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Examiners' Report January 2011

GCE Religious Studies 6RS02 1C

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January 2011

Publications Code US026816

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Introduction

General comments

The Investigations Paper of January 2011 demonstrated a remarkable level of scholarship evident across all areas of study and some answers demonstrated the engagement that candidates had with their area of investigation. The enthusiasm for and knowledge of the chosen topic was clearly conveyed in many answers that were truly academic in their approach. Some Centres chose to focus on the same or similar topics for all their candidates, whereas other Centres permitted considerable choice for individual candidates. Some 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 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.

Candidates were mostly entered for the correct paper but there were still a few entries for particular areas of study where it might have benefitted the candidate more to consider entry for a different area of study. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper.

Some topics share generic ideas across a number of different areas and it is vital that candidates know the **distinctive** features of their investigation so that in the exam candidates know which question to answer i.e. question 1, 2 or 3. It is worth noting that the difference between discussing an ethical issue, for example, in Area C and Area D would be in the kind of emphasis required by Area of Study; Area 1C requires a range of ethical and/or religious teachings applied to a medical issue whilst Area D requires a more detailed knowledge of the ethical precepts of the World Religion(s). Candidates were not penalised if correct entries were not made or a cross was in a box that did not match the answer.

Variation in achievement was related to answering the question and to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly, in the exam itself there must be explicit attention to these objectives in the examination 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.

Preparation for the exam must also pay attention to enabling candidates to develop their management of material studied throughout their investigations and to how best structure their content to **answer** the specific question. Success can be undermined by writing up a rote-learned answer which was not adapted in any way to the question set.

This report features work produced by the candidates in the actual examination. The mark scheme itself is generic to all questions. It was not possible to include exemplars for some questions that attracted a small entry in this examination series.

Question 1

Medical ethics

This was by far the most popular question, with the majority of candidates choosing the topics of abortion or euthanasia. It was encouraging to note there was a move away from the same material being used with little or no originality or development. This led to an improvement in the quality of essays on abortion (and euthanasia) as there was evidence of more considered, longer responses that contained more A level quality material.

Some candidates had a very wide ranging understanding of ethical theory whilst discussing the issues with reference to well-deployed scholarship and modern day examples. Some candidates also applied Aristotle's virtue ethics and Aquinas' natural law convincingly. Other candidates identified important religious principles in the material they had investigated and discussed thoroughly the possible religious and/or ethical responses that might be made to issues(s) related to medical ethics. Some candidates did not address this question directly; instead they wrote about the topic that they had investigated without relating it to the focus of the question. Once again, centres should encourage candidates to go beyond the standard range of material. Candidates should also be wary of just writing out pre-prepared answers referring to different methods of abortion and then listing the varying Church responses at the expense of answering the question set. Responses can be improved by taking decisive views, based on the evidence and also by paying close attention to the demands of the question.

Most candidates wrote about one topic and some candidates appeared to rely on taught material from unit one (Situation Ethics, Utilitarianism) rather than showing evidence of independent research, although most candidates were able to apply this material to the chosen topic. Many answers followed a very formulaic response including a basic definition and history of abortion and how various ethical theories such as Utilitarianism, situation ethics and Kantian ethics might relate to it. Those who had undertaken a more independent approach had accessed some interesting material from Warnock, Singer and current debates in the UK Parliament particularly about assisted death. There was evidence of high quality answers on embryology/stem cell research, organ donation and in vitro-fertilisation.

Evaluation varied tremendously from those who did very little to those who dealt with their own viewpoint and the key strengths and weakness at a high level showing clear understanding and good religious, ethical and philosophical support.

There were also a few instances of candidates conflating Question 1 with Question 3. Candidates are only required to answer one question on the paper.

This essay packs a wide range of material into a full answer which engages fully with the question throughout.

There are many issues that arise from the medical topic of abortion. Abortion can be defined as 'the intentional destruction of a foetus in a womb'. Some of the irreversibles which arise ~~such as~~ ^{are} whether the foetus has the rights of a human being, whether the foetus's life is sacred and holy and also the decision of whether the rights of protection lie with the mother or the foetus, ~~are~~ ^{my} ~~tried~~ to be resolved by religious + ethical responses.

