

Examiners' Report  
June 2013

GCE Religious Studies 6RS02 1C

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## Introduction

The Investigations Paper continues to draw from an inspiring range of topics within a wide range of varied academic fields. The high standard of work evidenced in June 2013 was no exception to historical high standards as candidates demonstrated a very high level of independent student enquiry which clearly showed their engagement with their area of investigation. Their knowledge of a particular academic field was evidenced in the way they independently used and evaluated a wide range of source material. 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. 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.

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. 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. Examiners were encouraged to mark positively and to credit all valid material according to the mark scheme and question paper. 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 these objectives in the examination answer and also to the question that is intended to focus the answer. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for AO1 and 'Comment on' for AO2. These dictated the structure of the question and helped candidates to plan their answers. It would be advisable for candidates to pay regular attention to the level descriptors for these assessment objectives as a way of monitoring their development and progress during their investigations. The phrase 'with reference to the topic you have investigated' will always appear in the question to ensure that the generic question can be answered with material from any appropriate investigation. The mark scheme itself is generic to all questions but the answer itself is not necessarily generic as candidates are expected to use their material to answer the question. The purpose of the question is to challenge candidates to adapt their material so that at the highest levels they may demonstrate a coherent understanding of the task based on the selection of their material. Widely deployed evidence/arguments/sources were evident in well structured responses to the task whereby a clearly expressed viewpoint was supported by well-deployed evidence and reasoned argument. There was skilful deployment of religious language in many answers and the fluency of good essays

showed command over the material; such command makes for high outcomes and rewards the amount of hard work done by the candidate.

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 essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, success can be undermined by writing up a rote-learnt 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 best answers were those which were guided by the statement as opposed to simply *'tagging it on'* to content that they were already anticipating to write about. A balanced approach to the question that meets the highest levels of achievement according to both assessment objectives is obviously desirable and the generic question accommodates many possible routes to success whereby any valid approach to the question was credited.

## **Question1**

The best answers to medical ethics were attempted with an eye to scholarship and candidates had a very wide ranging understanding of the topic and included an in-depth knowledge of a wide range of religious and ethical teachings.

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. More able candidates were able to home in on the AO2 objectives, by making sure that their answers did follow the wording of the question, which was about the difficulty of decision-making, not (for example) abortion in general.

The most memorable answers concerned issues such as organ transplants and stem cell research/embryology and candidates angled their material to the question with a decisive view about the question. The best answers had a long and highly discursive conclusion, making it clear that the candidates recognised they were dealing with an issue.

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 more able candidates explored the important religious and ethical issues with reference to well-deployed, appropriate scholarship coupled with modern day examples. 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. However, there is a large majority of candidates who 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 evidence and also by paying close attention to the demands of the question. 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.

There are a few problems in essay structure that are worth pointing out again as they still persist. Some candidates were tempted to give over-long introductions to the topic, sometimes as much as two pages. Although good introductions are needed, long descriptions of what abortion and euthanasia are, complete with medical detail, amounts to a digression rather than clear focus on the question.

In the body of the essay masses of narrative such as different case studies explaining the same point without addressing of the question can limit achievement. This was particularly true of candidates who focused their entire work on abortion around the case of the nine year old Brazilian girl and their responses became a list of possible ways to view this case with very limited evaluation or recognition of the differences. This year evidenced an increase in candidates moving through the essay via case studies with limited meaningful discussion on religious or ethical responses to the issues.

Less able candidates did themselves a disservice if they focused too much on describing a case study without pointing out its relevance.

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

the essay and leaving the examiner to work out why it was there.

Moderate to weaker answers were defined by a tendency to overlook the fact that the Roman Catholic Church is a branch of Christianity, not a separate religion. Natural Law, as propounded by Aquinas, is regarded by Catholics as a separate source of authority, as opposed to scripture, since its basis is in reason not revelation. 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. 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 minority of candidates came across as hostile to the Church and indeed to non-Christians faiths. Some candidates argued that religions ought to move with the times. Candidates who focused solely on opinion at times demonstrated a 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.

Many discussed the sanctity of life and nearly those that did often explored the value of life/quality of life dichotomy. There was better use of examples when euthanasia was discussed; evidence of case studies linked to the discussion that did not dominate the thrust of the essay were more effectively deployed.

This candidate gets off to a slow start in a short essay of 4 ½ pages. The ½ plan indicates the candidate's intention to define abortion and ensoulment, mention two scholars and talk about George Tiller. This topic is more extensive in academic scholarship and two well known scholars are treated to a paragraph each later on in the essay. This candidate's written expression shows potential but does not offer enough to merit higher achievement. There is a notable lack of technical vocabulary, scholarly extract or religious teaching in the first quarter of the essay.

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

Remember answer **ONLY ONE** question.

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

Abortion Define  
- stats - 185000 in UK in 2008  
- pro-life debate - George Tiller

Ensoulment - Define  
- Islam 120 years  
(Sanctity of life)

- islam 120 1225  
 - catholicism - contraception

JJI - violent  
 - applies to raped women but not accidents

Peter Singer - a potential ~~is~~ doesn't have the same moral value as a ~~crisis~~  
 when ~~is~~ a human being becomes a person? ~~that the same~~  
 rational beings ~~is~~ ~~in~~ ~~reborn~~

controversial discussion of abortion

- Abortion is the deliberate expulsion of an unborn foetus from the womb. ~~To do~~ Deciding whether or not to have the procedure is a very tough and challenging choice for some people. With all the religious and ethical responses to the debate, this is not surprising. However, although a tough decision is to be made, there were still 185,000 abortions performed in the UK in 2008 alone. To make the decision even harder, ~~there~~ there are also Pro Life and Pro Choice activist groups that have extremely passionate arguments and rallies in defence or the damning of Abortion.

procedure and morality, where it stands. The passion put into both sides of this argument would make a decision to get an abortion very challenging.



