



Langholm Academy RMPS

Morality and
Belief
Morality and
Relationships



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Utilitarianism and Jeremy Bentham

Discussion

A naval warship is in a battle. It receives a severe hit to the engineering section and a fire breaks out. If the fire continues, the ship's munitions could explode, killing the whole crew. The captain can use a fast acting extinguisher that would result in blasts of steam putting out a fire, but this will kill the men trapped in engineering. What should the Captain do?

UTILITARIANISM—'the greatest good for the greatest number'

Bentham (1748-1832), whose stuffed body is still wheeled out at meetings of University College, London, argued that morality is only useful if it produces 'happiness'. This happiness has to be shared among the greatest number of individuals. It means that as few people as possible are 'unhappy' (or 'suffering'). This suffering is sometimes called 'pain' - although you have to be careful because for some people, pain is a form of pleasure! He called this system the **principle of Utility**.

John Stuart Mill (1806-1873) also argued that moral decisions should be made on the basis of maximising pleasure and minimising pain for the greatest number. He thought that individual happiness was important, but that it wasn't the greatest form of happiness: 'The happiness which forms the Utilitarianism standard of what is right in conduct is not the (individual's) own happiness, but that of all concerned' He added, 'An action may be said to (conform) to the principle of Utility, when the tendency it has to (improve) the happiness of the community is greater than any which it has to diminish it'.

Utilitarianism can be divided into the following categories:

Rule Utilitarianism: Some general rules are more likely to produce greater happiness than others. Utilitarians don't need to judge each situation as completely new because certain things are almost always more likely to lead to pleasure than pain. How closely you stick to these 'rules' depends on how helpful you think they are. This leads to a 'strong' version of rule Utilitarianism, where you try to stick to the general rule as closely and as often as possible. There's also a 'weak' version, where rules can be treated in a more flexible way.

Act Utilitarianism: Here, decisions are made, based on what the probable outcome of any action will be. If the action is more likely to cause pleasure than pain it is thought of as a good act.

The trouble for the Utilitarian is in working out what the likely outcomes of any action are going to be. How can you be sure that your actions now will actually lead to benefit for the greatest number in the future? Also, perhaps your idea of pleasure is not the same as other people - so you end up causing the majority pain because you think its pleasure!

Some Utilitarian moral principles

- The individual must act in a way which is likely to produce the greatest happiness for the greatest number of people.
- Judging what will probably produce the greatest, happiness is up to individuals, societies or governments to decide.
- Mill argued that the rights of minorities should not be ignored because a society like that would be a cruel (and therefore unhappy) one.
- Utilitarians may act selfishly or selflessly depending upon which one is most likely to produce the greatest benefits for the greatest number.
- Everyone is considered equal - everyone's rights are of equal value.

(Taken from 'Making Moral Decisions—Joe Walker)

How to calculate the best action or worst action

- a. Its intensity
- b. Its duration
- c. Its certainty
- d. Its likelihood
- e. Its chance of repetition
- f. Its chance of no rebound
7. The number of people it affects

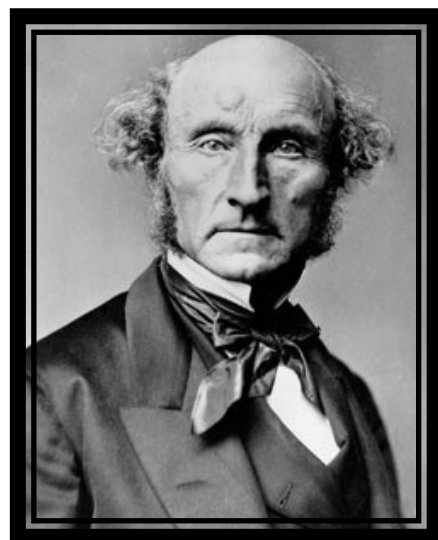
Find at least 5 problems with utilitarianism

Evaluation

If the captain with the fire extinguisher was a utilitarian what would his pros and cons be in using it?



Jeremy Bentham 1748-1832



John Stuart Mill 1806-1873

The Golden Rule

Is there a moral code that both religious and non-religious people can agree on?

The Golden Rule

It expresses a simple view, that what is right is the kind of behaviour towards others which you would not mind being on the receiving end of yourself.

The Golden Rule seems to be pretty much universal and can be expressed positively as in: Do to others only those things which you would do to yourself. Or negatively as in: Do not do to others those things you would not do to yourself.

'You should always ask yourself what would happen if everyone did what you are doing.'
(FRANCE - Jean-Paul Sartre, French existentialist philosopher, 1905-80 CE)

'Treat other people as you'd want to be treated in their situation; don't do things you wouldn't want to have done to you.' (British Humanist Association, 1999 CE)

One should be 'contented with so much liberty against other men, as he would allow against himself.' (GREAT BRITAIN - Thomas Hobbes, English philosopher, 1588-1679 CE)

'What you would avoid suffering yourself, seek not to impose on others.'
(ANCIENT GREECE - Epictetus, the Greek philosopher, about 90 CE)

It is also expressed in different ways by religions across the belief spectrum.

Buddhism

Treat not others in ways that you yourself would find hurtful.

- The Buddha, Udana-Varga 5.18

Christianity

In everything, do to others as you would have them do to you; for this is the law.

Jesus, Matthew 7:12

Judaism

Thou shalt love thy neighbour as thyself Leviticus 19:18

Islam

None of you truly believes until he wishes for his brother what he wishes for himself #13 of Imam Al-Nawawi's Forty Hadiths

The Golden Rule is not only shared across religions and non-religious philosophies - its meaning has found its way into the very centre of world declarations about rights of the person:

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

UN Declaration of human rights



We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

US Declaration of Independence

The Golden Rule works on the simple premise that a world where we all behave towards others in the way that we would like them to behave towards us would be a good world. It is based on the principle of mutual self-interest. You be nice to me and I'll be nice to you because we'd both like that. One notable response to this view was the atheist philosopher Bertrand Russell who famously stated:

'Do not do unto others as you would have them do unto you, their tastes may be different.'

Although Russell may have considered this to be a novel reflection on the Golden Rule, it says little more than the rule itself which presupposes that one of the features of how you treat other people is establishing whether your course of action would or would not be something which they would be happy with.

The Golden Rule implies the principle that there is something about humans which is common whoever you are. It presupposes the view that just as humans share many common features, they also share a generally common approach to what is right and wrong behaviour. This approach to morality is common across many faiths and non-religious stances. It is particularly evident in the teachings of the philosopher Aristotle about Virtue Ethics.



Evaluation

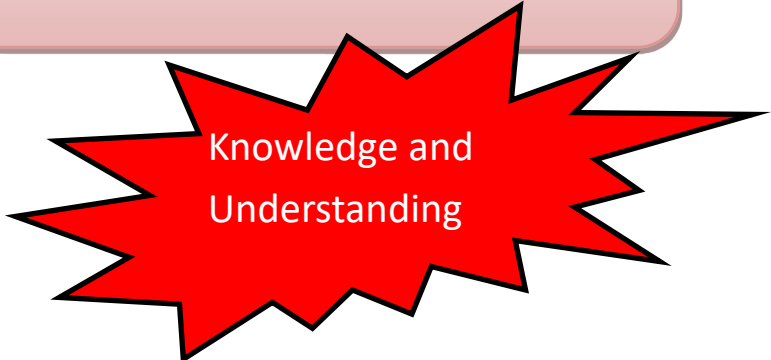
Task N3/4/5/H

Explain in your own words what the Golden Rule is and why its so important.

Choose a version of the Golden Rule that is independent of Religion and explain why you like the phrasing of it.



**whoever
has the
most gold
makes
the rules**



**Knowledge and
Understanding**

RELIGIOUS AUTHORITY: CHRISTIANITY

What is it?