One issue that is raised from debating abortion is that of sanctity of life. Strong sanctity of life views are based on Christian beliefs that God created all human life in his image and therefore all life, including the fetus life is sacred and holy and must be protected. Some Christians also believe that God has a plan for all humans, "God in His grace chose me even before I was born" (Jeremiah), meaning by aborting the fetus you are running God's plans. In the Bible, one of the Ten Commandments state, 'do not murder'.

and therefore the strong sanctity of life responds to the issue of abortion by condemning it as intrinsically evil, in and of itself. Roman Catholics also share this response to the issue of sanctity of life as the Catechism of the Catholic Church states all innocent life should be protected.

Natural Law is a natural religious response to the issue of sanctity of life which states God created all humans with a 'telos' meaning end or purpose which they must fulfill. Aquinas developed Aristotle's view that ~~the~~ ^{one of the} main primary precepts is ~~self-preservation~~ ^{self-preservation}, progression and reproduction and therefore respond to the issue of sanctity of life within the topic of abortion ~~is also evident~~ by stating to kill the fetus is not preserving innocent life, not using the ^{act} purpose of ^{sex} reproduction for its proper purpose of reproduction.

However, both of these responses to the issue of sanctity of life are absolutist, meaning the decision that abortion is evil and goes against God's wishes must be applied to all situations. It provides a very solid guideline to abortion which is easy to follow, yet can be criticised for ignoring the quality of the fetus's life and also the wishes of the mother.

near sanctity of life view also responds by stating all life is sacred, however more liberal Christians accept that abortion is justified under certain circumstances. In the Law in the UK today, under the Abortion Act 1967, abortion is legal up to 24 weeks gestation, unless the mother's physical/mental health or existing children are at risk or there are extreme fetal abnormalities.

Liberal Christians respond to sanctity of life issue by stating all abortions are wrong, except those under the circumstances seen in the law and also in cases of rape and incest.

This response is more relative, meaning the issue of abortion is justified under different circumstances which some argue is a ~~more~~ fairer way to approach the issue of the foetal life, as although it is sacred, we must allow some situations to justify aborting the foetus.

A further issue related to abortion is the debate whether or not the foetus is a person, as if it is then we must treat it with basic human rights of protection, and if it is not a person then the rights lie with the mother. John Locke puts the argument of personhood forward and offers that brain activity may be a good guideline to decide by.

However, sporadic brain activity starts at 54 days and continuous brain activity takes 32 weeks.

Although Locke tries to respond to the issue of personhood, some may argue that a fetus should have continuous brain activity and some may not. Also, scientific views on abortion can be criticised as they do not take into account the quality of the fetus life and can often change as medical technology develops.

Some prefer to use the *factor soul* as an indication of whether or not the fetus is a person such as Thomas Aquinas who responds to the issue of personhood by stating the fetus is a person at conception as this is when ensoulment takes place. However Aristotle argues for delayed ensoulment and that girls become a person at 90 days as this is when they acquire a ~~soul~~ soul, and boys at 180 days.

John Locke tries to respond to the issue of personhood yet his ideas can be criticised as there is no scientific evidence for a soul, and some argue that it should not be when the fetus is a person that justifies abortion but whether or not the fetus is going to have a good quality of life.

This is a further issue of abortion that Peter Singer responds to by stating we should justify abortion not on the religious principle

of sanctity of life, but the non-religious principle of quality of life. Singer, as a preference utilitarian utilitarian, argues that life has no intrinsic value unless we can experience desires and have preferences. Singer therefore criticises the sanctity of life response to abortion as although life may be sacred, it is not worth living if you cannot enjoy experiences.

Therefore Singer ~~elects~~ ~~responds~~ responds to the issue of abortion by judging the life of the unborn fetus. However, this can be criticised as there is no measurement of value of a life, and although a fetus may be ~~not~~ handicapped, it may not be our right to give the unborn fetus a value in this world. Utilitarianism is an easy principle to follow, which can be praised for responding to issues like abortion in a relative and subjective manner. Jeremy Bentham, a key thinker of utilitarianism responds to the issue of quality of life by stating we must look at the pleasure of the greatest number against the pain of the situation. Therefore Bentham would respond to abortion by saying if more people are going to gain pleasure and happiness from the abortion then it is justifiable, ~~and if~~ for example if the mother and existing

children would suffer from the birth.