**ResultsPlus**  
 Examiner Comments

An attempt to introduce the question is cloaked by repetition of how hard a decision is to make, a definition of abortion and how many abortions have been performed in the UK in 2008. The next paragraph about Pro-Life violence does not raise the standard of debate beyond GCSE level.



**ResultsPlus**  
 Examiner Tip

Invest time in reading as many relevant scholars as you can. This will improve the quality of your argument and substantiate any valid comment on the question. You can cover more in the same length of essay if your style becomes precise and full of insight.

This 10 page essay shows how the candidate has set out their study with clear awareness of the demands of the question. It reads as a coherent piece that has a clear structure, selection of material that demonstrates emphasis and clarity of ideas; supported by widely deployed evidence/arguments/sources. The candidate responds consistently to the question and lays out a range of material that is relevant, expressed cogently through well-deployed evidence and reasoned argument.

Plan: Definition, reasons + risks, religious - sanctity of life, Natural Moral law, Situation Ethics, ethical: Kant + Utilitarianism, Victim analogy  
Conclusion

### Question 1 - essay on abortion

The variety of religious and ethical responses to medical ethics is confusing for decision making due to the different opinions that are expressed. For example, the Sanctity of Life offers different guidance and conflicting ideas to ~~set~~ other religious and ethical aspects. // Abortion is the medical process in which a pregnancy is terminated in order to prevent the birth of a baby. However, Christians believe that this is murder as it breaks the sixth sacred commandment "do not murder". One issue that surrounds abortion is the idea of when does life begin? This is very confusing as there are many different beliefs about this question.

Humans still do not know the stage at which human life forms. Philosopher Song suggests that we should give the foetus the benefit of the doubt whereas Philosopher Thompson believes that it is at the moment of conception. However, others believe believe it is at the moment when the foetus acquires a soul. There are two beliefs about this issue. The first is the idea of ensoulment at conception and from this point,

The foetus' life should be protected. The second idea is the idea of Delayed Ensoulment. This was presented by Aquinas (13<sup>th</sup> C) and developed by Aristotle which states that it is 40 days for a boy to acquire a soul and 90 days for a girl. However, this can cause confusion because how do we know when an abortion should take place? If we kill the foetus at the moment after conception, is this murder or not? It therefore leaves the question unanswered as to when it is right to have an abortion.

There are many different reasons why a woman may wish for an abortion. Generally, they fall into two categories: medical and social. Medical reasons include factors such as in the case of an ectopic pregnancy or if the mother's life is at risk. Social factors include aspects such as rape, poverty or financial difficulties. From this, under the 1967 abortion act, two doctors must decide whether a woman should have an abortion.

However, there are great risks to this as well which can make the decision confusing and difficult. For example, having an abortion could cause damage to the cervix; the risk of haemorrhaging, post-abortion trauma and damage to the womb which could prevent the ability to have future children. This as a result raises the question: could having an abortion cause more permanent harm than potential good?

In terms of religious responses, many Christians still believe in the idea of the Sanctity of Life. This suggests that all human life is sacred because "God breathed life into man" (Genesis 2). As a result, humans possess a sacred and special quality. Therefore, life must be protected. However, because God caused/created life, only he has the right to take it. As a result, abortion is humanly playing God and is therefore wrong. This approach is very absolute; too absolute in some cases. For example, in the Miss X case. This case involves a 13 year old in Ireland being raped and refused an abortion. Was this the morally right thing to do? It certainly ignored the Christian ethic of Agape. As a result, this Christian approach is confusing because it suggests how life is sacred and should be looked after, yet it ignores the key Christian ethic of agape that Jesus taught us. So which way should be followed; both or just one of them?

Another religious approach is the idea of the firm Roman Catholic belief of Natural Moral Law. This is a dated and deductive theory which is deontological. It was presented by Aristotle but championed by Aquinas in the 13<sup>th</sup> Century in Summa Theologica. It starts off with the basic principles and from these, the right course of action should be deduced. It also states that humans should seek pleasure and avoid pain and this can be accomplished by following your design or purpose. For example, sex is for reproduction and therefore if a woman falls pregnant, it is her!

purpose to have the baby. However, by having an abortion, this prevents the woman from carrying out her purpose. It also states how human life should be protected which is one of the primary precepts. This is because God is the first cause of human life and the baby could potentially grow to follow all of the primary precepts. In addition to this, Natural Moral Law also presents the idea of the Doctrine of Double Effect. This allows for flexibility and states that abortion is wrong. However, ~~abortion~~ a good act (in this case, abortion) can be carried out that has a double effect. However, it must have good intentions even if it results in the foreseen but unintended effect of killing/aborting the baby. However, this causes confusion for decision making because Natural Moral Law states abortion is wrong but the Doctrine of Double Effect although it agrees with this, it also states that it can be acceptable if there were good intentions. So, is it right or not? It presents two opposing conflicts.