Essentially religious authority is a recognised source of knowledge and understanding of a particular faith. Below are some examples.

The bible:

Literalist or fundamentalist Christians understand the Bible as literally true and try to live by it in practice. They believe that it is the 'inspired word of God' and so cannot be wrong. They use the Bible as a reference book in their own lives, picking out passages and directly applying them to modern situations.

Liberal Christians go even further and argue that the Bible is a starting point, with general trends in it, which are useful. However, it can't be used simplistically, by just applying the teaching from then to now without any adaptation. These Christians argue that as times change, Christian teaching must change too. Each Christian viewpoint must be applied freshly to each new situation in the modern world.

Authority:

In many Christian traditions, guidance on moral decisions is given by important leaders of the faith. For example, in the Orthodox Churches, the teachings of the Patriarchs are important. In **Roman Catholicism**, the teaching of the **Holy See** takes the form of the teaching of the **Pope** - who is seen as the direct spiritual 'descendant' of Peter, Christ's principal disciple. In Churches like the **Church of Scotland**, decisions about morals are made by a yearly **General Assembly**, where representatives of the Church gather to agree on matters of belief and morality. In some Churches, there are very strong leaders who interpret the faith on matters of morality for the 'ordinary' members.

Tradition:

Many Christians also follow the traditional teachings of their own Church. As Christianity developed, the Churches began to understand key Christian Bible teachings in their own ways. These became traditions that the followers of each Church started to keep as well as the teachings of the Bible. In many cases, these traditions were devised by important figures in the Church like Augustine, Thomas Aquinas and Martin Luther. In many Christian Churches today, these traditions are just one 'step' below the teaching of the Bible. In some Churches, these traditions are explanations of Bible texts. In others, they are believed to be direct handing down of teachings from the first followers of Jesus.

Prayer and direct revelation:

Many Christians believe that God speaks individually to each person about what is right and wrong through prayer. There is no need for someone to act as a 'go-between' because everyone can contact God for themselves. Groups like the Society of Friends (Quakers) believe that God speaks individually to them and also 'through' them so that others might hear his message. God may give 'spiritual gifts', like prophecy, teaching and Glossolalia or 'speaking in tongues'.

Some Christian moral principles

Christians believe that life should be lived showing concern for others regardless of who or what they are.

The Golden Rule is that Christians should 'Love one another'.

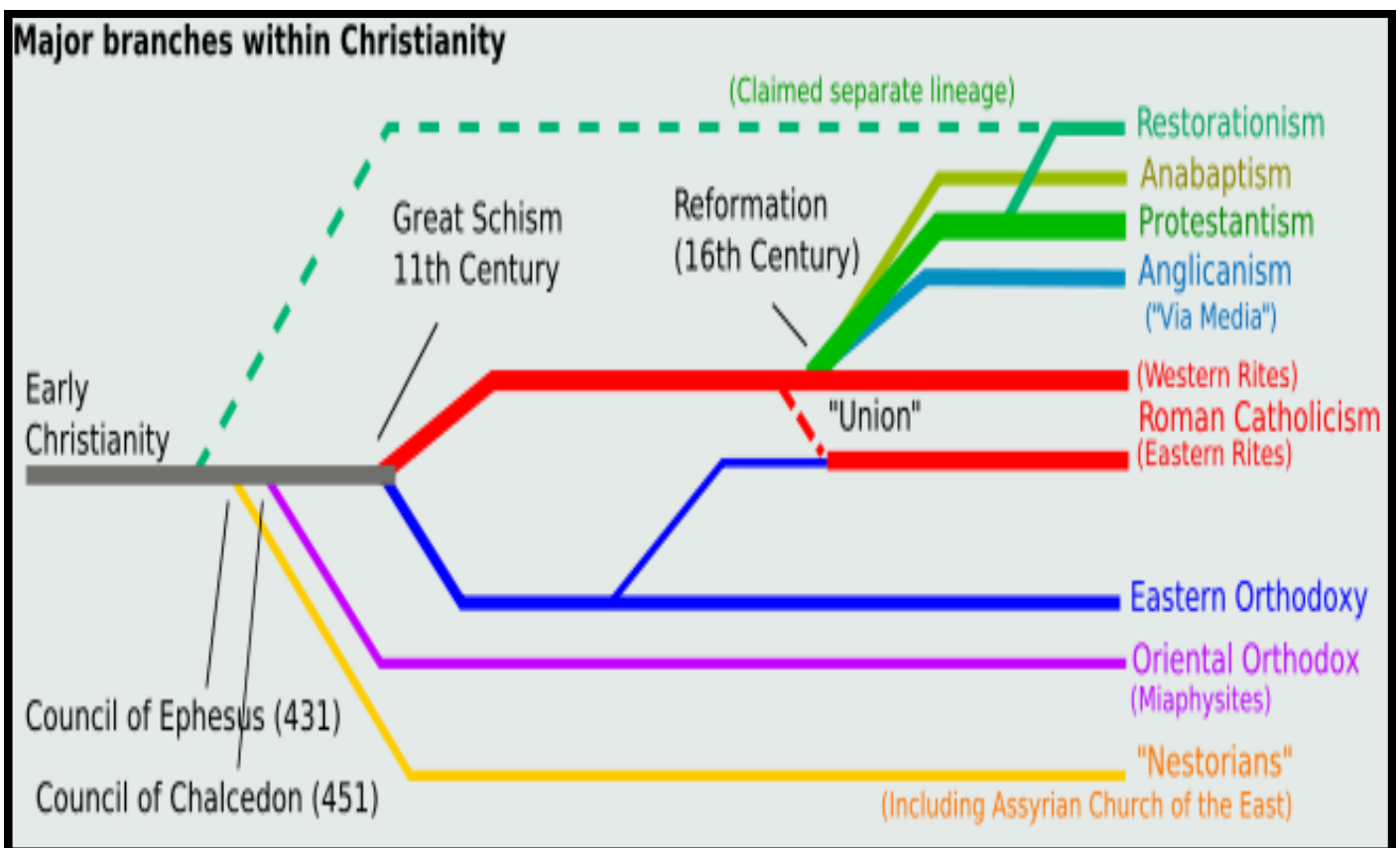
Kindness, generosity and fairness in treating others are all therefore important.

Christians should protect the weak and vulnerable.

Generally, the needs of others should be met before your own.

Justice is an important concern for Christians.

Taken from 'Making Moral Decisions—Joe Walker)



This is a simplistic diagram of the different Christian denominations. It is helpful to know how they relate to each other, but you don't need to know about all of them. We will concentrate on **Roman Catholic** views and Protestants whom we might say are on a spectrum of beliefs about morality and making moral decisions. We will refer to **Fundamentalists** and **Liberals**.

Humanism



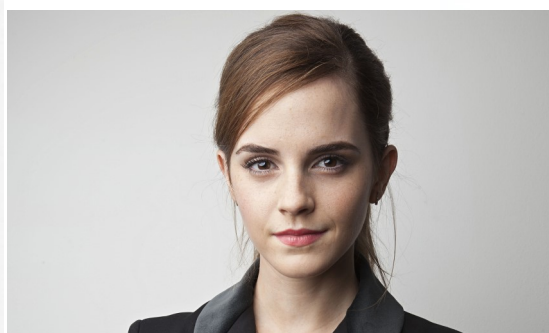
A humanist...

- Trusts the scientific method when it comes to understanding how the universe works and rejects the idea of the supernatural (and is therefore an atheist or agnostic)
- Makes their ethical decisions based on reason, empathy, and a concern for human beings and other sentient animals
- Believes that, in the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same.

Atheism- Belief that God does not exist.

Agnosticism- Belief that we cannot know if God exists.

In the Beginning,
Man Created God



Some humanists have tried to come up with alternative Ten Commandments. These are often described not as commandments, but as guidance for living a good life rather than rules that must always be followed. However, not all humanists think it is possible to come up with a list that would be acceptable to all humanists as each humanist is responsible for working out his or her own way of living a good life.

