scrutiny of a secular or religious principle that is being adhered to. A significant minority came across as hostile to the Church and indeed to non-Christians faiths. Some candidates argued that religions ought to move with the times. Far too many candidates either said or implied this, and of course when they took this line they demonstrated a complete misunderstanding of both the nature of deontological/absolutist ethics, and indeed of the problems associated with teleological/consequentialist ethics.

Strong opinions in the matter of personal choice destroyed many candidates' objectivity in writing, and many candidates were arguing that religion is a problem simply because it gets in our way or adds to the confusion.

Answers on Euthanasia were better in that candidates used their research more effectively.

Everyone discussed the sanctity of life and nearly everyone hit on the value of life/quality of life dichotomy. There was better use of examples when Euthanasia was discussed; evidence of case studies linked to the discussion that did not dominate the thrust of the essay were more effectively deployed.

This candidate sets out a standard introduction in this 6¼ page essay on IVF. The candidate presents a solid piece of work outlining the issues regarding IVF and a range of ethical responses that might go some way towards reflecting on the question. This material was handled quite well and it was followed by a section on religious principles to balance this discussion. This essay would have benefitted from additional scholarly exploration of this topic with reference to recent academic work in this field. The material presented amounted to a standard overview of ethical theories and basic religious teachings whilst IVF as a topic choice is overlooked by the majority of candidates – the candidate missed an opportunity to produce something more compelling on a topic that is of great relevance in modern society.

The topic I have chosen to discuss is IVF. IVF is an abbreviated term for In vitro fertilisation (in vitro meaning 'in glass') and is a type of reproductive technology. The process of IVF begins with the extraction of an egg from a female which is to be joined with a sperm cell to form a zygote cell which will then divide into an embryonic cell. IVF has caused a lot of controversy with medical ethics, particularly when religious principles are involved. However, it is correct to say that the wisdom of religious principles cannot be ignored when making decisions.

In order to understand the significance of religious principles, we must first examine the problems and criticisms of IVF on an ultimate scale between an infertile couple and on a wider scale such as society and even the country. IVF is a relatively new ~~process~~ medical advancement and ^{is} constantly being improved by researchers and doctors. IVF has created a total of 3 million children since it first began which as a lone figure, seems very successful. However, success rates in IVF are ambiguously reported as the '3 million' successful conceived children do not clarify whether all those children were healthy babies or whether some were miscarried, still born or born with disabilities or deformities. It is in this ~~that~~ ~~is~~ situation which infertile couples find it difficult to distinguish whether the process of IVF is worth these risks. Not only do these risks potentially harm the possible future child

but also the mother. In the UK alone, 2 million embryonic lives have been lost and an astounding 5.1% of ~~conceived~~ successfully ~~embryos~~ conceived embryos have resulted in a 100% successful live birth. These figures and data are mostly hidden by fertility clinics as clinics are constantly under pressure to produce results which will please infertile couples. By doing this, clinics are misleading infertile couples, encouraging them to spend their money on ~~small~~ a small hope that they will be luck enough to conceive. Every fourth or fifth couple who chooses to use IVF will be successful in conceiving a child which is quite low.

Another issue with IVF is that because of the expense of the treatment, infertile couples want to have a successful conception and because of this, clinics again feel pressured to fulfil the needs of the couple.

On average it costs £15,000 per trial of treatment, the first few trials having an extremely low success rate means that an infertile couple could spend up to £50,000 on ~~beast~~ IVF as a minimum to conceive. However, the National Health Service (NHS) does offer 6 free trials to an infertile couple, meaning that unless an infertile couple ~~conceive~~ conceives in the first 6 trials, they could be spending a fortune. Privatised clinics however can range from £15,000 - £35,000 per trial depending on their personal services. IVF is a more difficult process for people living in other countries such as the USA who do not have the opportunity of a free health care system.

It is in response to these ethical issues in which the wisdom of religious principles cannot be ignored. Religious principles remind scientists and researchers of the value of life and its sacred nature. Although doctors argue that through IVF they are attempting to preserve the value of human life by helping infertile couples to procreate, when we examine these key ~~ethical~~ issues with IVF, most people arrive to the conclusion that it is more damaging as those who are unsuccessful will then have to live with the aftermath of disappointment and financial issues suggesting that the process compromises the value of human life.

Ethical theories such as Situation Ethics and Natural Law use the wisdom of religious principles as a basis for their decisions and beliefs. $\frac{1}{2}$

In Situation Ethics, Fletcher describes ~~what~~^{that} good is the most loving thing based on the principle of agape love. By doing the most loving thing, people can create happiness. ~~However, when~~ When applied to IVF, situation ethics suggests that providing an^{infertile couple} ~~infertile couple~~ with the hope that this process could fulfil their hopes and dreams of becoming parents, than that is the most loving thing to do. ~~as they are~~ However situationists also argue that maybe promising to give the couple a child ~~is~~ particularly with IVF's low success rate is not the most loving thing to do as they may not be able to conceive through IVF. Situation Ethics also suggests that is of the most loving thing when the minority of people can ~~be~~ conceive through

IVF and the majority can't which can be seen as unfair. It is through the religious principles that situationists believe the most loving thing can only be judged between a couple rather than the ethical nature and is also pragmatic. Situationists have no problem with the destruction of embryos and also have no set opinion on IVF as love is different for everyone.

Natural Law also ~~looks at~~ ^{uses} religious principles as it is based off of the classical theistic approach to religion and God. Aquinas suggests through Natural Law that humans have been given the purpose to reproduce and that reproduction is one of the 5 ~~main~~ ^{main} primary precepts. According to Aquinas, we must follow the rules of primary and secondary precepts, secondary precepts are ~~derived~~ derived from primary. ~~Another~~ An example of a primary precept would be 'Do not kill' an example of a primary precept and this law is absolute meaning there are no exceptions. So when applied to IVF, the destruction and disposal of embryos ~~is~~ is seen as murder which is wrong. The Natural Law also includes precepts such as an ordered society which according to Aquinas can also be broken when applied to IVF. This is because IVF allows couples ~~with~~ ^{who are} homosexual or are with a partner of the same gender to procreate through the use of a 3rd party by using donated eggs, sperm or AID. This in the view of Natural Law is destroying the structure of a stable society.

So, Situation Ethics and Natural Law both use religious principles in decision making ~~and their~~ ~~religi~~ and so they cannot be ignored. However in other ethical theories such as Utilitarianism which are universally significant as they lack religious principles, they also argue ~~that~~ → through the principle of utility that the greatest happiness

is the best outcome. However, the greatest happiness ~~cannot~~^{will} be guaranteed in IVF due to the low success rates and Bentham (pioneer of Utilitarianism) would encourage ~~that~~ the use of the Hedonic Calculus in seeing whether the pain of IVF is lower ~~than the~~ or greater than the happiness of the potential conception.