Situation Ethics responds to the issue of abortion and whether or not killing a sacred life should be justified by stating abortion is justified if it is the most loving outcome.

Joseph Fletcher founded 6 fundamental principles of his Christian ~~the~~ moral theory, ~~and~~ one being "love decisions are made situationally and not prescriptively". Therefore Fletcher would respond to the issue of sanctity of life by saying we should not say all life is sacred + therefore must not be aborted but take a more relative approach and look at each individual situation separately in order to make a fair decision.

Another principle states "only the end justifies the mean, nothing nothing else". Fletcher therefore responds to all issues of abortion in a clear and accessible manner, stating the act of abortion is not intrinsically wrong, we must look and see if it provides a loving outcome.

Situation Ethics can be criticised for being too subjective, meaning there are no solid guidelines to be followed, meaning there is no clear response to issues raised from abortion. However many believe this makes Situation Ethics one of the most successful theories to use as

a response to abortion.

Feminism is a non-religious response that ~~deals with~~ ^{responds to} the issue of rights and responsibilities. Judith Jarvis Thompson states that a woman owns her ~~house~~ ^{body} as her own 'house' and therefore has prior claim to her body. This means that the rights of protection lie with the mother as Thompson believes that their lives are not of equal value, and that the mother can choose to abort the foetus if she wishes. This is a pro-choice argument, which directly disagrees with the view of pro-life groups such as Roman Catholics and those who believe all human life is a gift from God, and is loaned and therefore not ours to dispose of. ~~the~~ As religious principles believe life is sacred and innocent, they respond to the issue of rights by stating the right is not the mother and that it is her responsibility to protect the innocent life.

An example of issues raised can be seen in a case study of 1962 where a young ill girl with radical schizophrenic psychosis gets raped by a fellow patient. Her father appeals for an abortion yet is refused due to the law stating abortions are only legal if the mother's life is at risk, even though there is an issue of rape.

An issue seen in this study is that of quality of life vs. sanctity of life, two very important issues to be considered. Strong sanctity of life, ~~would be~~ including the Roman Catholics, those who follow Natural Law and even those who follow a weak sanctity of life view would agree with the final decision arguing that all life is created in God's image and is therefore sacred and holy. However, Utilitarians would respond by saying the baby will have a low quality of life, not necessarily in the way of being handicapped but in the fact both of its parents are mentally ill and therefore may not be able to care for the foetus properly, resulting in an unhappy life.

A Situationalist would argue for an abortion as the issue shows it is the most loving response. ^{to the issue of rape} If the baby is not being born into a world where both parents can provide for it then it may have an unhappy life. The victim's father also does not want the foetus and therefore may be the most loving outcome.

~~The~~ The feminist response to the issue of rape would argue for an abortion as Thompson

believes all rights should lie with the mother and therefore if the mother has been raped and decides she wants an abortion then this is justified, a response that liberal Christians would also agree with.

However in this case study it is difficult for the mother to make a personal decision, in which case the principle of feminism may fail and the principle of quality of life or situation ethics may be more useful as it can be applied by others such as her father.

In summary, many issues can be raised from the subject of abortion, for example personhood, quality of life, sanctity of life and rights of protection.

Religious principles (pro-life) make responses based on biblical texts, the idea that life is sacred and holy and that God gave us ~~the~~ life as a gift. Non-religious principles and liberal Christian views such as situation ethics, utilitarianism and feminism find moral meaning by looking at the fetus as an individual rather than a gift from God, ^{and believe it is the mother's choice}

Kant's sanctity of life argues that ~~the~~ rational human life has value, rational meaning a fetus that can think and have a conscience. However, if you agree with certain

personhood arguments such as brain activity starting continuously at 32 weeks, then some might respond to abortion by saying the legal limit should be extended, as the foetus is not a rational life.

There is a clear division between deontological responses, meaning they judge the action of abortion as wrong as it is murder, and those that use teleological responses, meaning the consequences of the action is taken into account in order to judge the action.

