

Examiners' Report
June 2014

GCE Religious Studies 6RS02 1C

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Introduction

Expressing annual praise for the quality of candidates' work is a delight because, once again, the Investigations paper evoked excellent studies drawn from an inspiring range of topics within a wide range of varied academic fields. The high standard of work evidenced in June 2014 was no exception to historical high standards as candidates demonstrated a very high level of independent enquiry which clearly demonstrated engagement with their chosen area of investigation. 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. Some 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 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 candidates 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.

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. Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer or if no box was ticked at all. However, evidence shows that candidates have decided that the question for a topic that they clearly had not prepared for looked more inviting and selected that question but that did not necessarily mean they were best prepared to answer that question. More candidates in this session answered a question they had not prepared for and 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 responses 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.

Less able candidates 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 response 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. There was 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 more able 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.

Candidates are strongly advised to develop their practical handwriting skills and then 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

MEDICAL ETHICS

The stronger 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. Responses from stronger students married breadth with depth to produce an effective argument. The stronger 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.

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 concerned issues such as organ transplants and stem cell research/embryology and candidates adapted their material to the question with a decisive view about the question. The more able 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, of particular interest this year was the number of candidates who sought to explore the rights of the father in relation to the abortion debate. This appears to be a move in a new direction as 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 that was made last 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 stronger 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 response 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 response structure that are worth pointing out again as they still persist. Less able candidates 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 response masses of narrative such as different case studies explaining the same point without addressing 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 9 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. Less able 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 response and leaving the examiner to work out why it was there. There remain issues with candidates being unable to spell foetus, and grammar seems to have taken a downwards turn since last year.

Less able 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 candidates 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 more able 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 response were more effectively deployed.

This candidate got off to an apparently slow start in this eight page essay. However, the second page showed how the candidate settled into a substantial discussion that was supported by a wide range of evidence.

Chosen question number: Question 1 Question 2 Question 3

Religion has been commonly relied upon for guidance in abortion for many years. The abortion debate however has developed considerably and can no longer be considered as having only two stances: pro-choice and pro-life. Due to the contrast of traditional ^{religious} approaches such as catholicism and the more contemporary such as the feminist perspective, it has now become a more heated question as to what can ultimately guide medical ethics on the issue of abortion.

Religion has been a well-known source of ethical guidance for many years and therefore it should be considered if it is well-placed to guide medical ethics. One of the most famous religions used for guidance is catholicism. It is both a traditional ~~view~~ view and a deontological religion. Its teachings are based on Natural Moral Law which is a deontological and absolute theory which functions under St Aquinas's

Statement that the purpose of life is communion with God. Hence life is taught to be inviolable and sacred. This belief has been maintained since 2nd century CE. During 2nd century, a document called the Didache stated 'You shall not kill the embryo by ~~an~~ abortion and shall not cause for the newborn to perish.' Modern teachings have maintained this opinion as ^{Pope} John Paul II ~~wrote~~ in 1995, wrote an encyclical letter called Evangelium Vitae in which he stated, 'I confirm that the direct and voluntary killing of an ~~innocent~~ innocent human being is always gravely immoral.' However, many argue that ^{Catholicism} it cannot guide medical ethics on the issue of abortion due to its basis ^{on} of Natural Moral Law and its objective rules which do not allow for any exceptions such as sacrifice to woman's health through the pregnancy. Natural Moral law causes the benefits of those ~~concerned~~ concerned to be a secondary matter rather than at the forefront and simply aims to ensure morally correct principles ^{are protected} ~~are preserved~~ and carried out. Due to these ~~criticisms~~ criticisms, Catholicism has been challenged on its views.



ResultsPlus Examiner Comments

The introduction, whilst good, could be improved upon by adopting the style evidenced by the next essay. Including a relevant scholarly quote 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 another issue it was very refreshing and in some cases gave scope for greater creativity/analysis. This 11½ page response on organ transplantation set out a clear view regarding the question. The introduction indicated a range of relevant academic research as the candidate appropriately cited a scholar discussing the issue of organ supply. The response read as a coherent piece with clear structure; the selection of material demonstrated emphasis and clarity of ideas and the argument was supported by widely deployed evidence/arguments/sources. The candidate responded consistently to the question and laid out a solid range of material that clearly showed the level of engagement and interest in the topic.