Religious principles ~~cannot~~ cannot be ignored, particularly when there is a lot of controversy between religion and medical ethics. Religions such as Islam and Catholic Christianity argue against the use of IVF for a number of reasons. They accuse IVF of 'playing God' as they are interfering in God's plan (as both religions believe in an all knowing God). They believe that infertility may be a part of his plan and that instead of using IVF they should seek out God in their time of need. ~~to the~~ Catholics refer to the Bible and reference Hannah as in 1 Samuel it says 'the Lord closed up her womb'.

~~Most~~ Muslims and Catholics also agree that partaking in IVF is a form of adultery which is wrong in the eyes of Allah and goes against ~~of~~ one of the 10 commandments. The 3rd party use of another woman's eggs or a male's sperm is seen as unpure in the eyes of marriage which is why it is adultery. The Islamic faith even go as far as to say that if IVF includes ~~the~~ the use of a surrogate mother in some cases, this is also sinful and ~~so the~~ the woman who gives birth to the baby ~~is~~ can only be considered as the mother.

Other religions such as Pentecostal Christians have mixed views. Some agree with the ~~the~~^{same} reasons ~~of~~^{as} the Catholic Christians and ^{Muslims} whilst others ~~believe~~ support IVF. It is in this that IVF appreciates the wisdom of religious principles as it agrees and is understanding of the idea behind IVF despite the process of it. Pentecostal Christians see IVF as a form of healing. They refer to ~~the~~ New Testament of the Bible ~~is~~ where Jesus went and healed the sick. They also refer to

the Old Testament where God healed Sarah who wanted to conceive. Sarah and Abraham according to the Bible through their son populated the earth. It is ~~it~~ through this that IVF defends its morals by saying that they want to heal the heart of couples who desire to be parents. Pentecostal Christians also view IVF as a modern miracle as they say that the knowledge given to humans allows us to make medical advances such as IVF to help infertile couples to procreate, therefore ~~been~~ creating miracle babies. Pentecostal doctrine also dictates the importance of the strength and love of family which is ~~that~~ encouraged by IVF as they support all infertile couples, some who might be Christians.

To conclude, the wisdom of religious principles cannot be ignored when making decisions regarding ~~ethical~~ medical ethics such as they seek to ~~def~~ highlight key issues which not only cause debate and controversy but allows people to discuss whether ~~it~~ ~~is~~ ~~a~~ medical advances such as IVF is morally right or not. Some of the religious principles aim to remind researchers and scientists that humans have souls and our value is not to be taken lightly. They also remind them that just because it is possible doesn't mean it should be done. However, not all religious principles argue against ~~the~~ medical ethics such as IVF as stated before but it is accurate to say that in any field of argument they cannot be ignored, especially as religious principles are a lot of foundations for the ~~laws and moral~~ ^{state} ~~state~~ and moral laws we have in modern society.



ResultsPlus Examiner Comments

The whole essay, whilst good, can be improved upon by adopting the style evidenced by the next essay. Including relevant scholarly work on the issue often provides more impact and pace from the outset.



ResultsPlus Examiner Tip

Have confidence in showcasing your subject knowledge. Investing time reading relevant scholars will always improve the quality of your argument and substantiate any valid comment on the question.

Where candidates chose an unusual issue it was very refreshing and in this case gave scope for greater creativity/analysis. This 8 page essay on mental health sets out a clear view regarding the question. The introduction indicates a range of relevant academic research as the candidate appropriately cites teachings and scholarship around the issue of mental health care. The essay reads as a coherent piece with clear structure and signposting of scholarship; the selection of material demonstrates emphasis and clarity of ideas and the argument is supported by widely deployed evidence/arguments/sources. The candidate responds consistently to the question and lays out a solid range of material that clearly shows the level of engagement and interest in the topic. Whilst arguably some candidates produce a more lengthy exposition of a topic that deserve more marks than can be awarded - this candidate had done enough to achieve the highest levels in both assessment objectives. The topic was handled extremely well and made for an impressive read; this illustrates how successfully unusual topics can be researched and executed.

Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Remember answer ONLY ONE question.

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

Medical ethics has historically been guided by the wisdom of religious principles as hospitals were originally run by the Church. Currently medical ethics is guided by secular codes and principles including the Hippocratic Oath, the Declaration of Geneva, and the law. Beauchamp and Childress' four guiding principles of autonomy, justice, beneficence and non-maleficence are also guides to medical practitioners. The topic I have chosen to investigate is the treatment of mental illness. It was first recognised ~~in~~ publicly by the Madhouse Act in the late 18th century which enforced licensed care of the clinically insane. These people only began to be treated as patients rather than prisoners in the early 19th century. In the late 19th century Freud developed psychotherapy. Since this

There have been some controversial developments including Deep Brain Stimulation (DBS). This is where electrodes are placed on the brain to regulate abnormal impulses, carrying risks of sensory and motor impairment. The wisdom of religious principles can be demonstrated by the Sanctity of Life. In the Bible life is ~~not~~ said to be "sacred, holy and belongs to God". The ~~the~~ extremist Christian Science denomination would argue that ~~the~~ the Sanctity of Life prevents treating any illness. In Genesis humans are "made in God's image" and as such to alter someone is to imply God is imperfect. Furthermore, in Ecclesiastes states that "What God chooses". We should not interfere with God's plan. Instead they would suggest ~~the~~ prayer, as Jesus was shown to heal the mentally ill when he freed Legion. From "there are many of us inside this man" it is deduced that he suffered from Multiple Personality Disorder. However, most Christians would disagree with this idea and would argue that treatment would be the most loving thing to do - following Jesus example.

Sanctity of Life is also a key part of Buddhism, showing ~~to be~~ that the wisdom of it cannot be ignored when making medical ethics decisions.

"Because of the cycle of samsara (rebirth) and the first precept "to abstain from harming living creatures", humans and animals are considered to have worth. One approach to treating mental illness is outlined by Tsultrim Allione in her book Feeding Your Demons. Based on the teachings of 11th Century Tibetan Buddhist Monk ~~the~~ ^{the} Marig Labdron, a Chod approach is recommended. ~~In this~~ In this, ~~the~~ difficulties are faced and a more holistic view is taken. An example of when this might work is my case study, referred to as CD by the Nottingham Community Housing Association. She has a schizo affective disorder but by following this treatment she could be able to live her life more independantly. This shows that the wisdom of religious principles from around the ~~world~~ world cannot be ignored in medical ethics.