Another religious approach is in the form of Situation Ethics. This view is not confusing for decision making as it does not have any opposing views. It is clear in what it says. This is a teleological view that was presented by Fletcher in the 1960s and is a modern approach. Perhaps this is why this theory is not confusing; it is modern and relates to society more so than Natural Moral Law. This theory states that agape should be used in the situation as abortion can be morally acceptable. He cited the case of

a woman in a mental institute who is raped by a fellow inmate, falls pregnant and is refused an abortion. Was this the morally right course of action? ~~The~~ Deontologically, this was the right course of action, but Fletcher argues that an abortion would have been a more loving option and would have freed the woman from emotional suffering; it would offer love, compassion and support.

An ethical approach to abortion is in the form of Act Utilitarianism outlined by Bentham (18<sup>th</sup> C) and Mill (19<sup>th</sup> C). It is a teleological theory. It states that ~~humans~~ ~~should seek pleasure~~ the sole intrinsic good is seeking pleasure and avoiding pain. In some cases for example in cases of rape or unwanted pregnancy, abortion can be morally acceptable as it frees all from pain. However, this approach can be confusing for decision making as it commits the naturalistic fallacy because good cannot be defined. Abortion is not pleasurable, but very painful emotionally, physically and mentally and is a last resort. It therefore raises the question, how can the effects of relieving the woman of a baby in cases of rape be balanced with the fact that abortion can cause just as much suffering if she were to have the baby? It is not a balanced theory and therefore this is a great weakness. Peter Singer, a modern day Utilitarian stated that a foetus was less developed than prawns. However, to kill a foetus is murder, yet to kill a prawn is acceptable. He therefore states that abortion can be morally acceptable

because the foetus is merely a bunch of cells. As a result, this poses conflicting beliefs and therefore will cause confusion.

Medicine ~~the~~ Utilitarians also believe that each case should be judged on the amount of pain or pleasure in each situation. There are many considerations for example the pain of bringing up an ~~un~~ unwanted child has to balance with emotional pain of aborting the child and the potential risks involved. ~~Scientists suggest~~ It is suggested that the foetus should also be considered as scientists suggest that the foetus feels sentience, in the sense of feeling pain at 20 weeks. As a result, at the very least, the foetus should be given an anaesthetic. It is even said that the foetus screams whilst being aborted. As a result, this can cause confusion because, should the mother ~~do~~ do what is best for her interests or the baby's? Should she suffer with the consequences of bringing up an unwanted child, or suffer after aborting the child knowing that it suffered a horrible death?

Another ethical approach is in the form of Kantian deontology which is called the Categorical Imperative. This was presented by Kant in the 18<sup>th</sup> Century and is a deontological ethic. This states that all those who are affected by the decision should be considered because the Categorical Imperative must be met in order for abortion to be morally acceptable. As a result, this causes no confusion as Kant clearly sets out what is required of when ~~an abortion~~ a

decision is being made as to whether an abortion should take place. Kantian theorists also believe that no human life should have to suffer for example, if the foetus has a degenerative disease, then it should be aborted if the mother wishes this. It also states that we are to carry out our duty, whatever that duty may be. For example, it is the mother's duty to look after and have a child if she is pregnant. As a result, this is confusing for decision making as some parts of the Categorical Imperative state that no human life should suffer, therefore it is acceptable to have an abortion. However, other aspects state that we should carry out our duty and it is the mother's duty to have ~~the~~ <sup>the</sup> child if she is pregnant and not to abort it. As a result, this contradicts itself and ~~causes~~ suggests conflicting beliefs. Therefore, it poses the question: ~~is~~ is it right to have an abortion if the child has a degenerative disease or not? On one side of the argument it is because no human life should suffer, yet it also states we should carry out our duty: to have the child. As a result, this causes great confusion. The ~~Kantian~~ Categorical Imperative also states that the following premises should be used in order to prove a point about abortion: (1) an unborn baby is a human life (2) it is wrong to take ~~the~~ a human life. (3) abortion is the taking of a human life (4) therefore, abortion is wrong. This theory also states that a baby born or unborn, should be treated as an end in itself, not a means to an end for the ~~own~~ convenience.

of the parents.

Perhaps, ethical and religious approaches are too confusing with their use of conflicting beliefs and ideas. Instead, we should or could look at human rights. For example, the feminist Judith Jarvis Thompson in 1971 wrote "A defence of abortion". She stated that it is clear there are stages of foetal development. She also stated that life began at the moment of conception. Furthermore, she said that we have a right to kill in self defence, but do we have a right to kill an innocent in self defence? Abortion is the killing of an innocent and she further questioned whether the foetus had a right of self defence against the mother. In order to explain this further, and also human rights, she ~~explains~~ used the Victim Analogy. She stated that imagine you find yourself in bed with a famous violinist and he has been found to have a fatal kidney ailment. Only you have the right blood type to help him and so you are ~~kidnap~~ kidnapped and plugged into a machine to cleanse his blood as well as yours. To unplug you would mean to kill him. Thompson therefore poses the question, do you have a right of control of your body and what happens to it? This analogy certainly has many similarities to the idea of abortion and offers a thought provoking idea / concept about whether abortion is right. As a result, this provides a clear response and approach and is not confusing. Furthermore, this analogy therefore can be used in order to help make a

decision regarding whether abortion is morally correct.

To conclude, it is clear that whilst most of the religious and ethical approaches do partly help with decision making, they also provide conflicting ideas which naturally can cause confusion. However, some reassurance can be found outside ethical or religious responses and in the form of human rights and the Violin Analogy. Perhaps the ~~debate~~ confusion lies within the debate as to when does life begin? Once this question is answered, however unlikely this may be, religious and ethical approaches can determine whether abortion is truly right and when or if it should take place. This will provide a clear explanation with a direct and easy to follow guideline which will not cause confusion regarding the decision making process, <sup>as to</sup> ~~if~~ whether ~~to have an~~ a mother should have an abortion or not.