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

organ transplantation and donation has continued to develop since the work of Alexis Carrel in 1894. The developments that have taken place since then have used both ethical and religious principles as guidelines. Research has taken place in order to help find a solution to the shortage of organs. This is the biggest problem within organ transplantation and as Tony Stark rights "just as they get the science right they run out of organs" (Kunze for the heart 1996). This is an issue which heavily effect people here in the UK with 10,000 people on the waiting list with 3 dying per day whilst waiting (BBC Transplant 2017). In this essay I shall argue that both principles are equally as important when providing doctors with guidelines to ensure they ~~are~~ do not take

developments to for
Religious principles have helped and act as guidelines within medical ethics since its first development. The first kidney transplant took place in 1954 between Richard and Ronald Herrick. This at the time was a highly controversial act as it meant the ~~doctor~~ doctor went against the Hippocratic Oath. This is something all doctors must take which means 'do no harm'; but in the case of live donation the donor is put through an unnecessary operation, thus breaking the oath. Religious principles however encourage the donation of organs as their main teaching is Fraternal Charity. "There is no greater ^{love} ~~life~~ man to lay down ones life for ones friend" (John 15:13). This was shown by Jesus when he sacrificed himself to save us and in return

return we must help those who need it. This view is mirrored within ~~or~~ other religions, such as Hinduism and the teaching of Dham - selfless giving. It is also shown in Islam "whoever saves the life of one man it as if he saved the life of all man kind" (Qur'an). This shows that religious principles should be taken into account.

Since the invention of the drug cyclosporine during the 1970's live donations have been able to take place more regularly. This however has resulted in a black market for organ sales to arise in the Middle East, whereby the poor sell their organs to the rich. This is an issue as it leads to people regarding their bodies as merely objects which they own; and as Kluge writes the poor will be coming the "walking organ banks of the well-to-do" (Bioethics). The black market

sale of organs goes against virtue theory, which states all ~~stage~~ donations should be a charitable gift. Thus the sale of any organs breaks this rule. This shows that when looking at live donations and the issues surrounding it, that both religious and ethical viewpoints should be equally used as guidelines.

Since science has developed the law has had to change with it. This has taken into account both religious and ethical issues. The change into the definition of death was made in 1968 by the Harvard brain death committee. The change went from full failure of the heart to brain stem death. This caused many issues to arise ~~with~~ which had to be responded to in different ways. Since the ^{invention} development of the respirator in the 1950's PVS patients have been

able to be kept alive so doctors can harvest their organs. This was met with much controversy "when warm breathing pulsating human beings are declared dead they lose all their basic human rights" (Peter Singer Rethinking life and death). However Pope Pius XII responded to the change claiming "it is for the doctor to give a clear and precise definition of death". Thus in this instance the church has helped to support the law. In the case of Teri Marshall many believed they went too far, she was kept alive to men have her baby via C-section (Tony Stark Kuge to the heart 1996) however from an ethical point many may accept this as it is saving the life of a baby. Although many religious believers would see life support as 'playing God' many would be in support of it.

Both religious and ethical principles must be ^{equally} taken into account when ~~not~~ discussing dead donations. These provide strict guidelines to ensure nothing is taken too far. Dr Christian Barnard was seen as a pioneer of his time, when he conducted the first heart transplant in 1967 between Denise Durrall and Louis Washkansky, he went against many religious and ethical principles. The principle of totality teaches "Your body is a temple of the holy spirit" (Corinthians) thus would go against organ donation as your body should be kept whole. This is mirrored in the Shinto religion where they believe ~~organ~~ interfering with the body after death is bad luck, thus organ donations from dead donors do not take place in Japan as a result of their religion. This ~~has not~~ has not happened in Western culture.

arguably due to the support of the church with Pope Pius XII stating "it is ~~more~~ morally unrepachable and even ~~enable~~" It is also supported by the Catholic Catechism in 1994 who referred to the donation of organs as "meritorious". This wide spread acceptance has hugely increased the yield of organs, thus saving many lives. However the capability to complete dead donations could lead to a slippery slope. This is written about by Larry Niven in the Jugrow man (2007) where executed prisoners have their organs donated after death. Niven argues however that this could lead many to be executed for petty crimes in order to meet the demand for organs. This means that we ~~must~~ must look carefully at both ethical and religious principles to guide ~~modern~~ medicine to ensure it is not taken too far.