~~As~~ Albert Schweitzer, a Christian philosopher, had another approach to the sanctity of life. He believed that everyone has a "will-to-live" which gives them "reverence for life". This he called the "beginning and foundation of morality". However, suicidal patients contradict his belief as they clearly lack "will-to-live".

Schweitzer would then argue that treatment is always right ~~not~~ regardless of the risks as the intention is to increase the patient's "will-to-live".

Contrary to Schweitzer, John Alver believed that life ~~is~~ is merely "a vehicle for consciousness". Alver disagrees with the apparent wisdom of the Sanctity of Life as he details in chapter 3 of his book Causing Death and Saving Lives. That he proves that some lives are superior to others because otherwise we could not kill plants or animals to eat, and would die. To say that humans are automatically better is parallel to racism and so completely unfounded. So, to postulate that consciousness is the most important thing means that those who suffer from delusions are inferior beings. Turning to suicidal patients, Alver makes it clear that "someone's desire to live or die is not a conclusive indication of whether or not his life is worth living". That said, he also deemed our assessments "of what others get out of their lives so fallible". He leaves no clear conclusion, suggesting that the wisdom of the ~~Body~~ Sanctity of Life is perhaps greater than arguments against it and so cannot be ignored.

Secular moral principles such as Personhood also provide important moral guidance in medical ethics. It is a long standing idea that personhood is separate from humanity as shown by the Holy Trinity. God the Son is the only ~~the~~ human, but God the Father and God the Spirit are also persons. Hynes uses this example in his book Not a Modest Proposal: Peter Singer and ^{His Definition of} Personhood. This book not only looks at Singer, but his mentor Locke whose ~~definition~~ definition Singer uses of Personhood Singer used. To be "rational, self-conscious", aware of oneself overtime they agreed on, but Singer disagreed with Locke's belief that human non-persons still deserved some rights. ~~At~~ Roman Catholics disagree with Personhood as it goes against the Sanctity of Life. They would argue that all humans have rights.

Despite placing value on all lives, Personhood is part of Buddhism. Buddhists believe that those with greater moral capacity are more of a person. However, this does not mean that ~~less~~ lesser beings deserve fewer rights. The mentally ill are regarded as people because the body cannot live without the mind, and the mind is what defines

a person. Buddhists believe ~~in~~ all beings have some central values, including self-love. This means that actions should only be done to others if having them done to you would not violate these values. For example, don't kill as it violates self-love. Creating value in every situation is also important, and very wise. The wisdom of this religious principle is that those who cannot do this themselves are aided by others, and so treatment to create value in a life is the right thing to do.

Returning to Singer, he gave seven characteristics required to have personhood. I will outline three. Firstly, to have self-awareness, which stems from Utilitarianism as capacity for pain and pleasure is required to have self-awareness. Secondly, autonomy is required. This is the biggest conflict with the treatment of mental health, and is an issue with sections 62 + 63 of the Mental Health Act. ~~and~~ ^{they} allow treatment against the will of the patient. Finally, to have a sense of oneself over time, which Singer derived from American philosopher Michael Tooley. ² Overall Singer is against treatment, even when the case of potential personhood is argued as shown when the case of abortion was

put to him. "In a world that is already overpopulated, ... there is not much ~~not~~ motivation to bring about potential life".

The ~~contemporary~~ modern Christian principle of Situation Ethics was ^{popularised} ~~put forward~~ by Fletcher in his 1966 book entitled Situation Ethics. Its sole concern is to maximise love, saying we "should follow or violate a moral law based on love's needs". Because "circumstances ^{after} ~~there~~ increase" a different conclusion may be drawn for every situation. ^① While the wisdom of love is abundant in this religious principle, it is not particularly practical for use in society. That said, it cannot be ignored.

Another secular issue which must be taken into consideration regardless of religious principles is the cost of treatment. David Seedhouse's Ethical Grid (also called the rings of uncertainty) can be applied to reach thorough conclusions. They take into account autonomy, teleological and deontological concerns, and also external factors including law and the oath to "do no harm". While ~~regardless~~ the ethical grid is valid, several different ~~con~~ conclusions may be drawn simultaneously, which is an irreparable flaw.

In conclusion, it is ~~not~~ arguable as to whether the wisdom of religious principles cannot be ignored. ~~These~~

The most productive way to help treatment of the mentally ill is to reduce the stigma attached to it in the public eye. This is being done, as shown by Louis Theroux's recent BBC documentary.

Additionally, Rumer's open attitude in her interview with the Guardian in September is a huge step towards a healthy attitude to mental health. The wisdom of religious principles cannot be ignored as shown by the modern view of Situation Ethics.

However, in an increasingly secular society non-religious principles must also be used when making decisions regarding medical ethics. Overall, it would be negligent not to use principles from a variety of ~~sources~~ sources in our diverse society, including secular moral principles, and religious principles from multiple religions, such as Christianity and Buddhism.

① Situation Ethics is a ~~not~~ wise guide for modern Christians who ~~also~~ wish to follow the core beliefs of their religion while also receiving guidance on modern issues such as mental illness.

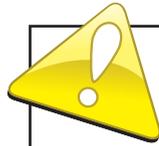
② Singer gives the example of "mental defectives" (later amended to "mentally disabled") as an example of human non-persons.



ResultsPlus

Examiner Comments

The mature and analytical style of this essay shows off a competent piece of research. This standard of writing is sustained throughout the essay. There is no doubt about the candidate's view as this is clearly set out throughout the essay.



ResultsPlus

Examiner Tip

Establish a position in relation to the question and then argue for or against it.

Work logically through your material to answer the question. More detailed work brings its own reward in higher outcomes.

Question 2

Most of the answers to this question demonstrated an understanding of the concept of stewardship, and most were able to link and contrast it with the concept of dominion, with reference to topical concerns, using examples such as 'battery hens' and global warming. Some candidates addressed the concept of stewardship in light of recent international political initiatives. There was some awareness of the scientific debate surrounding the environmental crisis and its possible implications for stewardship. Some candidates appreciated how far a religious approach to life expected the concept of stewardship to be acted on. There were several religions cited for this and in the main Christian principles were cited.

The low number of candidates who attempt this question is surprising especially since there is so much material to be found on a wide variety of topics related to the natural world. Ecotheology is highly relevant in a modern world that is conflicted between the need to progress and yet not over exploit natural resources to meet growing demand.