The Ten Non-Commandments by Ronald Fletcher (1963)

- Never accept authority (unless there are good grounds for it)
- Base your conduct upon simple humane principles
- Strive to eliminate war
- Strive to eliminate poverty, and work for greater material prosperity for all
- Do not be a snob
- In sexual behaviour, use your brains as well as your genitals and always in that order
- Enjoy family life and marriage
- Respect the law
- Commit yourself to active citizenship
- Have confidence in the modern world and in your powers to improve it

A Liberal Decalogue by Bertrand Russell (1951)

- Do not feel absolutely certain of anything
- Do not think it worthwhile to proceed by concealing evidence, for the evidence is sure to come to light
- Never try to discourage thinking for you are sure to succeed
- When you meet with opposition, even if it should be from your husband or your children, endeavour to overcome it by argument and not by authority, for a victory dependent upon authority is unreal and illusory
- Have no respect for the authority of others, for there are always contrary authorities to be found
- Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you
- Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric
- Find more pleasure in intelligent dissent than in passive agreement, for, if you value intelligence as you should, the former implies a deeper agreement than the latter
- Be scrupulously truthful, even if the truth is inconvenient, for it is more inconvenient when you try to conceal it
- Do not feel envious of the happiness of those who live in a fool's paradise, for only a fool will think that it is happiness

The Western Creed

Adapted from Charles T. Tart

I BELIEVE in the world that we see as the only real thing, a universe controlled by laws of science and blind **chance**.

I BELIEVE that the universe has no creator, no reason to exist, and no objective meaning or destiny.

I MAINTAIN that all ideas about God or Gods, enlightened beings, prophets and saviours or ghosts are superstitions and illusions. Life and consciousness are just physical processes and arose from chance interactions of blind physical forces. Like the rest of life, MY life and MY consciousness have no objective purpose, meaning or destiny.

I BELIEVE that all judgements, values and morals, whether my own or others' come from how we feel, due to hormones, personal history and chance. Freewill is an illusion. Therefore, the most rational values I can personally live by must be based on the knowledge that for me **what pleases me is good, what pains me is bad**. Those who please me or help me avoid pain are my friends, those who pain me or keep me from my pleasure are my enemies. Friends and enemies should be used in ways that maximise my pleasure and minimise my pain.

I AFFIRM that churches have no real use other than social support, that there are no sins to commit or be forgiven for, that there is no payback for sin or reward for being good, other than that which I can arrange. Goodness, for me, is getting what I want, without being caught and being punished by others.

I MAINTAIN that the death of the body is the death of the mind. There is **no afterlife** and all hope of such is nonsense.

Traditional Roles of Men and Women

Traditional Male Roles	Traditional Female Roles
Man was head of the house and the breadwinner, so he went out to work to support his family. Probably made major decisions in the family and had the final say.	Woman is subordinate to man and is the 'homemaker', so woman stays at home and looks after home and family. Often dependent of man's income. Often had to defer to Man's decision.
Men may have supported woman in upbringing of children by 'helping out' or 'babysitting' occasionally. Men spent more time with male children and set 'male' examples to sons. Rough and tumble games, lack of sensitive emotions. Encouraged 'manly behaviour'.	Main responsibility is bringing up children and everything that goes with it. More likely to interact with female children and set female example to daughters such as kind and helpful behaviours. Encourage daughters to be feminine and model behaviour on mother.
Man likely to have life outside the home away from family (possibly including sons). Masculine activities – football, going to the pub etc.	Woman's life outside the home would be limited. Interaction with other women only in traditional female activities.

Discussion

- How easy would it have been for a man in 19th century Britain to stay at home and look after the family?
- How easy would it have been for a woman to get an apprenticeship or go to university?
- To what extent has this changed?

Christianity and the roles of Men & Women

Most Christians will look to the Bible for guidance on behaviour & attitude. Below is a range of Bible passages that a Christian might use to justify their beliefs.

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

Genesis 1:27

²¹ Then the Lord made the man fall into a deep sleep, and while he was sleeping he took out one of the man's ribs and closed up the flesh. ²² He formed a woman out of the rib and brought her to him. ²³ Then the man said " At last, here is one of my own kind- Bone taken from my bone, and flesh from my flesh. 'Woman' is her name because she was taken out of man."

Genesis 2:21-23

⁶ The woman saw how beautiful the tree was and how good its fruit would be to eat, and she thought how wonderful it would be to become wise. So she took some of the fruit and ate it. Then she gave some to her husband, and he also ate it.

Genesis 3:6

²⁶ So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

Galatians 3:26-28

⁸ I want men everywhere to lift up holy hands in prayer, without anger or disputing. ⁹ I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God. ¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to have authority over a man; she must be silent ¹³ For Adam was formed first, then Eve ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

1 Timothy 2:8-14

³⁴ Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. ³⁵ If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

1 Corinthians 14:34-35

Christianity and the roles of Men & Women

¹¹ But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; ¹² and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. ¹³ And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."
¹⁴ When she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." ¹⁶ Jesus said to her, "Mary!" She turned and said to Him in ¹⁴Hebrew, "Rabboni!" (which means, Teacher). ¹⁷ Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'" ¹⁸ Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her.

John 20:11-18

Think, pair, share

Task N3/4/5/H

Read through each of these passages . Divide them into positive or negative towards gender equality?

Now justify your judgement.

Evaluation Skills

Read the information on Tertulian and John Knox on the next page. Are their views in line with Jesus' teachings? Do they agree with St Paul who wrote the letters to Timothy the Galatians and Corinthians?

What impact on the roles of men and women do you think they have had? Why?

Evaluation Skills

Analysis Skills

Christian scholars on the role of women

Tertullian, 155 - c. 240 AD, was a prolific early Christian author from Carthage in the Roman province of Africa. He had a huge influence within Christianity for the next 100 years or so. Amongst other things he wrote about women;

- "You are the devil's gateway:
- you are the unsealer of that (forbidden) tree:
- you are the first deserter of the divine law:
- you are she who persuaded him (Adam) whom the devil was not valiant enough to attack.
- You destroyed so easily God's image, man.

On account of *your* desert-that is, death-even the Son of God had to die."



John Knox, famous Scottish Reformer, was born near Edinburgh in 1505. John Knox saw how important it was for the church to do what the Bible said, and not just what they thought was right. He wasn't afraid to stand up to anyone, even kings and queens, for what he knew was right.

The First Blast of the Trumpet Against the Monstrous Regiment of Women, 1558

This writing was specifically targeted at those monarchs who also happened to be female, a fact which flew directly in the face of what was generally the male view during the sixteenth century.

"For who can deny that it is repugnant to nature, that the blind shall be appointed to lead and conduct as they see fit? That weak, sick and impotent people shall be in charge of the whole and strong, and finally, that the foolish, mad and frenetic shall govern the discreet and give counsel to the sober of mind? And such be all women, in comparison with men who bear the authority. For their sight in civil regiment is but blindness: their strength is weakness: their advice: foolishness: and judgement: frantic, if it be rightly considered."

Knox here clearly indicates that he believes all women are unintelligent, hysterical and impotent, incapable of making the most minor decisions for themselves, least of all their country. His view here, that women are second class citizens, is bluntly stated and demeaning, offensively relegating women to the status of mere infants.

Knox's words, however, came back to haunt him when the Protestant Elizabeth I ascended the English throne and, surprisingly, took umbrage to a man suggesting that she was incapable of ruling purely on the basis of her gender. As it was, Elizabeth became one of the most successful monarchs England has ever seen, ruling for a mere *forty five* years. All the while, Knox's political career floundered because his misguided, misogynistic views had offended the most powerful woman in Britain by attempting to repress and discredit those of her sex.