One way to increase help and the shortage of organs is via Xenotransplantation. This is an extremely controversial medical therapy, hence both ethical and ~~medical~~ religious principles must together act as guidance. In the case of Baby Fae she was given a baboon heart in 1984 to help save her life, sadly however she died due to a blood clot but through no fault of the organ. This new development led to up roar amongst Anti-Vivisectionist who claimed "Cloning for banking is not science" (Tony Stark Knize to the heart 1996.) This therapy however was condemned in 1956 by Pope Pius XII as the bible states we have dominion over animals, hence we can use them for our benefits. The church allows the therapy under 3 circumstances, one of which being we it does not alter our individual identity.

Many such as Andrew Linzey however would interpret dominion as responsibility and he claims we now have the "technological ability to reduce animals to things" (Animal Gospel 1998) Therefore he would go against the work of David White who genetically engineered pigs in order to provide a solution to the problem. This is a very split hospital many ethical and religious principles due to the nature of the theory. This however is when it is most important to combine the two along with the law to offer guidelines

Along side xenotransplantation many more new pro developments have taken place, some of which have not been as successful as others. In 1970 Robert J White transplanted the head of a monkey on to the body of another. This resulted in him being called Doctor Butcher and being called

'Barbanc' by Jerry Silver. This is when it becomes evident that religious and ethical principles are both equally important when providing doctors with guidelines to ensure no one takes it too far. Further developments such as 3D printing are starting to take shape with "no one having to wait for an organ again" (Tony Abala). These developments however go against Welfare utilitarianism as they are so expensive they can only benefit a small number.

Overall, both religious and ethical principles play a part in offering doctors guidelines to ensure nothing is taken too far. These help to make up the ~~best~~ law and all are needed. They can work along side changing laws such as the consent law which is moving in Wales from opt-in to opt

out. The support in these instances are vital as we must ensure proper guidelines are in place such as the human tissue act which is the law here in the UK. This came into place in 2008 ~~made~~ to ensure all donations had consent and were voluntary. This was in response to the Alder Hey scandal in 1989 where tissue was taken from children in the hospital during their autopsies without consent. It is cases such as these where it is clear ethical and religious principles are important. The urge to increase the level of donations and organs themselves may be as simple as changing the law. With here in the UK only 30% of people are registered donors (NHS statistics) and of this when the person dies 40% of families don't allow the organs to be donated (BBC Transplantation 2011) This ~~could~~ indicates

it maybe as simple as changing the law. However with the increase in experiment and science changing we must make sure we look equally at the law, ethical and religious principles. With J. S. Mill warning "it is proof of what man can do but subtly not what he they should do".



ResultsPlus
Examiner Comments

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



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 gave a detailed outline of the concept of stewardship and how far a religious approach to life expected this 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 stronger candidates had a 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. One outstanding candidate made a convincing attempt to argue that this opposition is only apparent, and that, in Christian thinking at any rate, they are two different aspects of the right approach to God's creation. Strong 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 stronger 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 of the marking grid 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.

This seven page response had a disjointed feel throughout. Some awareness of the question was shown and although a range of material was presented it was not treated with any depth of analysis. The response began by awkwardly expressing the intention of the candidate: 'In the response I will be looking at deforestation. ...I will evaluate the views of religious belief.' The extract from the penultimate page showed a very short conclusion that ended the response abruptly. This is followed by two more asterisked points that are added as an afterthought.

Overall I believe that there are many reasons for humans to act as stewards as a world without it would be incomprehensible and because of this I believe it is in our best interest to protect the environment.



ResultsPlus
Examiner Comments

The conclusion was very short and lacked substance. It reflected the lack of scholarship that pervaded this essay.



ResultsPlus
Examiner Tip

Check out what is happening through your paragraph style. A one sentence conclusion that only makes one point is likely to reflect the fact that insufficient ground has been covered to achieve the highest levels.