**ResultsPlus**  
Examiners Comments

The introduction sets out the candidate's argument from the outset. It reads as a standard introduction but still includes a teaching and two philosophers on the first page. The essay gathers momentum from then on. The rounding up of material at the top of page 3 shows the candidate is aware of the question. A range of scholarship is evident throughout the essay.



**ResultsPlus**  
Examiner Tip

Always keep the question in mind as the question is there to be answered.

## Question 2

It is disappointing that only a small number of candidates attempted this interesting area; this question is the least popular and this year saw some incredibly high-level responses, but also instance of responses that over covered the question superficially; where it was done well candidates had a very focused understanding of the various views of stewardship and linked this to modern issues in relation to environmental and ecological issues.

Most answers did have useful things to say about stewardship and dominion in response to the AO1 assessment objective, but only a minority of this small group were able to score highly under AO2 by analysing the fundamental *opposition* between these two concepts. 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.

Weaker candidates tended to write a lot about 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.

More able 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 or the practice of hope as outlined by Anne Marie Dalton. Many approaches to this topic are as yet unexplored and hopefully a larger entry next year will provide more exemplars for future studies.

A full essay exemplar essay which showed competent scholarship in this topic is quoted in the Examiner Reports of June 2009 and June 2010.

This essay has a disjointed feel throughout. Some awareness of the question is shown and although a range of material is presented it is not treated with any depth of analysis.

Chosen question number:  Question 1  Question 2  Question 3

Is stewardship not a religious duty because God intended humanity to have dominion over creation?

Stewardship is the belief that we as human beings have the responsibility to look after the world and care for those within it.

In Genesis it states that God made 'the fish of the sea and the birds of the air'. This demonstrates that stewardship is a religious duty because God created all creatures of the universe and humans must apply stewardship in regards to caring for God's creatures.

Non religious believers would agree that stewardship is not a religious duty but not because God intended humans to have dominion but because they wish to care for our environment to benefit their children's and grandchildren's lives without global warming or pollution.

When the Apollo 8 mission took place in the 1960's, Bill Anders observed 'we come all this way to discover the moon and the most important thing we discovered was the earth'. This is where it ~~was~~ became apparent what we as humans did to the universe during our 'throw away society' all those years ago through the use of damaging products such as aerosol, which polluted the world. This demonstrates how stewardship is not a religious duty as God intended humanity to have dominion over creation and some humans have taken this as domination and have treated the world as they like. Furthermore  
(Through the major influence of the media

covering news stories 24 hours a day about issues such as global warming and deforestation we can no longer be ignorant to the damage we have caused.

In primitive culture, Mayors believed 'Nature is powerful and humans depend on nature' (Joe Walker, Environmental Ethics). This portrays how primitive man respected the environment around them and creation and it could be



### ResultsPlus Examiner Comments

The candidate opens the essay by writing out the question. A definition of stewardship is followed by referring to the Book of Genesis. A third short paragraph outlines a non-religious view in support of stewardship.



### ResultsPlus Examiner Tip

Check out what is happening through your paragraph style. A one sentence paragraph is contrasted with a paragraph on the next page of 20 lines. If that only makes one point too then it is likely that you will cover insufficient ground to achieve the highest levels.

This essay demonstrates knowledge of a wide range of material covered with breadth and some depth. The introduction gets to the point quickly and outlines a good range of material that will be used to answer the question plus an indication of the particular focus on animal rights. The candidate supports their viewpoint by well deployed evidence throughout the essay. Whilst this does not score full marks it is still an essay which shows clear and thorough understanding of the topic.

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

This question will consist of whether or not that God intended humanity to have dominion over creation. This will be highlighted by Genesis 1:26 with David Suzuki and also other scholars such as Peter Singer, Kant and Jeremy Bentham. This will mostly involve animal rights and whether God would have intended humanity to have dominion over all creation, and hence animals.

Classical views, which consist of the Bible as corroborated within Genesis 1:26. This is because Genesis 1:26 states that 'make man in our likeness and have dominion over the fish in the seas and the birds of the heavens. This suggests that God intended humanity to have dominion. The issue with this, is that many religions believe that an anthropocentric view, which that the main species are humans and that we rule the Earth. However David Suzuki argues that Genesis has been misinterpreted and that it is stewardship, and the humans should look after animals and the environment. This concludes that God intended humanity not to have dominion over creation. In contrast Leviticus 16:8 highlights that a scapegoat and not a human being used for sacrifice. This suggests that God would us to have dominion over animals and responsibility over the Earth. However ~~for~~ <sup>However</sup> ~~example~~ America is

a predominantly a religious country, but still affect the environment, such as the BP oil spill which killed 2000 animals and a 50 billion dollar fine. This suggests that God intended the humanity to have dominion over creation, not stewardship.

These classical views have led to scholars such as St Augustine, Pythagoras and St Thomas Aquinas giving their point of view across that animals are under our domain or not. St Augustine believes that 'Christ can do away with the bondage of sin' which suggests that many religious people believe that God has given dominion or not stewardship to humans. However Pythagoras believed in the transmigration of souls, which led to him arguing that eating or using animals is the same effect as harming humans. This concludes that God may or not intend for humanity to have dominion. St Thomas Aquinas later states that animals do not belong in our moral sphere as therefore we can do what we like as long as that God intends to give us dominion over creation.