Many approaches to this topic are as yet unexplored and hopefully a larger entry next year will provide more exemplars for future studies.

The best candidates had a very focused understanding of the various views of stewardship and linked this to modern issues in relation to environmental and ecological issues.

Most answers did have useful things to say about stewardship and dominion in response to the AO1 assessment objective, but only a minority of this small group were able to score highly under AO2 by analysing the fundamental *opposition* between these two concepts. Good candidates expressed viewpoints clearly and with a consistent approach showing clear, in-depth research in a very specific area and incorporated it with a very good understanding of environmental ethics. Some candidates were able to apply a range of ethical approaches to the issue and a few candidates referred too much to the content of the environmental issue rather than applying and analysing ethical theories. The best candidates demonstrated clear use of scholarship with relevant examples in a range of very interesting answers; candidates expressed viewpoints clearly and with a consistent approach. These answers showed a certain passion about stewardship that was informed by Celia Deane-Drummond's call to address ecological issues through the lens of virtue ethics.

Mid range answers did not go on to discuss how far exploitation was controlled or confined to environmental practices of preserving and maintaining ecosystems. Some answers explored the issues of the superiority of species, transgenic manipulation and organisations such as The Vegetarian Society or veganism as a lifestyle to argue how far some people are prepared to organise their diets to promote their religious beliefs but that the balance between what can be taken and not replaced was an individual matter and not a corporate one. Some of the responses talked of animals having souls and how this gives grounds for deserving respect to life, but the analysis was not developed towards a sustained conclusion.

Candidates at the lower range tended to describe current trends in environmental issues with very little ethical / religious content at all. Such candidates talked in very general terms about issues but offered little scholarship to support their argument; animal rights essays suffered from this approach and limited the discussion by omitting useful scholarship about stewardship. The digression into violent and graphic mistreatment of animals missed the point of the question. All in all the approach to this topic has not really developed beyond the superficial and this can only be countered by accessing a much wider range of scholarship to develop the arguments presented.

This 5 ¼ essay contains some good material with an interesting reference to Spinoza and some obvious attention to the question. The essay suffers from its brevity in that the topic presented is not treated with any depth of analysis. The essay begins by outlining the problems of humanity exploiting the environment and a connection is made to the concept of stewardship in relation to the question. The section on Spinoza is underdeveloped and beyond a few more teachings later on in the essay there is a narrow range of scholarly contributions to the debate discussed. The inclusion of Singer was useful but confined to one paragraph. The conclusion drawn is fair but not really substantiated by a detailed coverage of the issues within the body of the essay.

There are many examples of humanity exploiting the environment, such as, ^{poaching} deforestation, or hunting ^{with} animals for game. With ^{the} ^{increase} ⁱⁿ ^{the} ^{issue} ^{of} ^{such} ^{as} ^{global} ^{warming} these exploits are having a greater impact than ever, which could lead to the destruction of the environment altogether. Since Stewardship is ~~an~~ a duty of protecting the natural world then the exploitations of the environment ~~has~~ ^{does show} ~~shows~~ how far humanity has failed to do so.

Stewardship is an ethic in Christianity that encourages people to look after the environment for ^{generations} future; this is because of the the belief that "Take high heavens ~~are~~ belong to God, but the earth was given to man" Genesis 15 (Psalm 115). This ~~may~~ ~~make~~ means that God entrusted ~~his~~ the earth and all of its inhabitants (his creations) to ~~us~~ humanity, this notion of responsibility helps enforce the ^{idea} ~~support~~ of preserving the environment; is not for future generations ^{but} for God. The ~~of~~ human exploitation of the environment has failed this because it fails to preserve the ~~to~~ diversity of the environment, for example, animals such as ~~the~~ Tigers being hunted to extinction and accelerated global warming that has lead to the melting of the ice caps ~~and~~

~~The Ark~~ (The Ark) means that these things will not be ~~are~~ existent ~~at the~~ for the next generation, therefore humanity failed to preserve them.

Furthermore, humanity's exploits have failed to take responsibility for the protection of the environment and so have failed the duty of stewardship. Many large factories in China do not regulate on air pollution and release vast amounts of carbon molecules into the atmosphere, this not only leads to localised smog, toxic smoggy air, but also contributes to the poor atmosphere worldwide. This is an example of humanity not taking responsibility as it uses the earth's resources for its own gain and then leaves the dangerous output. This could be an anthropocentric view, that humans are the centre of reality and everything else only has value that is instrumental to them. This ~~is~~ directly contrasts with the duty of stewardship so it must fail it.

Dutch philosopher Spinoza retaliated against this idea of anthropocentrism. He argued that it is the wrong way to judge the value of things and that even though something may not have obvious value to humans it may have value that is beyond our perception. He argued that there is 'a bigger picture'

-ship as it is full of good people who are willing to preserve the earth, its inhabitants and all its rights.

However, the value of the environment has long been disputed. Conservation ethics and anthropocentrism are beliefs that the environment only has extrinsic value, whereas the libertarian extension claims that it has value in itself, intrinsic value. The duty of Stewardship may rest on its view of this: if the environment has intrinsic value then all should be preserved, but if its value is extrinsic then surely, humanity hasn't failed Stewardship until it has failed itself as the environment is merely for its instrumental use.

Stewardship is based on the teachings in the first books of the Bible and is connected to the idea of Dominion. The idea that "Man has Dominion over the Fish of the Sea and the fowl of the air" (Genesis 1:26) suggests humanity's superiority over the rest of creation. This may ~~mean~~ mean that Christianity supports the view that nature's value is extrinsic and so Stewardship is the preservation of resources for mankind and, ultimately, the survival of mankind. However, this still gives the encouragement the notion of responsibility and as the fish of

the sea and the 'soil of the air' are all God's creations and so should be protected. Another key Christian idea would be that the sanctity of life should be respected. This means that the exploitation of the environment ~~is not~~ by humanity is not justified by the duty of Stewardship and so fails it.

Although there is plenty of reason to protect the environment and there are many examples of people defending the environment the sheer extent of humanity's exploitation of the environment fails the duty of Stewardship. However, though attempts to ~~justify~~ ^{encourage} further protection of the environment fail to outweigh the extent of exploitation by humanity there is still ways that humanity can meet the responsibility of Stewardship and preserve the environment. Humanity may have taken away many aspects of the environment but it can still protect and preserve the remaining environment; maybe humanity will only fail Stewardship ~~when it~~ completely when the environment is gone completely.