The extract from this response demonstrated knowledge of a wider range of material covered with breadth and some depth. The introduction set out the idea of stewardship by contrasting the biblical notion of dominion with that of stewardship. Scholars were introduced and whilst this response did not score full marks it was still a response which showed well selected wide-ranging knowledge of the topic and an attempt at evaluation of the issues at stake.

Chosen question number: Question 1 Question 2 Question 3

The idea of stewardship originates from the Christian belief stated in the bible, particularly from Genesis 1:26. Although good stewardship demands that the environment should be cared for rather than exploited if a view is difficult to uphold in a more human-centric society. ~~Views~~ Views of Dominion, Greed, Humanitarianism and others play a part in the governance of the natural world. However good stewardship does demand that the environment needs to be cared for.

As Stewards of God's creation we are demanded to care for the natural world. This view is highlighted, in particular, by Genesis 1:26 'Let them have dominion ... over all the Earth'. As we have been given responsibility by God to protect the environment then we must care for the natural world. For example ~~traditional~~ Modern Christian belief is sympathetic

towards the new attitude towards non-humans.
Andrew Linzey, the theologian, argues that ~~to~~
'The natural life of animals is a gift
from God, and that ~~to~~ when their life has
'if their natural life has been violated
then God's will ~~is~~ has been perverted'.
We have no right to ~~use~~ the
natural world damage the natural world
by but rather it demands us to protect
and care for the animals. ASCLA, a Christian
animal charity 'says' God gave us
'dominion' not 'domination' over the
animals (Genesis 1:26). This means 'having
care' not 'ruthless exploitation'. This
means that we have no right to
exploit the natural world but rather
God's Stewardship demands a more biocentric
attitude and care for the natural world.

Also argued by also, as God's creation
we need to participate in his creation
and allow it to thrive without our
exploitation. In Psalm 14-17 it God
was ownership of the world 'God own
The Earth is ~~our~~ our feet lands, and
everything in it, the world and all that

live in it'. Although God has given us 'dominion... over all the earth' (Genesis 1:26) we do not own this ~~the~~ the environment. Therefore animal experimentation ~~for~~ that is exploiting the lives of animals is not a right we have. Also in 'D' Again in Psalm 45:15-17 'God love all that he has made'. Hence killing or exploiting animals in ~~experiments~~ experiments as done in the LD50 experiments give ~~lethal~~ lethal doses to animals to see human threshold, is ~~what~~ what would be evil ~~and~~ exploitation that would be ~~get~~ against God's will. This shows that ~~participate~~ participation in God's creation argues that good stewardship demands us to care for the environment not exploit it.

↓
However interpretations of Genesis 1:26 have been different that could alter what good stewardship demands. For example the Catholic Church says that no unnecessary harm should be done to animals. ~~See~~ Scientific and medical

Experimentation can be seen as morally acceptable as long as it's to preserve human life. This suggests that animals can be exploited by humans as long as it is for the benefit to humans. Recently Tanzian children have been found that are immune to malaria. This is going to be used. These anti-bodies are going to be used on animals to see if this is safe on humans. This could be argued that exploiting the life of animals is morally acceptable as because malaria is immensely important for human survival. This suggests that good stewardship means caring for the human race as well as caring for the environment, but we have the choice to choose the most important.

Supporting this argument is the traditional Christian view, particularly the views of the Roman Catholic church. They believe that the term 'dominion' in Genesis 1:26 means that we have control and ownership of the natural world.

This view can be expressed by both Aquinas and St Augustine. As many at that time in Christianity, it was believed that the animals had no souls so scientific experiments would not be seen as morally unacceptable. They lacked souls and reason therefore humans suffering is much greater than that of animals. However this leads to speciesism, expressed by ~~some~~ Peter Singer in *For Practical Ethics*. None were one species should be seen as better for example infants and the mentally disabled have so the same mental capacity as some non-humans. Gorillas and Orangutans have been known to learn sign language. This shows that they have consciousness. This means that it should be, according to Singer, equally acceptable to test on the mentally disabled and infants than that of animals. Although, many including Dawkins, argues that ~~speciesism~~ speciesism holds no weight. Nevertheless the different interpretation of ~~the~~ Stewardship that ~~last~~ centuries with dominionism shows that Stewardship demands a more



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Examiner Comments

The candidate demonstrated wide ranging knowledge of the topic. A selection of religious teachings and scholars were covered. There was room for more detail.