Peter Singer a utilitarian, believes that animals are not here to exploit their intelligence or use them for unnecessary treatments. Singer argues the point that using animals for cosmetics or tanning is wrong due to the physical pain endured by animals not helping human pain. However Singer also states that using animals for experiments such as curing cancer is justified because humans would have a greater number of pain if cancer was to come

on. Singer's argument may contradict itself because for every 60,000 animals killed or experimented on one human life is saved. This suggests that God may have intended to have dominion over creation.

Jeremy Bentham would disagree with this claim, due to himself believing that all animals are beings having 'interests'. For example an animal such as a dog or a mouse would have an interest not to be kicked down the road, however a rock would not be due an interest, due to the fact that it does not have receptors. This highlights that Singer's utilitarian perspective towards animals is weak because it may not justify the animals interest not to be experimented on. This leads to a utilitarian conclusion that stewardship was God's intention and that it is a religious duty for humans to take care over creation.

Singer believes another argument that the pain felt by humans is greater because we feel mental pain as well as physical pain which means that experimentation on animals is justifiable. ~~There~~ Singer outlines that animals would not endure mental stress due to not animals not having a sufficient amount of intelligence. However a human would suffer because they would know what was waiting what could happen to them. The issue with this argument is that argument is that it must be ~~to~~ justifiable to experiment on, mentally ill or babies due to themselves not knowing what will happen. This

Concludes it is a weak argument to prove that our dominion over creation is not valid and that God would humans to be stewards of the Earth.

Tom Regan would disagree to any exploitation or any harm due to Regan believing that God has given animals equal rights as to what humans got. This may be because Genesis ~~1:26~~ ~~2:2~~ Chapter Two put humans last under God's ~~great~~ creation which may suggest that God would us to look over and be stewards of the world. Tom Regan also argues that it is not morally acceptable to exploit animals intended which ~~is~~ shows stewardship. Our ~~own~~ dominion has meant that 5-6 million hectares of the rain forest get destroyed a year which has led to habitats such as the Atlantic forest only having 8% of ~~the~~ its whole forest left. Which has resulted in animals falling dramatically. This may argue dominion over creation, but God did not intend it to be annihilation of the world only. Maybe God must have intended to be stewardship.

Descartes also believed that would argue differently due to animals not being capable of feeling pain. Descartes was one of the first philosophers to prove this, he argued that they are not capable of feeling pain or that animals are ~~just~~ ~~just~~ for our use. This may have been affected by the time because the Aristotelian conception of the world was being overturned by mechanical concept which brought

in Captivity which led to animals being used for food, circus and zoos. This is a major influence in causing the question due to the 1500s and the 1600s being highly religious. This concludes that both animals \* to have dominion over creation \* humanity.

This was later backed up by Immanuel Kant, who described appropriation as wrong but also expressed that if it is a 'praiseworthy' action that it is therefore justified. This may suggest that God's intention was to give humans dominion but for our own moral considerations to stop dangerous acts. These acts of cruelty has led to many species increasingly

becoming extinct, such as the tiger which has fallen as a result of being alone. This may have been for pleasure or for economic reasons. This has led to other religious groups who have to confront these issues due to the fact that God intended us to be stewards and not have dominion over all creation.

Bahá'ís and Islam believe that you should respect animals and that they are under God's creation. This suggests that Descartes' argument is used to provide evidence for God to God's words as to have dominion due to the fact that Descartes has no proof of animals not feeling pain.

Muslims would have that 'A good deed done to an animal is like a good deed done to man'. This proves that or led to some cases where humans to derive stewardship to all creation.

However Bahá'ís are also Islam contradict themselves due to the fact that Muslims still

Sacrifice animals to Allah, ~~at~~ which suggests that it is similar to the scapegoat in Leviticus 16:8, ~~at~~ in addition to this B-Unit believes that humans are hidden in the reinforcement process, which ~~so~~ may conclude that God ~~has~~ ~~given~~ ~~domain~~ ~~to~~ ~~humans~~ ~~to~~ ~~have~~ ~~domain~~ over creation.

These religions are classical ones have led to a non-religious group called speciesism being formed. Speciesism refers to the ~~disparities~~ ~~and~~ ~~values~~ ~~placed~~ ~~on~~ ~~different~~ ~~species~~. And in this case humans speciesism exploits animals' intelligence and also their morality. This ~~may~~ ~~suggest~~ suggests that God has given domain to humans over creation ~~as~~ because these groups may not have been found. However there are many contradictions.

Peter Singer and Richard Dawkins both disagree to this group. Peter Singer puts forward that speciesism is similar to racism and also sexism. This is because it doesn't take in to consideration of any other species but humans, this proves that domain is a major influence in today's world. Richard Dawkins also puts forward a claim ~~that~~ ~~is~~ within his discourse argument that all that speciesism does is dividing the world into crabs and the only thing showing for it, is larvae. This proves speciesism is a weak argument and a group that also he felt that stewardship may be an act of morality and not for himself. This proves that God may have intended to give humans domain over creation but meaning

to be responsible for ~~looking~~ taking care of all creation.

Bernard Williams disagrees with Deakins and Singer and states that, we of course are non-religious group called speciesism being formed. Speciesism refers to the disproportionate ~~weight~~ moral weight to be given. And in his case humans speciesism exploits animals intelligence and also their morality. This ~~may suggest~~ suggests that God has given dominion to humans as creation as because these groups may not have been formed. However there are many objections.