Overall, the ~~exp~~ claim that 'Exploitation of the environment to show how far humanity has failed in its duty of Stewardship' is largely true. It is clear that, though it has many ethics and ideas that would encourage otherwise, humanity has failed to protect the environment fully. ~~Although this may mean that~~ Hence that ^{the duty of} Stewardship is the preservation of the

for future generations. Humanity has not failed it fully as the environment, for now, continues to exist and will exist largely in the same way for future generations. Not all changes in the environment may not be humanity's fault the Gaia hypothesis states that the earth is in a state of change itself and issues like global-warming are not exclusively the product of human endeavours but the natural occurrences.



ResultsPlus

Examiner Comments

The conclusion is very short and lacks detail and development of very useful ideas.



ResultsPlus

Examiner Tip

There is a wide range of scholarship out there to be explored. Including a range of scholarly detail enhances the essay because this substantiates the whole discussion. A short essay is likely to reflect the fact that insufficient ground has been covered to achieve the highest levels.

This 9 page essay demonstrates knowledge of a wider range of material covered with breadth and some depth. The introduction sets out the problems faced by the exploitation of resources. The topic is discussed with appropriate deployment of material but it does appear that the candidate ran out of time – the discussion within the essay progressed steadily but the concluding paragraph which introduced the Gaia Hypothesis appears to be somewhat a rushed ending. Whilst this essay does not score full marks it is still an essay which shows well selected wide-ranging knowledge of the topic and an attempt to evaluate the issues at stake.

The problems that the natural environment currently face are at the forefront of thought for many people as exploitation of resources causes destruction to much of it. Exploitation is nearly, if not always, for human gain as we rush to industrialise and develop our economic wealth as well as improve our standard of living through material items that quite often require copious amounts of energy to maintain them. For example, in economically developed ~~country~~ countries such as the UK, ~~the~~ most households own a minimum of one car, fuelled by ~~petrol~~ oil based fuels which will have come from land based or offshore oil fields. ~~These~~ In order to extract from these we must destroy habitats and damage ecosystems, all in aid to fuel ~~the~~ our egoistic ~~the~~ consumption.

Environmentalists may say we have a duty to change the way we live in order to conserve the natural world but David Hume reminds us that it's "illogical" to

make the jump from the epistemological description of how the world 'is' to an ethical prescription of ~~how~~ what we 'ought' to do about it. This naturalistic fallacy (G.E. Moore's phrase) means that each and every one of us must have an adequate reason for change; if the natural world is being damaged by ~~a~~ the exploitation of resources for human needs, why should we do something about it?

In Western societies, much of ~~our~~ our culture has roots in Christianity and, although we may not realise it, the ~~our~~ teachings of Christianity heavily influence our thinking process and ethical decisions.

In the book of Genesis, God says to Adam "Be fruitful and multiply... fill the Earth and subdue it." This is a ~~divine~~ divine command that has had a large impact on Christian ~~thoughts~~ views of the natural environment. There are two main interpretations of this divine command: that of dominion~~ism~~ and that of stewardship.

~~Those Christians who interpret it in a dominion sense~~

Those Christians who derive the idea of stewardship from Genesis believe that God

created the Earth and put us on it ~~as a~~ to act as a 'middle man' ~~between~~ in the place of God in order to protect and steward his creation. In this sense, these Christians should have great respect for the natural environment as it was a creation from God and they have been trusted to look after it in his place. However, there is some debate about how far we should extend our stewardship. Should we include animals, for example? and does caring 'too much' ~~lead~~ mean that you are idolising nature and therefore failing to adhere to the ~~ten~~ commandments?

There are many different views that could be taken on this matter. For example, Utilitarians Peter Singer ~~and Jeremy Bentham~~ would say that we should "widen our sphere of ethical concern" to include animals within the natural world as they have intrinsic value ~~due~~ in the same way that people have intrinsic value ~~that is~~ - "in suffering, the animals are our equals" (Peter Singer). ~~Similarly~~ Similarly, Utilitarian Jeremy Bentham would state that "the question is not can he talk?"

nor can they reason? but can they suffer?" and so the general Utilitarian view is that we should include animals within our ~~concern~~ concern for the natural environment and so should aim to steward ~~the~~ them as well as the Earth itself.

More than 2,000 years ago, Buddha taught the doctrine of Anatta - ~~the~~ the idea that there is no soul separate to one another and we are all interconnected as one. This is ~~symbolisation of the idea~~ often ~~dep~~ symbolised through the depiction of Indra's net in which ~~several~~ jewels lay on the crossing of each of ^{the} strands which form a weblike structure. The jewels represent each and every living animal and human and the strands represent the idea that we are all interconnected. When something happens to one jewel, the entire ^{net} ~~web~~ is disturbed, creating a ripple effect through the biospherical community. ~~This is~~

This idea is very similar to that of the native ~~as~~ Americans. ~~As~~ As the appanent letter from Chief Seattle states: "man did not weave the web of life, he is merely a strand in it, whatever

man does to the web, he does to himself." Showing that this idea ~~is~~ of interconnectedness is not a new one and so the idea of ~~that every~~ every living thing having value in itself is not either as each living thing plays an important role in the mechanism ~~that~~ that is life.

~~to be a new one~~

Although ~~for some~~ for some eastern ~~as countries,~~ countries, ~~are~~ similar thoughts to the

The Gaia hypothesis is also ~~also~~ in support of this idea of stewardship as they don't believe that man should consider

Although some eastern ~~countries~~ countries may have similar thoughts to buddhists and native Americans ingrained into their societies through culture, this is not always the case in western societies. ~~empirical evidence is given for those~~ ^{and are atheists} for those who don't follow Christianity? The thought that the earth has ~~its~~ value because God ~~has~~ created us to look after and steward it doesn't give them any reason to move from 'is' to 'ought' ~~that~~ and so a different reason must

be found for them ~~and~~ it's quite common in Western societies that empirical evidence is regarded highly over other methods of finding reason ever since science really began to play a large role in society post-enlightenment period.