(<https://dreamthegreenworld.com/2016/01/10/the-monstrous-regiment/>)

Women in the Bible

The **Old Testament** offers mixed messages, some extremely heroic women, but a strongly patriarchal society and it was this tradition Jesus was brought up in.

The book of Esther

Tells the story of the Jewish festival of Purim. Esther is a Jewish orphan who is chosen to be the new wife of the king as she is so beautiful. She keeps her faith a secret and is able to influence the King to save the Jewish people. Read the full story in the Bible or on

<http://www.womeninthebible.net/>

Miriam exodus 2:1-10

This tells the story of Miriam who is the big sister of Moses. When the soldiers come to kill the infant Jews, she risks her life to save him by taking him to the river and sending him away in a basket of reeds. When he is found by the Pharaoh's wife, Miriam is brave enough to approach her and suggest a wet nurse for the child. She brings Moses' own mother to look after him.

• <http://www.youtube.com/watch?v=aTpKYIFVtyQ>

The **New Testament** is also a little confusing as in places and at face value it appears to treat women unfairly however, the actions of Jesus himself were quite radical. He seems to give equal importance to women as he does men.

Mary Magdalene

Women are valid witnesses to Christ. The idea of women as primary witnesses does not seem unusual to people in the 21st century, but it was a revolutionary concept at the time. The testimony of women was not given the same weight as men's, either personally or in a court of law. Mary's witness to the Resurrection reversed this idea. Jesus of Nazareth cured Mary of an unspecified illness. She led a group of women who provided for Jesus and his followers from their own financial resources. She was there during his ministry in Galilee and Judea, heard him teach, and may have been his financial backer, dealing with the practical details of sustaining a group of men and women. It is unlikely she was a reformed prostitute. Mary was present at the Crucifixion and prepared Jesus' body for burial. Mary was the first witness of the resurrection.

http://www.womeninthebible.net/2.2.Mary_Magdalene.htm

Segregation of men & women was pretty complete with the home/mother role central for women. Many Christians believe that Jesus' treatment of women was very liberal and modern.

Women in the Bible

The Adulteress

The scene is set, with time and place (John 8:2-3)

It is early morning, and Jesus is at the Temple, ready to teach whoever comes to listen to him. Some respected Jewish leaders bring a woman to him. She has been found guilty of adultery. Jesus was known to preach forgiveness. Would he condemn this woman, or let her go? After all, adultery was a serious sin that damaged herself, her children, her family, and the community.

The dilemma, and Jesus' response (John 8:4-11)

The leaders (scribes and Pharisees) challenged him to find a solution to a problem: what was to be done with this woman, who had been found guilty of adultery, a capital crime? Jesus did not question her guilt, neither did he condone it. He enigmatically refused to speak, but instead wrote in the gravel. Then he straightened up, looked at the crowd of accusers and said 'Let he who is without sin cast the first stone'. In essence, he was asking them to examine their own consciences. One by one the crowd melted away. Jesus told the woman to go, and not to sin again.

http://www.womeninthebible.net/2.7.Adulterous_woman.htm

So, it's not all doom and gloom, subordination and subservience for women in Christianity! Although the Bible appears to contradict itself regularly, the teaching of Jesus to 'Love thy neighbour' is the essence of Christianity and the over riding principle of living good Christian life.

Why are we who we are?

How do we develop our gender values? How do we become the person we are? There are several theories that can help us understand .

Nature argument

behaviour is determined by our inherited genetic structure, it's also called *innate* behaviour.



Nurture argument

behaviour is the result of learning and experience resulting from outside factors such as parents media, peers and religion. its also known as *learned* behaviour.

Social learning theory—Albert Bandura (1977)

Children observe the people around them behaving in various ways. Individuals that are observed are called models. In society, children are surrounded by many influential models, such as parents, family, characters on children's TV, friends within their peer group and teachers at school. These models provide examples of behaviour to observe and imitate, e.g. masculine and feminine, pro and anti-social etc. Children pay attention to some of these people (models) and encode their behaviour. At a later time they may imitate the behaviour they have observed. They may do this regardless of whether the behaviour is 'gender appropriate' or not, but there are a number of processes that make it more likely that a child will reproduce the behaviour that its society deems appropriate for its sex. First, the child is more likely to attend to and imitate those people it perceives as similar to itself. Consequently, it is more likely to imitate behaviour modelled by people of the same sex. Second, the people around the child will respond to the behaviour it imitates with either reinforcement or punishment. If a child imitates a model's behaviour and the consequences are rewarding, the child is likely to continue performing the behaviour. Reinforcement can be external or internal and can be positive or negative. If a child wants approval from parents or peers, this approval is an external reinforcement, but feeling happy about being approved of is an internal reinforcement. A child will behave in a way which it believes will earn approval because it desires approval.

Social conditioning is the sociological process of **training** individuals in a society to respond in a manner generally approved by the society and peer groups within society. The concept is stronger than that of socialisation, which is the process of inheriting norms, customs and ideologies .

Stereotyping

'A widely held but fixed and oversimplified image or idea of a particular type of person or thing'