Peter Singer and Richard Deakins both disagree to this group. Peter Singer puts forward that speciesism is simple racism and also sexism. This is because it doesn't take in to consideration of any other species but humans. This proves that dominion is a major influence in today's world. Richard Deakins also puts forward a claim ~~that~~ ~~is~~ within his disciples argument that all that speciesism does is dividing the world into crabs and the only thing showing for it, is language. This proves speciesism is a weak argument and a group but also it is that stewardship may be an act of morality and not for himself. This proves that God may have intended to give humans dominion as creation but meaning to be responsible for ~~looking~~ taking care of all creation.

Bernard Williams disagrees with Deakins and Singer and states that, we of course are

likely to give greater weight to our species due to other species giving greater weight to their own kind. In addition to that, Williams argues that, we of course made the world ourselves. ~~over the world~~ ~~which~~ ~~to~~ suggests that God ~~there~~ included humanity to have dominion over all creation.

However David Sztybel claims that speciesism is similar to anti-Semitism and racial discrimination. This is due to the exploitation and abuse leading farming which is processed throughout the world. This means that speciesism does not have a justifiable reason and that God did not intend for our total dominion over all ~~the~~ creation. In contrast to this view Michael Bailey put forward that the Holocaust of anti-Semitism and speciesism are not quite due to speciesism also referring to the fact that animals do not recognise their rights, in addition to just morality. This proves that speciesism acts as a self-justification group and a justifiable reason to exploit animals in creation. God ~~there~~ <sup>always</sup> included ~~to~~ ~~of~~ humans to have dominion over all creation due to ~~our~~ humans live in a higher 'moral sphere' and that animals do not recognise their rights.

In creation ~~then~~ I believe that God has given us dominion but also, it includes stewardship and that we should look after the environment for the humans like gardeners (stewardship). Jerry Beckman <sup>has</sup> however argues that, it's not whether they can ~~think~~ <sup>think</sup> or can they reason? but

if it is with (by Sufi) which suggests that  
if by can suffer we shall be steady towards  
them. This concludes that both worlds us to be  
steady are not in the humanity to have dominion over  
all creation as supported by verses 1:26, and  
Islamic views.



### ResultsPlus

#### Examiner Comments

The candidate demonstrates clear and thorough knowledge of the topic. There are contrasts drawn between different scholars and all positions are analysed with the question in mind.



### ResultsPlus

#### Examiner Tip

Try to offer a more in-depth analysis of a religious position in addition to a range of scholars as this will avoid essential theological principles from being omitted or being given superficial treatment.

### Question 3

From last year and before, there is a persistent problem in that a significant number of responses for this question were actually responses more suited to question 1 on medical ethics. Several candidates decided to write about abortion or euthanasia from the position of equality because they did not recognise their question and most failed to make this link coherent or sensible. Candidates must be clear about attempting the question they have prepared for. More able candidates did not make this error and these invariably debated homosexuality along well trodden lines of argument. There is little evidence of responses that deal with equality as a principle in moral philosophy and more able candidates could be encouraged to explore this approach. Some candidates, when discussing changes in the law, missed out on exploring the theoretical motivations behind the law and would have scored more highly under both assessment objectives if they had grappled with religious and philosophical influences for proposed or actual changes to the law. This level of thinking applies also to an exploration of what we mean by equality and how this is related to freedoms, rights and duties and how far religious and moral obligation encourages challenging the existence of inequality in the modern world. Naturally, any coherent response was duly credited.

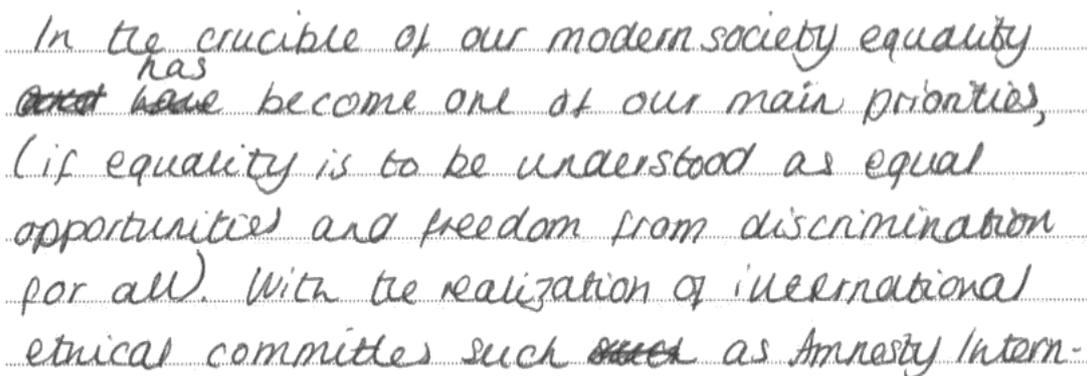
This question was interpreted very differently by some candidates and many of the points made for Question 1 above can be applied to Question 3.

Most responses concentrated on the inequality caused by homophobia and this was either done very well or very badly. More able candidates clearly supported a discussion on homophobia with ethical theory and scientific argument and less able candidates were self limiting with a one-sided argument with limited support.

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

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

This essay opens with a statement that captures the reader's interest and offers an understanding of how equality is to be understood. The rest of the introduction could have been more precise. However, the second page gets to grips with scholarship and liberal interpretations of Natural Moral Law as the candidate moves fluently through the topic.