In ~~light~~ response to this western need for empirical data, evidence can be seen from ~~the~~ Rachel Carson within her book 'Silent Spring'. Rachel Carson is a ~~scientist~~ scientist that focused her efforts mainly on insects for her research projects and looked at the effects of DDT pesticides. However, once she had widened her reductionist viewpoint, she noticed that it wasn't simply the insects that were being effected by the DDT, it was also the birds which ate the insects and other animals which preyed on the birds. She even traced the pesticide to penguins in Antarctica which shows how simply spraying pesticides in order to maximise our crop yield and feed our gluttonous behaviours, can in fact effect the whole biotic community. However, many of us still don't seem to care about how exploitation

of oil reserves, coal reserves and extensive cash crop farming is damaging our natural world and those who rely upon it to survive. ~~The reasons~~

The reasons for this may also come from Christianity (for western cultures anyway) as even though the book of Genesis can be interpreted in a way that makes us ~~feel~~ feel we should steward the earth and we have scientific evidence to ~~the~~ reinforce the idea that we are all interconnected and therefore should "widen our ethical concerns", ~~not~~ not everyone ~~interprets~~ interprets the divine command ~~in~~ in Genesis in this way. "Fill the earth and subdue it" can also be interpreted to take the view of dominion - the idea that God put man on earth for us the rule over it, in a way that makes "man feel superior" (Peter Vardy) to all other living things upon the earth.

This anthropocentric paradigm can clearly be seen within our western capitalist societies as our seemingly endless goal of exponential growth rules our businesses as well as our governing bodies.

We constantly seek growth and consumption as it's seen as 'winning' and gaining status over others in order to "achieve our full potential". This is the exact mentality that is having a detrimental effect on the earth as we continuously extract resources in a way that is unsustainable and at a rate which exceeds the rate of recovery for resources and takes no care to preserve the natural environment. ~~This~~ is visible

This is visible on both an international ~~sa~~ scale (through globalisation) and on an individual consumerist scale. ~~As~~ Even in the household we consume far more than we need with the UN stating ~~that~~ that $\frac{1}{3}$ one third of the world's food is wasted annually due to ~~buy~~ buy one get one free offers that can be found in most supermarkets. As Gandhi once said, "the earth caters for every man's needs but not every man's greed". The world ~~is~~ simply can't sustain this level of exploitation and if we don't do anything to ~~change~~ make the switch from the anthropocentric

paradigm back to one of stewardship and interconnectedness, we may not have ~~enough~~ ~~enough~~ to suffer the consequences ourselves along with every other living thing. ~~The Gaia hypothesis~~ It is said that if everyone lived in the same way as the average American, we would need two planets to sustain us.

Gaia hypothesis supporters believe we shouldn't think of ourselves separately as we went superimposed on the biosphere, we are all interconnected and it's only through the anthropocentric view of dominion and capitalism that have caused us to forget our stewardship duties. However, we can change this and if we do it in time, we won't have 'failed' our stewardship duty, we just need to have a paradigm shift and remember that ~~it affects~~ the way we treat the environment also affects us.



ResultsPlus Examiner Comments

The candidate demonstrates wide ranging knowledge of the topic. A selection of religious teachings and scholars are covered. There is room for more detail.



ResultsPlus Examiner Tip

Time management can be an issue
- practice writing before the exam

Question 3

The historicity of equality legislation, and its relevance for current thinking was addressed, at varying levels, by most candidates. In many instances, attitudes and legislation in the UK was compared to attitudes elsewhere. Some candidates addressed the extent to which religious views have contributed to equality and inequality. Most candidates were able to identify reasons for differing religious responses to issues of inequality and opted to investigate homosexuality and race. There were some good detailed answers on this and basic terms such as gender and homosexuality were thoroughly expounded. The candidates that did well were able to examine and comment on the implications of this issue in terms of ethical teaching. Candidates that opted to write about gender did incredibly well as they could discuss at length the variety of ethical responses and particularly the recent issue of the ordination of Bishops in the Anglican Church. There were some outstanding answers in this area which showed good evidence of contemporary scholarship. It also gave candidates scope to investigate the many different responses in the Christian Church and the underlying reasons for this. However, there were instances of very incomplete or opinionated understanding of Roman Catholic teaching on homosexuality that lost a certain objectivity regarding the issues under discussion. Better candidates discussed and analysed the contradictions within a religion in their view of equality: this discussion led to the conclusion that liberal schools of thought were theologically correct in their understanding of equality and were the most challenging.

The standard of answers seem to have improved in this question as candidates accessed broader research.

There is a persistent problem in that a significant number of responses for this question were actually responses more suited to question 1 on medical ethics. Several candidates decided to write about abortion or euthanasia from the position of equality because they did not recognise their question and most failed to make this link coherent or sensible. Candidates must be clear about attempting the question they have prepared for. Responses that concentrated on the inequality caused by homophobia were either done very well or very badly. Better answers clearly supported a discussion on homophobia with ethical theory and scientific argument and weaker answers were self limiting with a one-sided argument with limited support.

As with question 1, the best answers tended to be more aware of contemporary religious, ethical, and political controversy. One danger inherent in question 3 is the possibility that emotional advocacy becomes a substitute for ethics scholarship and background information. It is important that candidates are concerned by gender, race, and sexuality, but the passion and interest needs to be tied to genuine knowledge content. Some candidates did not refer to ethical theories at all and gave an account of the problems of homosexuality with an apparent disregard for the question. Some candidates linked their answer on equality to abortion and this was not always well argued or developed.

There were some powerfully stated answers on women's rights. Rather like the abortion questions, answers on gay equality issues tended to follow well-worn paths. It is not that candidates are marked down, but rather that there is an upward levelling of standard which reaches a mark ceiling given the approach.

There is still little evidence of responses that deal with equality as a principle in moral philosophy and more able candidates could be encouraged to explore this approach. Some candidates, when discussing changes in the law, missed out on exploring the theoretical motivations behind the law and would have scored more highly under both assessment objectives if they had grappled with religious and philosophical influences for proposed or actual changes to the law. This level of thinking applies also to an exploration of what we mean by equality and how this is related to freedoms, rights and duties and how far religious and moral obligation encourages challenging the existence of inequality in the modern world. Naturally, any coherent response was duly credited.

This essay 5¼ page essay using Martin Luther King as a role model exemplar in the fight against racism lacks development of the issues at stake. Four ethical approaches are suggested, but the coverage of each one within a single paragraph allows little room for any detailed discussion, or useful application, of these theories to racism. Whilst discussion of ethical theories is valid, the overall brevity of this essay meant that there was insufficient material to allow for a more substantive treatment of any aspect of the topic in either depth or breadth, and this lack of development was a missed opportunity for higher achievement.

There is irrefutably equality in the modern world. Equality is defined in the Oxford dictionary as "the state of being equal especially in rights, status and opportunity". And despite the discrimination African-Americans suffered in the twentieth century, groups like the civil rights movement and Martin Luther King fought for equality in the modern world.

After Rosa Parks' arrest on the 1st of December 1955, Martin Luther King devised the Montgomery bus boycott only four days after, which ended on the 13th of December 1956. The inspiration for Martin Luther King to fight injustice (such as segregation & Jim Crow laws) was his religion. As stated in Galatians 3:28 "neither Jew nor Gentile, slave or free man, male or female, all are one in Christ".