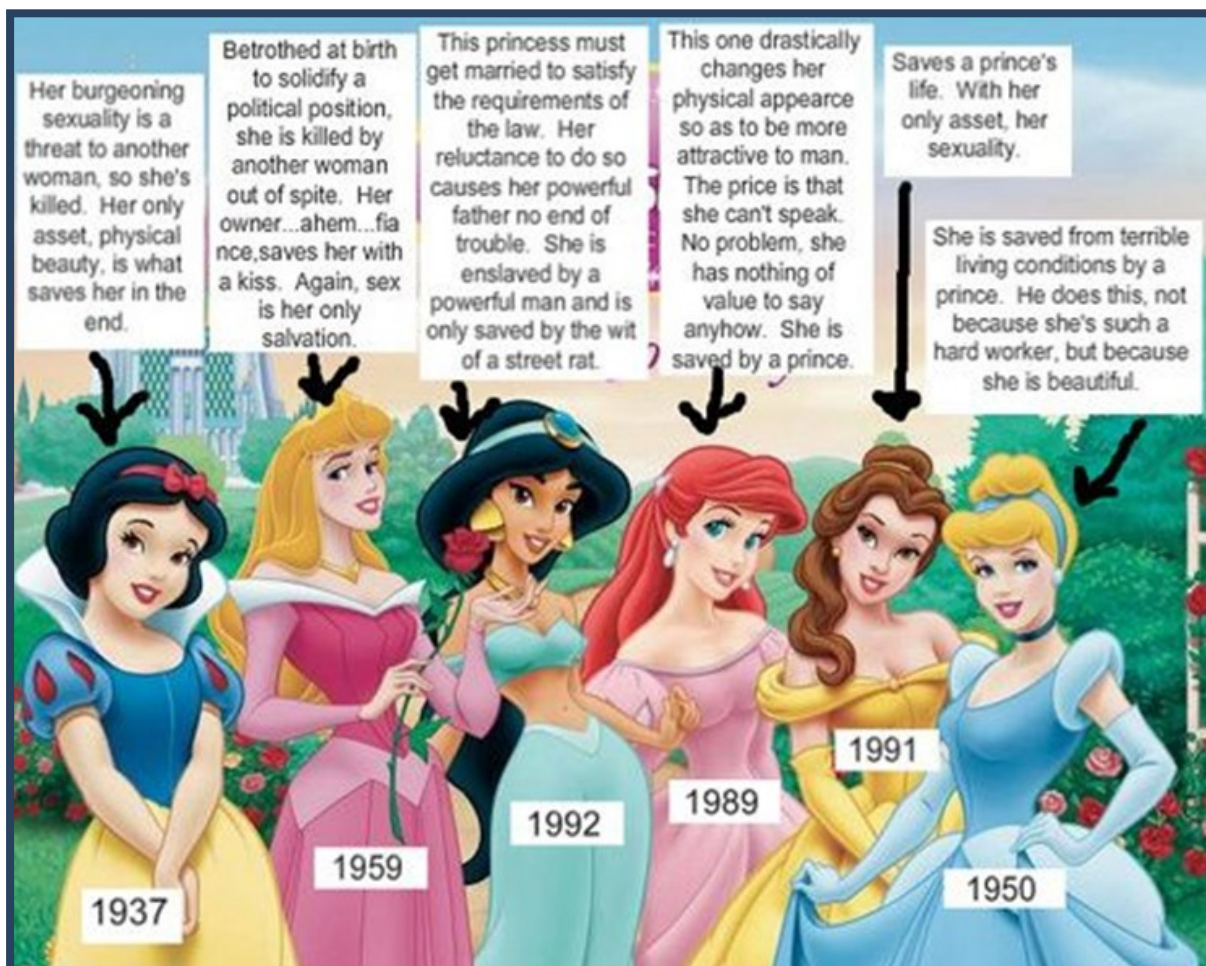
Media Stereotyping

The influence of the media is around us all of the time, everywhere, its almost impossible to escape! The media influences our perceptions of who we are and who we *should* be. We measure ourselves by the examples given and judge our worth in accordance with those values. Throughout the 20th century it is fair to say that the media has stuck to very traditional representations of men and women **Heroes** / **victims** / **leaders** / **Followers** however, with the rise of feminism and the growth of equality, the media today is far more varied than in the past, we now find examples of '**powerful women**' and '**sensitive men**' as well.

Objectification—broadly means treating a person as a commodity or an object without regard to their personality or dignity.

Sexual **objectification** is the act of treating a person as an instrument of sexual pleasure.

'Media representations of powerful women are usually sexual'. Discuss.



Stereotyping & exploitation in the media

Female stereotypes

Many of the images of women presented to us by the media are stereotypical in nature. They fall into 6 main categories:

Maternal

Carer, shopping, mother who looks after children and pets.

Housekeeping

Laundry, cleaning, ironing and so on.

Aesthetic

Beauty products, skin and hair care. Strong link to sexuality, particularly when the product is aimed at a male audience.

Sexually Available

Female is presented as a sexual object, page three models, pornography.

Victim

Suffering as the weaker sex, incapable and dependent upon men, often a victim of domestic abuse.

Queen Bee

Fighting and aggressive attitude. Very ambitious and career orientated with masculine qualities and tendencies. Women in positions of power. 'Bitch'.



Male stereotypes

Obsessed with sex

Objectifying women, watching porn, always looking for ways to get someone into bed

Aggressive

Rough sports, get into fights, shout and swear a lot

Men engage more in tough jobs

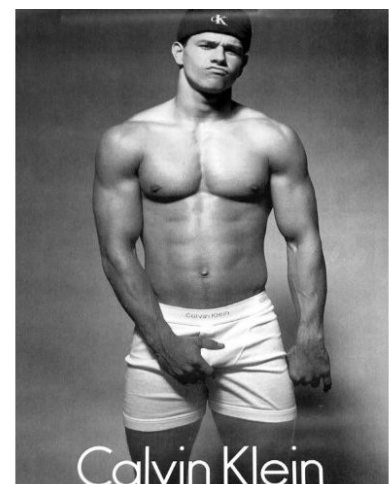
Builders, engineers, oil rigs, farming

At home, men are lazy

Can't change the duvet, don't clean the bathroom

Emotionally distant

Struggle to express feelings



Stereotyping & exploitation in the media

Sex Sells

It is human nature to be curious about sex. You know this and so do advertisers. Sex has multiple meanings:

- from a biological standpoint, sex is a reproductive mechanism

- it is a basic biological drive that exists in all species

- it is hormonally controlled

Sex is emotional and physical:

- representing a bond between two individuals

- an expression of profound emotion

- it is a physical manifestation of love, trust and caring

But sex is not always used positively. Sexuality can be used negatively to dominate or control.

When sexuality is used in advertising, certain values and attitudes towards sex are being 'sold' to consumers along with the product. The overriding question that must be asked when deconstructing any advertisement is "what underlying message is being sold by this ad?"

Historically the trend in advertising has been to eroticise women more often than men. However, in recent years we have begun to see young men portrayed in a similar manner, though you are still more likely to see woman sexualised in advertisements. This becomes very apparent when you look at advertisements that depict couples together, or in advertising campaigns that use men and women to advertise the same product.

Women & Men as Sex Objects

Recent developments in the mass media, such as the Internet, have not taken long to raise questions related to gender issues. The difference is the perceived lack of control and monitoring so the pornographic material is available without the same level of control on the Internet. Such a medium has a high usage among young males.

There is a problem here of definition and taste. When does the representation of nudity - a natural state - become pornographic, encouraging inappropriate attitudes about the availability of women?

Stereotyping & exploitation in the media

Religious views

Fundamentalist

Stereotypical views of men and women are not really stereotypes at all, they are an accurate representation of the roles of men and women. However, society is over sexualised and this is harmful to family values.

Liberals

Do not like stereotyping, it is lazy and pigeon holes people into categories that do not fit, particularly in today's society.

Non-religious views

Humanism

Humanists support personal freedom. This must involve allowing everyone opportunities and choices in the worlds of education, employment and home.

Girls and women should not have restricted roles imposed on them, but neither should they feel they have to do everything.

Men, too, should have the choice of staying at home and looking after children if that is what they want.

Within humanist organisations, men and women are treated equally.

Utilitarianism

JS Mill said

"That the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other."

"After the primary necessities of food and raiment, freedom is the first and strongest want of human nature."

"What is now called the nature of women is an eminently artificial thing—the result of forced repression in some directions, unnatural stimulation in others."

John Stuart Mill 'The Subjection of Women '

What the Law says

OFCOM code of standards (www.ofcom.org.uk)

Care should be taken to foster tolerance and respect for difference and avoid the lazy adoption of stereotypes covering race, gender, age, religion, or sexual orientation.

Sex Discrimination Act (1975)

This Act makes it unlawful to discriminate against people because of their gender, it specifically covers:

Education: schools can be single sex but they have to offer the same curriculum as mixed gender schools. Mixed gender schools should ensure equality between the genders in all they do.

Advertising: this must avoid all forms of gender discrimination.

Employment: this relates to what job you can do and your pay and promotion chances (though there are some jobs which can be gender specific).

Provision of housing, services, goods and facilities: in all of these cases there should be no form of discrimination based on your gender.

Marriage: including the provision of maternity leave for women and paternity leave for men.

Sexual harassment: any unwanted conduct or behaviour based on your gender or related to sex which is likely to cause you harm in some way.

Equal Pay Act 1970

This Act aimed to ensure that whether you are male or female you get the same pay and benefits as a member of the opposite gender doing the same job. It applied to people of any age and equally to full-time and part-time workers. It also covered maternity leave and treatment at work during pregnancy. It covered every imaginable possible difference between how men and women are paid and treated at work to ensure that there is complete equality between the genders.

The Equality Act 2010

The Act simplifies, strengthens and harmonises the current legislation to provide Britain with a new discrimination law which protects individuals from unfair treatment and promotes a fair and more equal society.

The nine main pieces of legislation that have merged are:

- the Equal Pay Act 1970
- the Sex Discrimination Act 1975
- the Race Relations Act 1976
- the Disability Discrimination Act 1995
- the Employment Equality (Religion or Belief) Regulations 2003
- the Employment Equality (Sexual Orientation) Regulations 2003
- the Employment Equality (Age) Regulations 2006
- the Equality Act 2006, Part 2
- the Equality Act (Sexual Orientation) Regulations 2007

There are further elements in the Act that did not come into force in October 2010, but may do in the future. We await updates from the Government on these developments. Examples are:

- Duty to make reasonable adjustments to common parts of leasehold and common hold premises and common parts in Scotland
- Provisions relating to auxiliary aids in schools
- Diversity reporting by political parties
- Provisions about taxi accessibility
- Prohibition on age discrimination in services and public functions
- Civil partnerships on religious premises

Among other elements the Gender pay gap will not be implemented.