In the crucible of our modern society equality <sup>has</sup> ~~are~~ become one of our main priorities, (if equality is to be understood as equal opportunities and freedom from discrimination for all). With the realization of international ethical committees such ~~are~~ as Amnesty Intern-

ational and minority help groups which give a level of support that was not been seen in our history. Many of these groups have religious and/or ethical foundations and have pioneered movements of equality, such as the Civil Rights Movement. <sup>Why</sup> How then do many religious groups <sup>alienate possible followers to through their</sup> ~~find~~ ~~concentrate~~ their beliefs ~~and~~ <sup>non-acceptance</sup> ~~acceptance~~ of homosexuality when these traditionally <sup>and anti-</sup> ~~exist~~ <sup>7 homosexual</sup> ~~groups~~? Also how do anti-homosexual groups function in view of so much international support?

Many Christian organisations who preach hatred of homosexuality believe their reasoning to be ordained from passages in the Bible. Such as the Leviticus quotations, "man shall not lie with man that is an abomination", and the creation story myths in Genesis, "go forth and multiply" fosters anti-homosexual feeling. In addition to this the fundamentalistic Natural Moral Law of the Catholic Church decrees that moral behavior, should reflect that which occurs naturally in nature. So sex is only for procreation and homosexuality is immoral. ~~Traditional~~ Traditional beliefs have been the barrier to Christian acceptance of homosexuality.

Liberal Christians might fault these reasonings. Steve Pinker disagrees with NML as he believes it leads to many incoherent or immoral decisions; "if birds and bees ~~eg~~ engage in adultery, infanticide and cannibalism, it must be okay."

Which seems logically absurd and most people would en masse, agree that these things are neither desirable nor moral. Another liberal Christian interpretation of NML ~~could~~ might consolidate gay behavior and the ethics of NML:

P1: Homosexuality is naturally occurring

P2: Homosexuals being forced to be heterosexual is unnatural

C: Homosexuality is natural therefore moral. This creates a possible compromise between Christian ethics and homosexuality

The 'sitz in leben' approach is another liberal view of ~~the~~ Bible ethics. It seeks to view the Bible from a contextual perspective applying a more modern outlook on any readings of it. So that we are not caught in a quagmire



**ResultsPlus**

**Examiner Comments**

The candidate introduces homosexuality as the exemplar for inequality. The discussion of the liberal Christian view and a liberal interpretation of Natural Moral Law is clearly set out before moving on to the 'sitz in leben' view. The candidate is in control of their material.



**ResultsPlus**

**Examiner Tip**

Hard work pays off. Reading widely around your topic helps your argument to flow and often provides substantiation for your own view.

This essay begins by introducing racial inequality as an exemplar for the study of inequality in the modern world. The candidate explores principles against racism in the bible that can be contrasted with explicit biblical stories that could be construed as racist but moves on to discuss the problems of interpretation that complicate issues when taken out of context. The candidate could have made a fuller evaluation of the material; reasons for alternative views were set out but the conclusion shows a certain brevity.

Chosen question number:  Question 1  Question 2  Question 3

Racial equality is certainly an issue that offers, to some extent, a challenge to taking religious and ethical practice seriously. ~~Race~~ <sup>Equality</sup> can be defined as the state of being equal, especially in terms of status, rights and opportunities. ~~Race~~ The Oxford English Dictionary defines it as the same measure or value as something.

The 18<sup>th</sup> Century view of race was that it is biologically determined. This however is an outdated notion as genetic research has discovered characteristics such as skin tone are not genetic. Race is instead determined by linguistic <sup>and</sup> historical backgrounds as well as religious backgrounds. We should abandon the term race for ethnicity - it is not helpful. Ethnicity is actually determined by ~~an~~ factors such as culture, ~~nationality~~ national identity and language.

Legislation has attempted to combat the problem of racial inequality in the modern world. The Race Relations Act of 1976 ~~made~~ is banned discrimination on the grounds of ~~skin~~ race, skin colour or

ethnic or national origin'. This concerned <sup>issues</sup> ~~areas~~ of housing, the workplace, education and the provision of goods, services and facilities. In the light of the Macpherson report concerning the murder of Stephen Lawrence, further amendments were made. This affected the police, the NHS and those that provide public sector services. In 2003, it was further amended, ~~making~~ making it illegal to discriminate against religious belief. The Declaration of Human Rights states that we are all 'endowed with reason and conscience... to act in the spirit of brotherhood'.

The 2010 report <sup>by Britain Fairer</sup> ~~Confidently~~ states that Britain is indeed fairer in terms of racial equality compared to a decade ago. However, a black citizen is still eight times more likely to be stopped and searched than a white citizen. Infant mortality rates among ethnic minorities are also higher.

Racist incidents are also on the rise, with Suggoth schools deemed the worst place for ethnic minorities. Perhaps attempts in Education to teach racial equality through PSHE and Citizenship are indeed not working. It is apparent that ingrained racist views learnt in the home cannot be ~~over~~ easily

~~Combated~~ combated.

These statistics suggest Britain is not fairer in terms of racial equality. This is the case even ten years after the death of Stephen Lawrence, where five white citizens were allowed to get away with the murder of a black citizen due to how the police dealt with it. This institutionalised racism suggests an equally challenging issue to taking legislation seriously in light of racial inequality in the modern world. However, three of these offenders have been brought to justice at the end of 2012.

The bible offers some principles against racial ~~and~~ inequality in terms of religious practice. Jesus preached agape love: to be kind and generous to all. The Good Samaritan story also teaches of accepting other races and offering help. It states 'you were once foreigners in Egypt' ~~and~~ to the Israelites; these are also explicit principles that do not justify racial discrimination or promote racial inequality.