King was a devout Christian and therefore used passivism and non-violent protests (such as the Montgomery bus boycott) to combat the injustice of equality. As stated by Gordon Brown "social mobility is social justice". King believed that in order for the kingdom of ~~God~~ God to be on earth, there must be true equality. This belief was shared by the ^{majority of} white Americans, therefore was successful to a point.

Christians also believe in Mark 12:31 "Love your neighbour as yourself" which was the basis for Joseph Fletcher's situation ethics. Using Jesus as a role-model Fletcher believed that in any ethical dilemma, you should do the most loving thing. As equality is a loving concept situation ethics, ^{and} ~~and~~ ^{has} ~~has~~ proven there is equality in the modern world.

Liberation theology was put in place by activists of Christianity to

Combat the inequality of wealth. Schenbeck called it the "utopian standard." Mother Teresa would be a famous example of liberation theology in work; who at the age of 18, joined the Sisters of Loreto and became a missionary in India - building and running hospitals and shelters for the poor. Deuteronomy 15:7-8 "do not be hardhearted or tightfisted toward your poor brother, rather open-handed and freely lend him whatever he needs." Although combating economic inequality the approach is very similar to Malcolm X's, who as part of the Nation of Islam used activism against racism in the United States. All of these factors persuaded me that equality must exist in the modern world.

~~Others~~ Utilitarians would agree that their ethical principle gives true equality. As Bentham stated one person to be equal to another, no matter wealth, creed or sexuality. However the majority take priority over the minority

and the principle "the greatest good for the greatest number" could justify slavery. However Mills ~~to~~ rule Utilitarianism inserts the harm principle: "the majority cannot make decisions over the minority if it puts them in danger. Therefore, as with any relative theory, it can both combat & justify racism, and inequality.

Aristotle ~~developed~~ used virtue ethics and fully developed it. Virtue ethics is based on if we do good, and practice good virtues, then we do good out of habit. As the favoured virtue of Aristotle was empathy anyone ~~in~~ who applies virtue ethics would treat all people as equal. One adaptation by Aquinas was that true virtues came from ~~of~~ God as natural moral law, where by we instinctively know what's good and strive for it.

To conclude the majority of these ethical principles would argue there

is equality. And with laws such as the Race relations act's 1965, 1968, and 1976 combating racism, along side the first black ~~man~~ president, elected on the 4th November 2008 - I would agree equality especially through rights, status and opportunity's ~~has~~ been met. However I don't deny that inequality is still an issue, though in a smaller scale. The horrific murder of Steven Lawrence in 1992, just for being at a bus stop next to a white woman ~~argues~~ emphasises we still need improvement. And although Brown vs Board, 1954, abolished segregated schools in America, it seem to cause inequality yet social justice. The case of Cheryl Hopwood saw a bright young woman denied her place in the Texas school of law due to the need of ethnic minority ~~programmes~~ candidates (even with lower grades). Aristotle states "Inequality is ~~the~~ ^{treating} unequal things as equal." Cheryl Hopwood was denied her position

for a moral condemnation. So in a sense equality has been accepted by the majority in the modern world however it is yet to be universal.



ResultsPlus

Examiner Comments

Answering the question demands more than superficial coverage of theoretical considerations related to the topic.



ResultsPlus

Examiner Tip

Invest time reading widely around your topic – this will help you to develop an argument that is supported by sufficient evidence to raise your achievement.

This 10 ¼ page essay begins with a quote from the Equality and Human Rights Commission and by the bottom of the page introduces the concept of natural rights. This concept is not discussed very often in question 3 and this essay was a brave attempt to draw on Political Philosophy concepts and a range of well-known philosophers who have already expounded famously on human rights and freedoms. The candidate could have made a slightly fuller evaluation of the material but does demonstrate sufficiently that they had a clear and thorough understanding of the topic and attempted an evaluation of the issues raised.

The Equality and Human Rights Commission defines equality as "ensuring every individual has the equal opportunity to make the most of their lives and talents," whilst recognising that "certain groups of people with particular characteristics... have experienced discrimination."

I will be exploring the problem of inequality of the sexes, and it is clear that this is still an issue in the modern world.

For example Fawcett Society conducted a study in which they found that 51% of people still believe that the major obstacle for women in employment is stereotyping, and 36% of people believe that women should be held wholly or partly responsible when they have been raped. In this essay I will discuss equality and the groundings for it, as well as how Christianity reflects, or copes with, this problem.

Some argue that equality is a natural right, whether divine or simply rationalised

to be the case a priori. The Human Rights Act decrees that "all humans are born free and equal in dignity and in rights", therefore supporting the idea that by our very nature as human beings, we have the natural right to equality.

However Thomas Hobbes disagrees with those who argue for the existence of natural rights, and proposes that appealing to some divine law that is supposedly above the will of the sovereign only leads to civil war and anarchy. Instead, Hobbes argues that we should simply abide by the laws set out by the government, and the only way for this government to be strong is to accept positive (human-made) laws. Therefore there is no natural right to equality, only what the government provides through law in the modern world.

Yet Hobbes' experience during the civil war of the depravity of humanity means he has been accused of pessimism in regards to the nature of humankind. It is not necessarily true that just because people believe they have natural rights they will incite anarchy, and it seems more

likely that instead people would just be more prepared to defend them, for example from the Suffragettes in the early 1900s to the Fawcett Society campaigning in the modern world. As well as this, if we simply follow the laws laid out by the government this promotes a static society where nothing changes. It seems unlikely that, for example, in such a society women would have achieved the vote as it was only due to protest and disagreement with the current laws that this occurred.

Opposing Hobbes is John Locke, who is an advocate for natural rights. Locke argues that we have the God-given, inalienable natural rights of life, liberty, and property. If we have a right to liberty and freedom to own property, any discrimination faced would hinder these rights, and therefore it follows that we also have the right to freedom of opportunity (regardless of sex) and equal treatment. Unlike Hobbes, Locke argues that dissent is justified if the government has failed to protect or has infringed upon our natural rights, and therefore protests, such as those by

the machinists at Ford in Dagenham who struck because of unequal wages, are justified because they are in defence of our natural rights for freedom of opportunity and equal treatment.

Therefore I believe natural rights that support the strive for equality in the modern world do exist, and that they provide deeper foundations upon which to demand equality in the modern world which I do not believe has yet been fully achieved. Hobbes jumped to conclusions when assuming that having natural rights automatically means you no longer follow the government's laws, and Locke's case seems much more considered.