Gender pay gap information (s78). The Government has said that it will not implement the gender pay reporting measures in section 78 of the Act while it is working with business on how to best support increased transparency on a voluntary basis. The Government will annually review this approach, in order to assess whether this approach is successful and take a view over time whether alternatives are required, including using a mandatory approach through section 78 of the Equality Act.

What gender equality means

For every woman who is tired of acting weak when she knows she is strong;
There is a man who is tired of appearing strong when he feels vulnerable.

For every woman who is tired of acting dumb;
There is a man who is burdened with the responsibility of 'knowing everything'.

For every woman who is tired of being called an 'emotional female';
There is a man who is denied the right to weep and be gentle.

For every woman who is called unfeminine when she competes;
There is a man for whom competition is the only way to prove he is masculine.

For every woman who is tired of being a sex object;
There is a man who must worry about his potency.

For every woman who feels 'tied down' by her children;
There is a man who is denied the full pleasure of parenthood.

For every woman who is denied meaningful employment and equal pay;
There is a man who must bear the financial responsibility for another human being.

For every woman who was not taught the intricacies of an automobile;
There is a man who was not taught the satisfaction of cooking.

For every woman who takes a step towards her own liberation;
There is a man who finds that the way to freedom has been made a little easier.

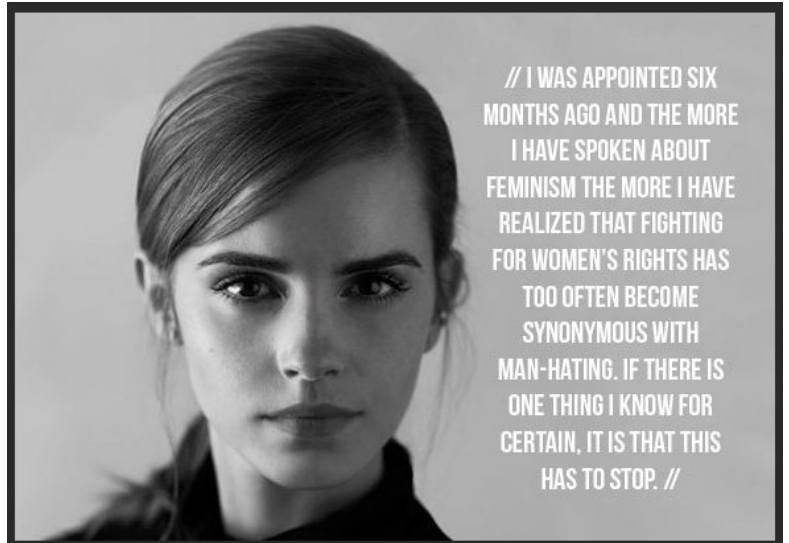
Sociology makes you think harder

Feminism

Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. However, there are many different kinds of feminism.

Important topics for feminist theory and politics include:

the body, class and work, disability, the family, globalization, human rights, popular culture, race and racism, reproduction, the self, sex work and sexuality.



The first wave of feminism started in 1920s, when women understood that they also have the rights to higher education, getting job and voting. From the very beginning of its appearance this movement was not supported in the media, as they stated that women should be the embodiment of humility, subservience and obedience. According to feminist points of view women possess the same rights as men. Women wanted to prove that they had the same rights and must be treated not only as objects of sexuality and beauty. Many women all over the world began to state that they should have equal rights and opportunities. They believed that they possessed the same rights as men, especially where it concerned the most popular spheres of social life, getting a job, education and of course the right to vote and show their personal will.

While feminism has had trouble getting its message across, some of the problems had to do with the message itself. Over the last twenty years, power feminism (tolerant and assertive) has battled with victim feminism (a set of beliefs that cast women as harassed and fragile).

The impact of Feminism

In the early to mid 20th century, it helped women obtain equal legal rights.

It points out sex discrimination in all areas of life and how that impacts both men and women. Judgments based on gender restrict us from being full human beings - for example, the use of the female body to represent sex but not the male, myths such as boys don't cry, childcare burdens being placed mainly on women, etc. etc. Feminism seeks to give men and women equal opportunities to shape their lives without gender roles.

I believe it changed society from single income families to multi-income families, which is hurting the kids in the long run.

For the last 30 years it has served to demonise and disadvantage men and boys and create double standards. Individuals and organisations who succumb to feminism end up with a negative view of males.

Feminism

Feminist Theology

Feminist Theology is an attempt to make the Bible inclusive for people today, who have felt excluded by traditional Theology.

The Bible is considered to be a product of patriarchal culture, focusing on the importance of men in religion. This would not cause problems, if the Bible "*was left in the past*," (Daphne Hampson). However, the Bible is for some, a divine revelation and for others remains a source of inspiration or life guide. Some feminist theologians feel that it is therefore only correct, that the Bible is re-read.

Feminist theology seeks to tackle several concerns;

Degenderisation of language stresses that whenever possible talk to God rather than about God, eg., "You have filled the hungry" as opposed to "He has filled the hungry".

A reappraisal of the role of women in the Bible. Little attention is given to the fact that Jesus had a devoted following of women and that, Mary Magdalene was arguably, the person who was closest to Jesus. Mary Magdalene is generally thought of to be the beautiful seductress, however, at no point does the Bible refer to Mary Magdalene as a prostitute or seductress. She was the first messenger of Jesus.

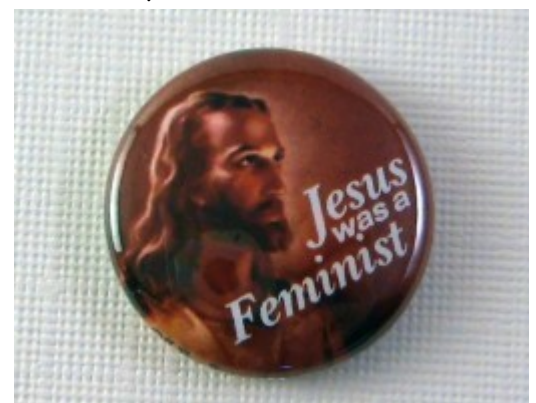
To put the above into context, feminist theology and the increase of non-sexist terminology is the religious response to the modern women's movement. It is felt necessary for religion and religious institutions to keep pace with contemporary changes and promote a more equal society.

Female leadership in the Christian churches

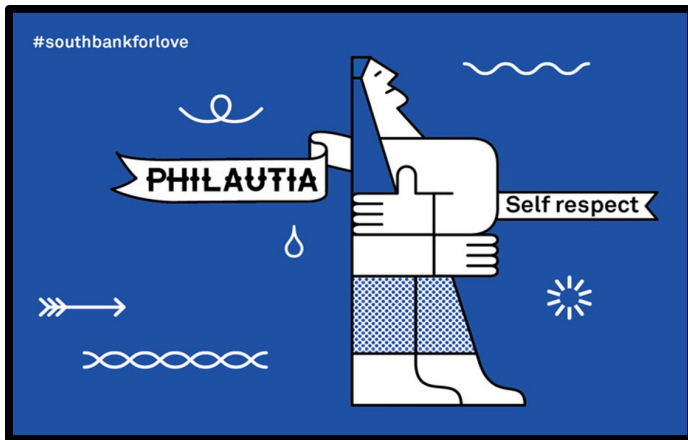
The liberal Christian Churches now accept female Vicars, Ministers, Pastors and Elders. In the Church of England and Church of Scotland there are female Bishops (higher up than Vicars), but Roman Catholic and Orthodox Christian churches do not ordain women as priests. This role is only for men. Women can become nuns, but they are still spiritually led by men.