The Teleological responses are more successful, especially utilitarian response to abortion as it is the ~~more~~ most subjective and relative response which not only takes into account the rights of the mother, the quality of life once the foetus is born but also states 'the ultimate law is the law of love' Tillich, and therefore ~~the~~ responds to all issues raised from abortion by serving the best and doing the most ~~can~~ and being action possible.



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Examiner Comments

In the introduction the candidate engages very quickly with the question.



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Examiner Tip

Once again, hard work pays off! Examining and commenting on a wide range of appropriate scholarship results in a carefully written, balanced investigation that achieves high levels in both assessment objectives.

Question 2

The natural world

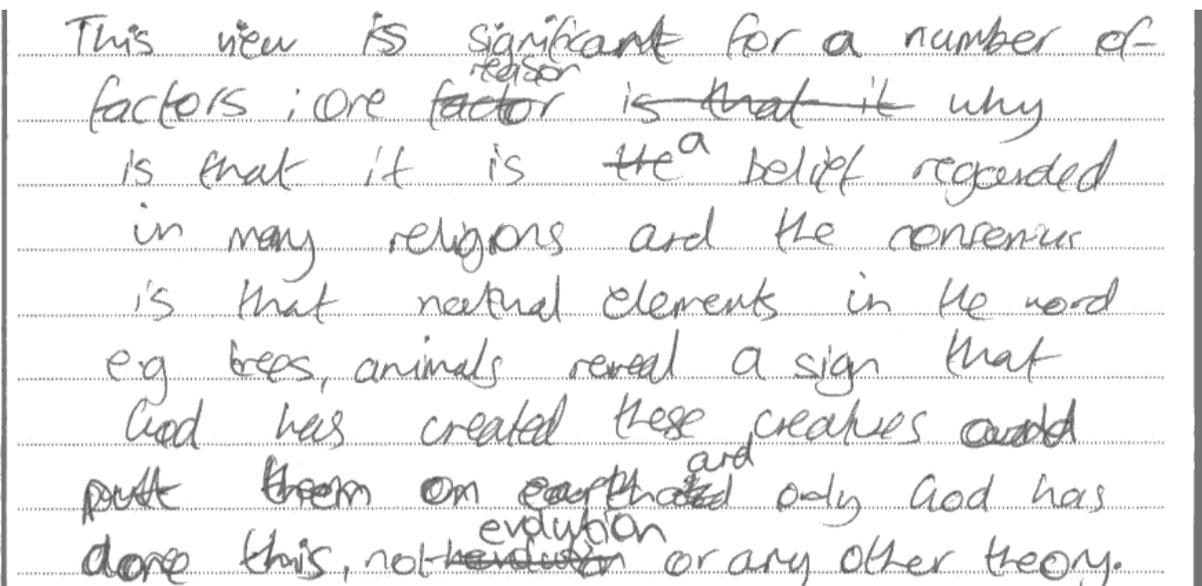
This question was answered incredibly well in some cases with these candidates having a very focused understanding of the various views of stewardship and linking this to modern issues in relation to the environment.

Many candidates demonstrated clear use of scholarship with relevant examples in a range of very interesting answers.

Only a small number of candidates attempted this interesting area, but it is encouraging to note that within these responses there were a number of excellent quality.

Candidates expressed viewpoints clearly and with a consistent approach. Candidates had clearly researched the topic of the environment in depth and often 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. A full essay exemplar essay which showed competent scholarship in this topic is quoted in the Examiners' Reports of June 2009 and June 2010.

There were some weaker responses where candidates tended to write a lot about current trends in environmental issues with very little ethical/religious content at all.



This view is significant for a number of factors; one factor ^{reason} is that it why is that it is the^a belief regarded in many religions and the consensus is that natural elements in the world eg trees, animals reveal a sign that God has created these creatures ~~could~~ put them on earth ^{and} ~~that~~ only God has done this, not ~~evolution~~ ^{evolution} or any other theory.