However, some biblical stories ~~it~~ demonstrate

racism. The Story of Ham, Son of Noah details how he was cursed to be the 'lowest Slave of Slaves' for gaiting to avert his eyes to his father's drunken nakedness. It is supposed Ham was black. The view that Christianity sometimes calls Jews 'Christ killers' also supports this. In South Africa, the teaching in Leviticus that God 'separated you as his people' is taken to mean purity. This religious practice meant they actively rejected mixed marriage, stating that it would lose the effectiveness of 'white leadership'.

It can be argued that biblical teachings, through misinterpretation and taking them out of context are simply a means by which racial discrimination and xenophobia are legitimised. Religious teachings have provided the building blocks for moral pillars on our law today, such as in the teaching 'do not kill'. Therefore it can be taken seriously.

Furthermore, many churches have provided views on racial inequality. One such view is that of the Church of England. They actively oppose racism as they state 'we are all the same in God's love'. However they do openly

admit racist happenings in the Church need to be dealt with. For example, the 'seeds of hope' report states that it is not the people who are racist, it is the Church infrastructure itself.

The Roman Catholic Church shares similar views. They state 'Christ's salvation reaches out to all; we all have the same destiny'. In 1537, Pope Paul III actively made the rule that owning a black slave was worthy of excommunication <sup>from</sup> the Church. They still believe promoting racial inequality is an 'intense<sup>n</sup> undertaking' to encourage such ~~solidarity~~ 'fraternity'. Therefore this <sup>is</sup> ~~combats~~ the challenge <sub>of taking religious practice seriously</sub>

Many other denominations offer practices against racial inequality. The Quakers Church promote pacifism and are strongly against any form of slave trade, despite some owning slaves. The Baptist church believe discrimination is 'prejudice plus power to advantage of the majority'. However, the Dutch Reformed Church famously supported the Apartheid. It seems the latter does provide a challenge,

to taking religious practice seriously in light of racial inequality in the modern world.

Ethical theories can also provide us with practice against racial inequality in the modern world. One such ethical theory is Natural Moral Law. Aquinas believed that it was humans goal to achieve morality, individual or corporate, through following primary precepts. These include, reproduction, order in society, defending the innocent and worshipping God. It was from these that we could figure out secondary precepts, such as rules regarding the innocent clearly does not allow for racial discrimination, while order in society would mean that racial inequality was not allowed. However Aquinas lived in a time with a different understanding of order was apparent. They believed in a hierarchy from God through humanity to the lowest creatures. This context of time would suggest a challenge in taking such an ethical practice seriously.

Aristotle's virtue ethics offers a further ethical theory relevant to racial inequality. He believed values

were learnt over a time by society, that bring about the ~~established~~ morality. It was ~~argued~~ ~~argued~~ thought that over time these actions, would become habitual. Virtue Ethics is the middle ground between two extreme, and this is known as the ~~of~~ 'Golden Mean'. This would offer middle ground between racial partiality and racial discrimination. This ethical theory can be seen as undermining the challenge of taking ethical practice in terms of racial equality seriously.

However, ~~Aristotle~~ <sup>Aristotle</sup> lived in a time where Divine Command Ethics was prevalent. He ~~was~~ believed Asians contained spirit but lacked the skill to lead and made the brag remark that Greece had the advantage of being the middle ground between hot and cold climates thus having the beneficial ~~character~~ characteristics of both.

Situation Ethics was a teleological theory developed by Fletcher. This suggested keeping rules in a subservient place was best so that love only counts when the chips are down. It was very much based on Jesus' teachings of agape love, and ~~racist~~ racial discrimination would violate such teachings.

Utilitarianism was developed by Mill. The democratic feature of 'greatest happiness for the greatest number' as well as the hedonic calculus could justify morally wrong actions of racism if it were the desire of the majority. However Bentham aimed to 'iron out the deep inequalities of his time' so would likely not condone racism if he were today. Mill's development of the harm principle suggested people were at liberty to hold racist views & in private so long as they were not acted on. However, he stated such liberty was limited to 'native Europeans'.

Mill was very much a man of his time and held those accepted views,

albeit racist. The theories are not time dependent, however the theorists are.

This should not take away from the usefulness of the theories as ethical practice against racial inequality in the modern world. The same applies for Aristotle and Aquinas.

While both religious and ethical practices

these can be applied to overcome the challenge of them not being taken seriously, the causes of racial inequality are not easily undermined. ~~Bullying~~ Bullying in terms of being in the in crowd, anxiety of experiencing other cultural practices and blaming 'foreigners' for the current economic state are still apparent despite the efforts of ethics and religion.



**ResultsPlus**

**Examiner Comments**

Each paragraph makes a carefully constructed point that contributes to the presentation of this topic but could comment more on it.



**ResultsPlus**

**Examiner Tip**

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

## **Paper Summary**

Based on their performance on this paper, 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 on this claim, with reference to the topic you have investigated.' Answer the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Well deployed material will show how well you understand your topic and how you are using your material to answer the question.
- Do not forget to comment on your material in relation to the question.
- Use your evidence to substantiate your argument.
- Comment on alternative views if you know them.
- Express your viewpoint clearly.
- Practice writing under timed conditions as part of your preparation.
- Do not spend too much time on your essay plan to the detriment of the essay itself.
- Write legibly.

## **Grade Boundaries**

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

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



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