1 Timothy 2:8-14 and 1 Corinthians 14:34-35 would be used to support the view that women should not have spiritual leadership.

Acts 2:17-18 would be used to support the idea that there should be equality amongst men and women in the church.



LOVE



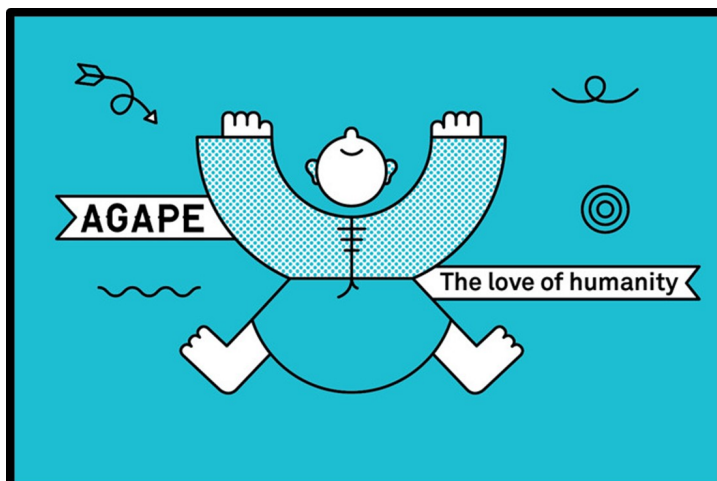
Pronounced Phil ow tee a

The love we give to ourselves. This is not vanity, like narcissism, but our joy in being true to our own values. The strength to care for ourselves so that we can in turn care for others



To have affection for. We can agape our enemies but we cannot philia them.

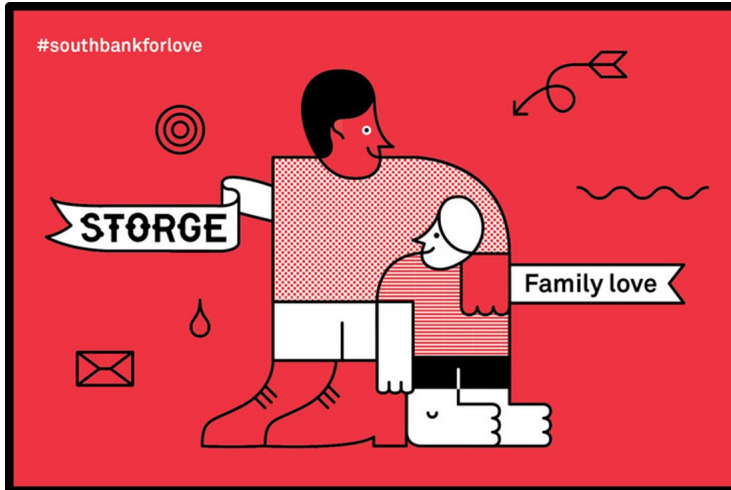
The love we feel for people we strive with to achieve a shared goal - our co-workers, the players in a football or netball team, the soldiers in an army



Pronounced A ga pay

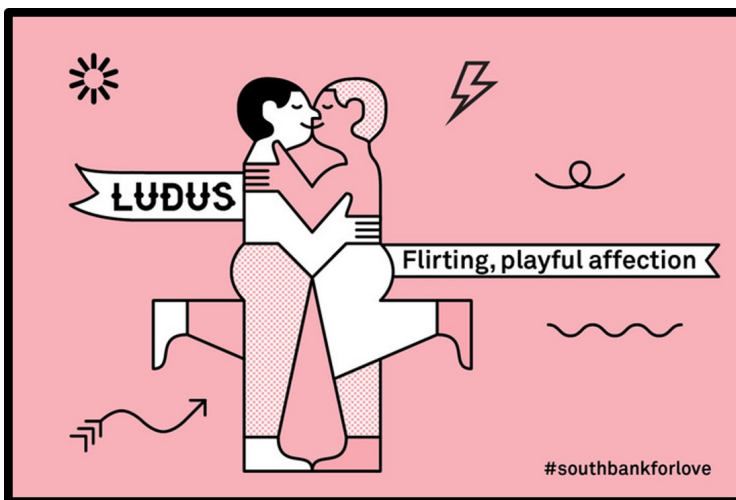
Love of God. Love in action. A conscious decision to act out of love. The kind of love which makes us sorrowful when we hear of a crisis in another nation (or our own); that makes us give our time or money to charity; and makes us feel connected to people we don't know, simply on the basis of our shared experience as human beings.

LOVE



Pronounced Stor gay

The love a parent has for a child, or a child has for a favourite aunt or uncle. The love a foster parent feels for the children in her care and the love a grandparent feels for the child adopted by his son- and daughter-in-law.



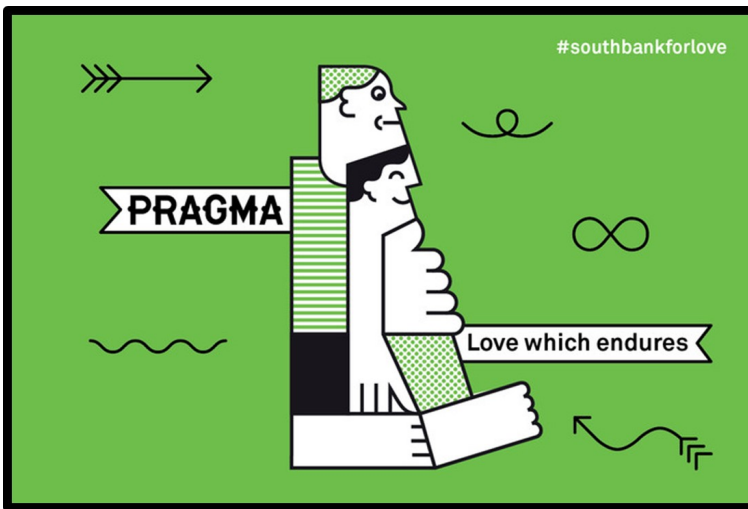
The feelings we have when we test out what it might be like to be in love with someone. The fluttering heart and feelings of euphoria; the slightly dangerous sensation.



Pronounced Ear oss

Not mentioned in the bible, but significant in our understanding of love. Based on sex and powerful magnetism. It can turn into other kinds of love - like pragma - but it starts as romance and attraction.

LOVE



The love between a married couple which develops over a long period of time. The love which endures in sickness and in health. The love which makes a friend care for their former school friend who has become vulnerable in later life.

If one is going to have a wonderful Christian life, obedient to the voice of God and have rich fellowship with other Christians, he or she will need to exercise all three kinds of love. We need *agape* love because some of the things that God requires of us are not fun or easy, but need to be done. We need to have *phileo* love because we need true friends to stand with us, people who are emotionally connected to us and with whom we can share our deepest thoughts and feelings. Lastly, we Christians need to have *storge* love between us, a deep family affection that comforts us and helps us feel connected to all our spiritual family.

[truth or tradition four kinds of love](#)

Eros
Is not mentioned in the bible, but is pretty fundamental in adult relationships. It shapes our views on sexual love.

Volunteering

Marriage

One night stand

6yr olds BFF

Doctor & patient

Grandparent & child

First Date

Fundraising

Teacher & Pupil

Saying 'No'

Think, pair, share

See how many different types of love might be in action in these situations. Be ready to justify your choices

LOVE

Biblical verses on love

Ephesians 4:2-3: "With all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace."

Colossians 3:14: "And over all these virtues put on love, which binds them all together in perfect unity."

Ecclesiastes 4:9: "Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone?"

Romans 13:8: "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law."

1 Corinthians 13:4-5: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs."

1 Corinthians 13:2: "If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing."

1 Corinthians 16:14: "Do everything in love."

Psalms 143:8: "Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I entrust my life."