By extensive research and examining this topic, it is clear that this view holds great stewardship of the natural world. In the study of ethics ~~many~~ it is clear that cognitive beliefs differ from non-cognitive beliefs. Cognitive beliefs are those which are facts e.g. If you saw a boy throwing bricks at a shop window, then ~~this is a fact~~ report this to the police as a crime (vandalism) then this is a fact.

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Examiner Comments

The first page of this essay does not mention any scholars or ethical theories that might be relevant.

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Examiner Tip

Know the debate! Ensure that your investigation covers an appropriate range of sources.

This introduction offers more potential as there is an indication of wider reading here.

In the bible, God said 'Let us make man in our image, and they will rule over all of the fish of the ocean, the birds of the sky, over the livestock, over all the earth and the creatures that move along the ground.' Genesis 1:26
In this, God was entrusting us to care ~~of~~ and give us dominion over the creatures of the earth. God is said to have created all animals that exist today and this could be considered as a way that he can be revealed through us. However the fact that we abuse animals in the way that we do suggests that we do not see the value in what God gave us and that we do not relate the natural world to God.

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Examiner Comments

The candidate finishes the introduction by referring to the question and making the opening material relevant.

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Examiner Tip

It is important to have a clear outline of how your material might support your argument.

Question 3

Equality in the modern world

This question was interpreted very differently by candidates. Some candidates explored issues surrounding homosexuality and this was either clearly supported with ethical theory and scientific argument or it was done very badly and resulted in a one-sided argument with limited support.

As with question 1, the best answers tended to be more aware of the contemporary religious, ethical, and political controversy. For instance, better answers on homosexuality seemed to have current knowledge of the Anglican debate over Gene Robinson and the threat of splits in the Anglican Communion. Some were well aware of the rival media commentary given by various bishops and theologians, and this was impressive when set against a backdrop of scriptural and philosophical information. With question 3 candidates should try to ensure that emotional advocacy does not become 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 related to knowledge. Some candidates did not refer to ethical theories at all and just gave an account of the problems of homosexuality and therefore did not really address the question.

Some candidates linked their answer on equality to abortion however, this was not always well argued or developed.

There were also some powerfully stated answers on women's rights.

There were a few essays on Martin Luther King and Malcolm X and it was good to see an improvement in the general approach to this particular topic by moving away from the historical and autobiographical overview of their life and works towards an approach such as discussing the general principles of equality from more of a philosophical perspective which made a good job of answering the question. The question is on the principle of equality; this approach encourages debate on the issues in the modern world that can be exemplified by the life and work of Martin Luther King rather than an exploration of his life and work without reference to the principle of equality. Once again there was evidence of students focusing on a compare and contrast between Malcolm X and Martin Luther King and again not exploring this aspect in relation to the key principles of equality.

The following two extracts indicate the range of quality of responses to this question.

Principals of right and wrong have been around for thousands of years. Many of these are a result of a religion and have slowly changed over the years. The Catholic Bible had an enormous influence over all of Europe for over a thousand years. The Bible has been criticised to be very androcentric and so has the Catholic church. As a result of this, women were seen as second class citizens who worked for less wage and could not vote. However, over time the Bible has been interpreted differently and the idea of God has changed due to this. It could be said that it is the new understanding of the Bible that has led to these cultural changes as other religions have had the same view for thousands of years and, like their religion, these people's culture has not changed. But it is becoming more apparent that less and less people are devoutly religious like compared to in westernised culture compared to the people a hundred years ago. It could be said that these modern changes are more linked to people having a more 'logical' and 'scientific' view nowadays.



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Examiners' Comments

This material is doesn't always relate to the question.



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Examiners' Tip

All valid material will be credited. However, you must make sure that your material is directly related to the topic of your investigation.

The essay below shows the range of material that has been investigated and how the candidate has used it to answer the question.

Homosexuality is a dilemma in our society today. The attraction of an individual to another of the same sex has caused debate and hostility. In terms of equality, many believe homosexuals are treated unfairly. Religious institutions, in particular, are at fault for the hostility.