ResultsPlus
Examiner Tip

A more in-depth analysis of material and contrasting of different religious positions and views will raise achievement.

Question 3

Most candidates still opted to investigate homosexuality and race. There were some good detailed answers on this. The candidates that did well were able to examine and comment on the implications of this issue in terms of ethical teaching. This year some of the 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 female 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. Candidates discussed and analysed the contradictions within a religion in their view of equality: these points 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 and it gave candidates a broader area to research and this benefitted many candidates.

From last year and before, there has been 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. Stronger students' answers clearly supported a discussion on homophobia with ethical theory and scientific argument and less able answers were self-limiting with a one-sided argument with limited support. As with question 1, the more able 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.

The plan on the first page appeared detailed and was followed by just over a 3 page response on racism using Martin Luther King, Gandhi and Barack Obama as role model exemplars in the fight against racism. The discussion of Situation Ethics and Utilitarianism was valid but overall the brevity of this response meant that there was insufficient material to allow a more substantive treatment of any aspect of the topic in either depth or breadth. The candidate adopted a biographical approach in the paragraphs devoted to three role models and offered no other material to develop further a coherent religious and/or ethical response to racism. The question was used in the opening sentence of the response but

did not figure largely after that. The choice of three different well known personalities who opposed racism offered potential for an in-depth discussion of their contribution and this lack of development was a missed opportunity for higher achievement.

Chosen question number: Question 1 Question 2 Question 3

Plan:

- ① Intro - what racism is ✓
- ② Religious detail:
 - Making
 - Inspired by Rosa Parks / Gandhi
 - followed Christian teaching of "God created everyone equal" ✓
- ③ what he did
 - Peaceful protests ✓
 - Boycott buses ✓
 - non violent marches ✓
 - 'Gave his life' ✓ *seiyunna*
- ④ Inspired:
 - Barack Obama ✓
- ⑤ Gandhi
 - Ahimsa (non-violent) ✓
 - Boycott British goods ✓
 - Stopped trains ✓
 - wanted 'home rule' ✓
- ⑥ Ethical side
 - s.e. God's law (scripture)
 - 'doing the most loving thing: not being racist' ✓
 - 'Justice is how distributed' J.F.
 - case of Stephen Lawrence, no justice or love / Unpolice ✓
 - Increase in racism after 7/7 ✓
- Utilitarianism
 - can justify slavery because of what is done, DHGEM ✓
 - Today's society demanded everyone equal rights ✓
- ⑦ conclusion
 - Overline "Equality isn't treating everyone the same, it's about giving everyone opportunities" ✓

Religious principles have challenged the modern world to take the need for equality seriously in the case of racism because the form of prejudice still exists in today's society. Racism is when one race believes they are superior to another for example blacks and whites, which has been fought for years when in fact both races are equal.

There have been many campaigners against racism over the years, but two of the most well known ones are Gandhi and Martin Luther King.

Martin Luther King was a campaigner against racism and fought for equal rights, particularly between blacks and whites. He was a Christian and followed the teaching of 'God created everyone equal' and therefore strove to do that. Around this time in America there was serious segregation between blacks and whites, they couldn't sit on the same side of the bus, go to the same school or even wash their hands in the same sink as each other.

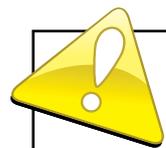
Martin Luther King was inspired by Rosa Parks who was arrested after refusing to make seats on a bus for a white person, this case started his fight for equal rights. He gained huge following by making campaigning in a non-violent fashion or following the rule of non-violence.

He organised a series of peaceful protests and marches and even got all blacks to boycott the buses in order to get their point across. In addition he made speeches, of which his most famous speech 'I had a dream' in which he



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Examiner Comments

Answering the question demands more than writing it into the introduction at the beginning of an essay.