However, does Christianity reflect this view?

Karl Marx stated that "religion is the opium of the people", suggesting religion is one of the main causes of inequality within society alongside other major establishments. Marx argues that religion deludes people into thinking they're equal when in actuality they're not, and this delusion makes them less likely to rebel against the government. This is supported by the Biblical quote "it is easier for a camel to go through the eye

of a needle than for a man who is rich to enter the kingdom of heaven" (Matthew 19:24), which implies that the Church tells people to be content in their inequality because they will be rewarded in the afterlife, placating them concerning their unfair, unequal treatment.

However I believe that in order to understand what Christianity teaches about equality you have to consider the whole Bible, not an isolated quote. Throughout the Bible there is evidence in favour of the strive for equality, for example throughout Corinthians Paul is a staunch advocate, stating "our desire is that there might be equality" (Corinthians 8:13).

As well as this, to follow Jesus' teachings is to recognise the importance of love, or agape, and surely the most loving thing to do would be to treat everyone equally. Jesus himself frequently demonstrates his support for equality through his actions, for example he encouraged education in theology for women in a time when any education was practically unheard of when their role was solely domestic. Jesus also

spoke to women freely, for example with the Samaritan woman at the well (John 4:1-26). Paul also address the problem of inequality directly when he states "we are all one in Christ" and that "there is neither... male nor female" (Galatians 3:28) in heaven, suggesting that to God gender is irrelevant, and certainly not a ~~cause~~ reason for discrimination or maltreatment.

Nevertheless, to understand Christianity's stance on equality you cannot just consider scripture, you have to look at the actions of Christians themselves and how they apply this belief. You would assume that with a Bible whose focus is on love, Christians would naturally be advocates of equality, yet in the modern world the Church often faces accusations of patriarchy and misogyny which suggest that there is no equality for the Church in the modern world. There is also scripture to support this, such as "it is shameful for a woman to speak in Church" (Corinthians 14:35).

J. Grady, in his book 'Ten Lies the Church Tells Women', outlines a variety of ways in which have misinterpreted their faith and consequently held misogynistic beliefs, such as

that women cannot be leaders which further perpetuates inequality in the modern world.

Anecdotal evidence suggests that some women pastors believe that they only have that position because there is no man available, showing how women have been indoctrinated to believe that they are the second gender and that women are the inferior sex. This misinterpretation is based on an isolated speech during which it is stated "I do not allow any woman to teach or exercise authority over man" (1 Timothy 2:12).

Whether or not this is a misinterpretation, for example 'authority' sometimes contextually connotes of violence rather than leadership, is second to the fact that Church sought out such evidence with which to subjugate women. There is some ambiguous evidence in the Bible that could be misinterpreted as supporting inequality, however there is a lot of unambiguous evidence supporting equality of the sexes, for example how God blessed Deborah's leadership in battle or the intrinsic part Mary played in Jesus' life. Therefore based on my acceptance of equality as a natural right,

any part the Church plays in perpetuating inequality in the modern world is unjust.

There are different attitudes ^{taken} ~~being~~ towards the Church's treatment of women; the 'rejectionist' view (there is inequality to the point of suppression of women and the Church needs radical reform), the 'reformist' view (there is too much patriarchy and there needs to be more equality), and the 'loyalist' view (there is inequality but that isn't a problem). Some women also believe that feminism and the Church are wholly incompatible. I reject the 'loyalist' view on the ground that equality is a natural right and therefore inequality cannot be acceptable, and believe that women who hold this view can hinder the strive for equality in the modern world. People misunderstand feminism as being condemning of housewives or women who want to focus solely on starting a family, however this is not the case; feminism is about choice. It is absolutely fine if you want to be a housewife as long as it's something you have chosen to do and not a gender role society has forced upon you, and therefore if the Church does reiterate these gender

stereotypes and limit the freedom of opportunity we have as human beings, this is unjust.

However there are some signs of reform in the Church in the modern world, such as with the consecration of Libby Lane in early 2015; the first female bishop of the Church of England. Lane was a relatively unknown figure beforehand, previously facing walk-outs from her congregation due to her sex, and many hope she will pave the way for more women in leadership roles in the Church.

On the other hand you also have to consider the opposition to this, for example with Bishop Philip North. He was consecrated a few days after Bishop Libby Lane, and wouldn't touch the hand of anyone who had touched a female bishop or priest as representation of his conservative and traditional beliefs that women shouldn't be bishops. As well as this, some Anglicans believe that the reason for the decline in congregation size is because the Church has become too 'feminised'.

This inequality can also be found in Catholicism ~~in the modern world~~ ^{currently and historically,} where women are not allowed to be bishops, based on how men alone possess the supernatural ability to bring spiritual life and that all of the twelve disciples were men, so to ordain a woman would be invalid.

However some postulate that the reason all the disciples were male is because they represented the 12 patriarchal tribes, and therefore if a woman had become a disciple it wouldn't have been recognised and the important symbolism would have been lost. This symbolism is clearly not as relevant in the modern world, and therefore the basis for no female priests is flawed.

Overall, ~~it seems unfair to~~ ~~order~~ I believe that equality is a natural right and we have an obligation to defend it just as Jesus did. Jesus and the Bible's positive acceptance of women and equality shows you cannot condemn the whole of Christianity as sexist, however I take the 'reformist' attitude and believe there does need to be reform to fix

the lack of equality in ^{the Church in} the modern world. There will undoubtedly be opposition to such reform, for example Bishop Philip North, however the difficulty in the achievement of equality doesn't make it any less important, and reform needs to happen before more and more people believe feminism and Christianity are incompatible.



ResultsPlus

Examiner Comments

Each paragraph makes a carefully constructed point that contributes to the presentation of this topic. The candidate conveys understanding of the significance of each point made throughout the essay.



ResultsPlus

Examiner Tip

Work out what your argument is in relation to the material you have studied. This will help you to deploy your material to the fullest advantage.

Paper Summary

Based on their performance, candidates are offered the following advice:

- Do not ignore the question.
- A generic question is not best answered with a generic answer. The question is made up of two parts. The question itself and the generic phrase 'Examine and comment with reference to the topic you have investigated.' Answer the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Well deployed material will show how well you understand your topic and how you are using your material to answer the question.
- Do not forget to comment on your material in relation to the question.
- Use your evidence to substantiate your argument.
- Comment on alternative views if you know them.
- Express your viewpoint clearly.
- Practice writing under timed conditions as part of your preparation.
- Do not spend too much time on your essay plan to the detriment of the essay itself.
- Write legibly.

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