The direct cause of homosexuality is still relatively unknown. Renowned psychologist Sigmund Freud classifies the origin from a child's inability to develop fully into adulthood. He also believes that homosexual orientation can be caused by the relationship with the parent. His view is supported by Elizabeth Mobley who supports this traditional view. However, Nina Rosenbaum argues against Freud. She supports the idea of the cause being either genetic disposition or hormonal imbalance. She believes the idea of the homosexual gene should be established, thereby questioning the traditional view. She also believes it is wrong to discriminate homosexuals.

The cause of homosexuality is discussed between writers as well as scientists. Eric Fromm believed 'men are born equal, however they are also born different'. His view can be interpreted as in line with the belief that all humans start life with equal status, but we must also take into account that some are born different. The term different could refer to sexual orientation or skin colour, it is never specified. Similarly Ralph Waldo Emerson stated 'Destroy the inequality today and it will return

tomorrow? This is in contrast with inequality through time. Various examples include the segregation of women from society, the hostile treatment of African Americans and now the indifference of opinions towards individuals based on their sexual orientation.

The subject of homosexuality & inequality has been debated in terms of the law. During the monarchy of Queen Victoria, ~~for~~ individuals caught in a homosexual act were subjected to death. This was in place until the government of Harold Wilson, when in 1967 the age of consent for homosexual intercourse was placed at the age of 21. This was a law placed in England only as both Scotland & Northern Ireland did not legalise homosexual relations until 1980 & 1982 respectively. The age of 21 lasted for thirty years. In 1979 there was an attempt to lower the age to 18 due to a social recognition that 18 was the age in which men could make a mature choice. This was rejected until 1995 when Edmund Byrne MP brought forward the move to lower to 16, the same age of consent for heterosexuals. This was again rejected, however the age was now lowered to 18. 2001 saw the acceptance of homosexual activity in accordance with that of heterosexuals. Government pushed to move to lower to 16. This does show the significance of equality advancing.

Another advancement in terms of equality concerning homosexuality was evident in 2004 with the formation of the Civil Partnership Act. This allows individuals in a same sex relationship to be recognised as an in public like a marriage they would be seen as together. However unlike a marriage the act does not require

a partnership over years. If a ceremony was to take place, it would not be in a church as they strictly prohibit such an event in the eyes of God. This is only proscribed in the UK whereas in countries such as Holland & Spain Poland, a marriage between homosexuals is permitted. Further demonstration of equality in the law is evident with the sexual offences act 1967. The decriminalised homosexual activity in accordance with the use of consent being placed at 21 in the same period. An amendment was made in 2003 in which, after some hostility, homosexual acts were made exempt from crime and no longer viewed as an offence by the courts & Police. Similarly, the Equality regulations act 2007 brought forward the law the 'religious institutions are able to opt out of their own accordance'. This allows the church to still proclaim their beliefs, however the act also states that 'future UK governments have the power to take action against those who discriminate based on the grounds of sexual orientation as well as ethnicity and gender.

The Bible is viewed as the law for forms of Christianity such as the Catholic Church & the Anglican Church. Specifically, the old testament is viewed as showing hostility towards the idea of homosexual acts. In leuiticus particularly, 'A man shall not lie with another man as he does with a woman, it is an abomination' (18:22). The use of the term abomination presents homosexual acts as something that has gone wrong and is now distasteful. In 120:13, the verse is repeated almost, however the phrase 'this is a detestable act' is included instead of abomination. The old testament is very intact with the idea of God's law

being the law 'Be fruitful and multiply' (Genesis 1:8). The idea of procreation is impossible within a homosexual relationship and if it goes against love, it is therefore wrong. The new testament shows a similar attitude with the slight differences. Jesus himself never mentions homosexuality. He in fact teaches a new commandment, labelled the greatest commandment which is 'to love one another as I have loved you'. Jesus also states when questioned by the pharisees in John that he has not come to abolish the law, a law which prohibits homosexual acts. Paul is probably the only person who refers to homosexuality. He lists homosexual acts in his list of bad morals in 1 Corinthians 6: 9-10 'Neither the immoral, nor the adulterers nor the sexual perverts shall inherit the kingdom of God'. He also refers to 'men with men, committing shameful acts' in Roman 1:27. Despite never actually referring to homosexuality, Paul keeps in with the negative view of homosexual acts.