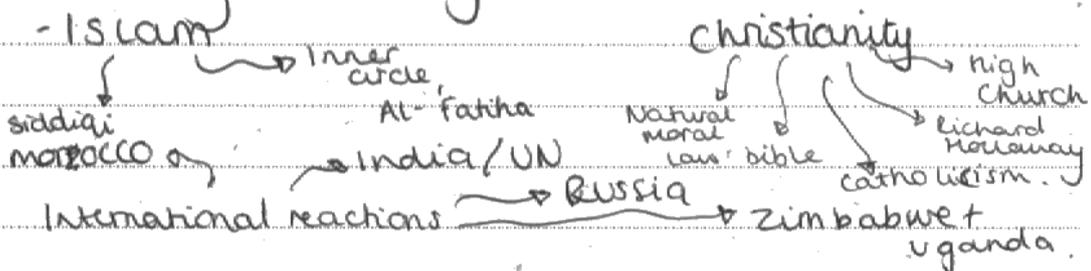
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Examiner Tip

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.

The 11½ page response began with a quick plan – the candidate introduced the topic and moved through a series of points that were commented on in relation to the question. The candidate could have made a fuller evaluation of the material but did demonstrate sufficiently that they had a clear and thorough understanding of the topic and attempted an evaluation of the issues raised.

Chosen question number: Question 1 Question 2 Question 3

"Religious principles have challenged the modern world to take the need for equality seriously"



For homosexuals, equality in the modern world would mean ~~first~~ gaining full legal, ~~and~~ social, and religious parity with ~~them~~ heterosexuals. Religious principles are seen to underpin legal and social inequalities for many homosexuals, and have demonstrated the need for equality in the modern world.

The idea of Natural Moral Law is a Christian ethic developed by Aquinas. It consists of five primary

precepts, and secondary precepts deduced from each of the five. One of these primary precepts is Reproduction, and what is deduced from this is that any kind of sexual intercourse which cannot reproduce is unnatural, and not made by God. Therefore, according to this religious principle, homosexuality is unnatural. This is a deontological view, ~~that~~ taken also by the Catholic Church, whose views on homosexuality have challenged the modern world to take equality seriously. One example of this would be Arcigay, an organisation ~~that~~ ^{who} have revealed that comments from prominent religious figures like Cardinal Ciampi ("Homosexuals are back street mongrels") have resulted in 150-200 Italian suicides a year. This drastic number clearly demonstrates the power of religious principles, and the need for equality to be taken seriously.

Another example of inequality recently highlighted by the Church of Scotland is the decision ^{as to whether to} ~~to~~ ordain homosexuals as ministers or not. It has seen a schism in one of its largest churches, High Church, where 250 worshippers have decided to leave the Church of Scotland after High Church expressed favour to the increasing likelihood of homosexuals being able to enter ministry in the Church of Scotland. ~~They~~ The protestors outnumbered those members who remained, clearly highlighting again the opposition of religious principles to equality for homosexuals, and the need for the modern world to counter this and take equality seriously.

Religious principle for Christianity is further laid out in the bible, where in Leviticus 18:22 it says "man shall not lie with a man as with a woman; this is an abomination."

and although Richard Holloway says "A religion is defending ideas that society has left behind, Phillip Ciddings raises also that "we are not free to disregard what is said in scripture, no matter how unpopular." This view of biblical inerrancy means therefore that equality is not possible with religious principle, and the modern world needs to take equality seriously to achieve it.

However, with the application of situation ethics, based on Jesus' teaching, equality is achievable for homosexuals, therefore this religious principle does not challenge the modern world to take equality seriously. With this principle, love should be shown to everyone, no matter what their sexual orientation, which is a key step to removing stigma against homosexuals. Love is the only intrinsically good thing.

These same divisions of ~~what~~^{which} religious principles to apply to homosexuality are evident also within Islam. In the last week, six ~~men~~ men were jailed for up to three years in Morocco, on a charge of homosexuality, ~~because~~ because it is illegal due to Morocco being an Islamic country. This has proven to challenge the modern world, and people have suggested the need to take equality seriously and change the law, but Radouane Tahiri claims this to be impossible, ^{and} as long as Morocco is an Islamic country it will follow Islamic principles.