Despite this, some of Paul's letters can be interpreted as supporting homosexuals. In his letter to the Galatians, he says all will enter heaven with faith in Jesus Christ 'Neither Jew nor Greek, nor slave or free for all of you are children of Jesus Christ' (3:26-28). Similarly in his letter to the Ephesians, 'like a life of love, just as Jesus loved you (Ephesians 5). Despite condemning acts, Paul welcomes those who have faith in Christ. He also does not specify who we can and cannot love, making it seem that homosexual can indeed have a relationship.

The views of the Catholic Church are based on biblical teaching as well as the Catholic catechism. The Catholic Church in

Particular shows the same hostile treatment as the old testament. They welcome homosexuals on the condition that they lead a strict celibate life like that of a priest. This is in fact stated within the catechism 2357, "called to live a life of chastity". Another reference to homosexual acts within the catechism is "that they (acts) are disordered" (2359). The Church labels desires as disordered and that if an individual continues to proceed with an act, this would be deemed sinful.

In similar context, the Anglican church upholds a strict ethic on homosexuality, however their views are divided within the church. The teachings are based on the 1998 Lambeth conference in which four summaries were established. These included the belief that homosexuality ^{acts} are disordered in which Christians can seek deliverance from; homosexuals are called to a life of chastity; monogamous homosexual relationships are not ideal, but are acceptable instead of promiscuous one and homosexuality is just as natural as heterosexuality. Four views which contradict each other. The divide of the Anglican church is expressed by the former Archbishop, Desmond Tutu. In an interview with the BBC in 2005, Tutu expressed his disappointment in the church for their 'obsession' with homosexuality and their ignorance of more crucial matters such as world poverty. "I imagine God is weeping." Tutu blasted the church for what he believed was "persecuting the already persecuted". "I cannot imagine anyone in their right mind choosing a life objected to hatred." This is in accordance with the idea that both churches believe young people choose to be homosexual due to either bad parenting or/and sexual molestation as a child.

as they believe. The divide and hostility of the Anglican church was explicit in the case of Canon Jeffrey John, who withdrew his application to the post of Bishop of Reading. John was an openly gay man who also followed a strict life of chastity. His reasons for withdrawing was to prevent a further divide in the church, as many would have been angered by his new role. ~~Some~~ Despite the progress of equality in the western world, many countries in the east still uphold the moral laws shown in the Bible. The appointment of a gay bishop, ^{Jean Robinson} in the church saw the country of Nigeria drift away from the Anglican community. ~~So~~ Under the government of Robert Mugabe, those found caught in homosexual acts are imprisoned and threatened with a death sentence, similar to the monarchy of Queen Victoria.

As stated before, Jesus never mentioned homosexuality but did teach to love one another. ~~The~~ Situation ethics, which is based on love demonstrates that we as a society should show love. Joseph Fletcher, who was the front runner of the theory, said that situationism is based on what Jesus teaches. The hostility shown by society to homosexuals goes against situationism and therefore Jesus. However, natural moral law includes 5 precepts, one of which is to procreate and preserve. These are not possible in a homosexual relationship.

To conclude, the promotion of equality in our world is provided mainly by religion. However their beliefs on homosexuality are that relationships are strictly forbidden or they are divided. Despite this, the law has made significant progress in

establishing equality in the modern world. The legalisation of homosexual activity at 16 and the civil partnership demonstrates this and predict a good sign for the future. Ethical theories can be interpreted as backing the cause, however some argue against it.

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Examiner Comments

The introduction leaves the reader in no doubt as to the topic investigated - a wide range of reading is evident throughout the essay. The conclusion follows on from the body of the essay and addresses the question.

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Examiner Tip

Independent research often helps an essay to stand out for its scholarship.

Summary

This paper attracted a wide spectrum of responses and the majority of candidates had clearly engaged with a topic of interest and produced under examination conditions a fluent answer. There is always the nagging concern that candidates who rote learn an answer may not deploy it effectively to answer the question; such practice is to be discouraged. It must be noted that the best responses have set a very high standard in this examination session by the individuality of their investigations. Congratulations to centres and candidates who worked so hard to achieve high standards and to reinforce the value of creativity and independent learning that is made possible through the Investigations Unit.

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