The ~~Qur'an~~ Quran states that "When man mounts another man, the throne of God shakes" and also specifically forbids lesbianism. Dr Muzammil Siddiqi further this religious principle by arguing that "Homosexuality

is a moral disorder" and will destroy the traditional family.

This attitude has recently been mirrored at an Ofsted inspection at an Islamic primary school ^{in the} ~~in~~ UK, where more than twenty parents called to complain that Ofsted inspectors asked the children what being "gay" meant, and how they would treat homosexuals. Because of this religious principle, the modern world is being increasingly challenged to take the need for equality seriously, although in this situation, when Ofsted inspectors tried, they were met with considerable opposition and forced to leave.

~~How~~ On the other hand, it can be argued, like with Christianity, that Islam also does not challenge the modern world or demonstrate the need to take equality seriously, as there are Islamic organisations, which do

themselves take equality seriously. One example of this is ~~the~~ Muhsin Hendricksi, a ~~religious~~ homosexual muslim cleric, who ~~also~~ also runs an underground organisation for LGBT muslims to reconcile their faith and sexuality. ~~They~~ Another example is Al-Fatima, ~~and~~ how aim to show people that Islam is not based on hatred and discrimination, but instead both organisations promote the religious principles of love and compassion, much like situation ethics, but Islamic. This is evidence that these religious principles do not actually challenge the modern world to take equality seriously, and shows instead that both religion and society already do.

Internationally, ~~as~~ religious principles in countries like India have ~~also~~ proven to challenge

global institutions like the United Nations to take equality seriously. Last year, on account of religious principles, India re-criminalised homosexuality, which prompted the United Nations "Free and Equal" campaign. United Nations Secretary General Ban Ki-moon argues that it is "everyone's job to prevent homophobia" and that he personally will not tolerate it, and is aware of 76 countries where it is illegal to have a same-sex partner, mainly due to religious principles underpinning law. Because of this, religious principles have been seen globally to challenge the modern world to take equality seriously, hence the UN's creation of the "Free and Equal" campaign. In Zimbabwe, Robert Mugabe claims homosexuality to be an evil western invention to destroy

"African moral fabric."

However, some religions take homosexuality to be a "test" from God, that if suppressed will be rewarded, and because it is suggested to be made by God, it can also be argued to be good, which would make it equal to heterosexuality.

Religion has been seen all over the world to oppress and condemn homosexuality, even in "developed" societies like the United Kingdom or the USA, where an evangelical church created a campaign stating God hates "fags". The example of India recriminalising homosexuality also shows regression, and that the modern world needs to take equality seriously to prevent this regression expanding. The Schism in the Church of Scotland and the findings of

Arcigay represent not only the sheer opposition caused by religious principles, but also the impact of them, again challenging the modern world to take equality seriously if these high suicide rates are to be countered. The situation in Morocco with its law suggests that religious principles will constantly provide a challenge to take equality seriously, perhaps overwhelming so, suggesting ~~the~~ full equality for homosexuals is not ^{ever} possible in relation to religious principles.

However, because religious principles remain so divided, there is also the evidence that they do not challenge the modern world to take equality seriously, and are instead pioneers for it themselves. Organisations like Al-Fatima and the Inner Circle ~~do~~ take measures to promote equality for homosexuals in

Islam, and the fact that the Church of Scotland is drawing closer to allowing the ordination of homosexuals suggests the principle of situation ethics, and progressive change towards equality of sexual orientation in Christianity, meaning it would not challenge the modern world to take equality seriously ~~because~~ to ensure it, however it could challenge the modern world to catch up in the efforts ~~to~~ for equality.

~~As~~ Considering all this evidence, I mostly agree with the statement that religious principles challenge the modern world to take equality seriously, ~~but~~ as they are seen to be oppressive towards homosexuals, and the ~~the~~ reaction of the UN to India has proved this. However, I do not believe this true of all religious principles, just the

leader ~~the~~ majority, as others, like situation ethics, or the love and compassion organisations like Al-fatima or the Inner circle are built on prove equality for homosexuals in religious principles, and demonstrate it, therefore not challenging the modern world to take equality seriously because inequality is not considered a problem.



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Examiner Comments

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



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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 response plan to the detriment of the response itself
- write legibly.

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