Proverbs 3:3-4: "Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favour and a good name in the sight of God and man."

Ephesians 4:2: "Be completely humble and gentle; be patient, bearing with one another in love."

1 Peter 4:8: "Above all, love each other deeply, because love covers over a multitude of sins."

John 15:12: "My command is this: Love each other as I have loved you."

1 Corinthians 13:13: "And now these three remain: faith, hope and love. But the greatest of these is love."

Sexual relationships

Purpose of Sex

There is a lot of misinformation about sex in modern society. Internet, TV, videos, films, music and magazines can make it difficult to sort out truth from fiction. Sex sells! It has become a commodity, easily commercialised and sold without regard for the damage it may do. The sexual act is a giving of oneself in a very deep way. Sexual relationships can create new life and enrich human relationships and self-discovery.

Positive aspects of sex	Negative aspects of sex
- It is enjoyable - It makes babies - It deepens relationships - It involves commitment - It is natural - It is healthy - It is good for our overall well being - It is good for self esteem - It is good for strengthening love	- It can be used to exploit people - It can spread disease - It can create unwanted babies - It can be used to oppress people - It can be a threat to women - It can dominate relationships - It can be done casually without commitment - It can de-stabilise relationships - It can cause crime

Christianity & sex

All Christians see sex as a gift from God. Most believe sex should only happen between marriage partners. However, Liberal Christians now accept cohabitation unless the couple intend to have children - children should be born within marriage.

If a couple really love each other they practice **chastity** waiting until they are married before having sex. Some people choose a **celibate** lifestyle - they do not have a sexual relationship and devote their life to God, eg, Catholic priest.

Within adult relationships all religions regard sexual relationships as an important part of being human. Sex is a natural part of life and God's creation. It is essential for reproduction and continuation of the human race. Christians believe sex should only be shared by two people who have a commitment to each other.

Some fundamentalists have a ceremony where father's give their daughters purity rings. The daughter makes a promise to her father to have no sexual relationships until she is married and often her father will select her husband for her. The ring is a reminder of her promise.

Sexual relationships

The Roman Catholic Church:

The purpose of sex is to procreate (have children), and should always be within a marriage. Belief in chastity. Against all types of artificial contraception, will use natural contraception to control the size of their family.

The Church of Scotland:

The Church of Scotland (which is the largest Christian organisation in Scotland), does not condemn people for living together (co-habitation). However, the Church believes that the best and most stable setting for a sexual relationship, in a Christian understanding, is within marriage. The Church of Scotland agree with the use of contraception a within marriage as it allows for family planning.

Biblical teachings on Sex

'Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.' (*Genesis 2.25*)

'Because of cases of sexual immorality, each man should have his own wife and each woman her own husband' (*1 Corinthians 7.2*)

'God wants you to be holy and completely free from sexual immorality' (*1 Thessalonians 4.3*)

'Judah got a wife for Er, his firstborn, and her name was Tamar. But Er, Judah's firstborn was wicked in the Lord's sight; so the Lord put him to death. Then Judah said to Onan, 2sleep with your brother's wife and fulfil your duty to her as brother-in law to raise up offspring for your brother. But Onan new that the child would not be his; so whenever he slept with his brother's wife, he spilled his seed on the ground to keep from providing offspring for his brother. What he did was wicked in the Lord's sight; so the Lord put him to death also. (Genesis 38:6-10)

'Do you not know that your body is a temple of the Holy Spirit?' (*1 Corinthians 6.19*)

'You shall not commit adultery' (*Exodus 20.14*)

'Anyone who looks at a woman lustfully has already committed adultery with her in his heart' (*Mathew 5.28*)

Roman Catholic and Fundamentalist Christians disagree with all forms of sex outside of marriage and therefore believe that cohabiting is wrong.

A growing number of Christians today do however think that sex before marriage can be right if the couple love each other, are in a long term relationship and are committed.

Sexual relationships

Utilitarian view of sex

- Sex between 2 people who freely agree to it would be acceptable.
- Consenting adults can do what they want as long as it is "the greatest happiness for the greatest number."
- There must be no harm is done to others or society in general.
- You might not know the person you are having sex with very well which could result in the spread of STIs and being pregnant with someone you do not want a child with.
- Bentham also suggested that sex outside of marriage could harm society by undermining marriage.

Humanist view of sex

- Consider sexual relationships to be a private affair between consenting adults.
- Look to the law for guidance on the appropriateness of the relationship, but ultimately would consider sex to be a personal choice.
- Freely given consent is essential for a healthy sexual relationship.

Consent

The law says:

- A person consents if they agree by choice, and have the freedom and capacity to make that choice.
- A person commits rape if they intentionally penetrate the vagina, anus or mouth of another person with their penis without consent.
- A person commits sexual assault if they intentionally touch another person, the touching is sexual and the person does not consent.
- The law recognises that a person might not have sufficient capacity because of their age or because of a mental disorder. The amount someone has had to drink or the drugs they have can also affect their ability to consent.
- The age of consent to any form of sexual activity is 16 for both men and women
- There are specific laws in place to protect children under the age of 13 who cannot legally give their consent to any kind of sexual activity.
- A person under the age of 18 cannot consent to sex if it is with a person who has a duty of care or is in a position of authority or trust, such as a teacher, doctor or lecturer.
- If someone is repeatedly asked for consent and they refuse, this can count as sexual harassment.

Sexuality

Sexuality is diverse, and deeply personal. Understanding our sexuality is about the sexual feelings and attractions we feel towards other people, not about who we have sex with.

Below is a glossary of terms we can use to describe different types of sexuality.

Ally - a (typically) straight and/or cis person who supports members of the LGBT community.

Bisexual or **Bi** - refers to a person who has an emotional and/or sexual orientation towards more than one gender.

Biphobia - the fear or dislike of someone who identifies as bi.

Cisgender or **Cis** - someone whose gender identity is the same as the sex they were assigned at birth.

Gay - refers to a man who has an emotional, romantic and/or sexual orientation towards men. Also a generic term for lesbian and gay sexuality - some women define themselves as gay rather than lesbian.

Gender dysphoria - used to describe when a person experiences discomfort or distress because there is a mismatch between their sex assigned at birth and their gender identity. This is also the clinical diagnosis for someone who doesn't feel comfortable with the gender they were assigned at birth.

Gender identity - a person's internal sense of their own gender, whether male, female or something else (see non-binary below).

Gender reassignment - another way of describing a person's transition. To undergo gender reassignment usually means to undergo some sort of medical intervention, but it can also mean changing names, pronouns, dressing differently and living in their self-identified gender. Gender reassignment is a characteristic that is protected by the Equality Act 2010.

Gender stereotypes - the ways that we expect people to behave in society according to their gender, or what is commonly accepted as 'normal' for someone of that gender.

Heterosexual / Straight - refers to a person who has an emotional, romantic and/or sexual orientation towards people of the opposite gender.

Homophobia - the fear or dislike of someone who identifies as lesbian or gay.

Sexuality

Homosexual - this might be considered a more medical term used to describe someone who has an emotional romantic and/or sexual orientation towards someone of the same gender. The term 'gay' is now more generally used.

Intersex - a term used to describe a person who may have the biological attributes of both sexes or whose biological attributes do not fit with societal assumptions about what constitutes male or female. Intersex people can identify as male, female or non-binary.

Lesbian - refers to a woman who has an emotional, romantic and/or sexual orientation towards women.

Non-binary - an umbrella term for a person who does not identify as male or female.

Pansexual - refers to a person who is not limited in sexual choice with regard to biological sex, gender or gender identity.

Pronoun - words we use to refer to people's gender in conversation - for example, 'he' or 'she'. Some people may prefer others to refer to them in gender neutral language and use pronouns such as they / their and ze / zir.

Queer - in the past a derogatory term for LGBT individuals. The term has now been reclaimed by LGBT young people in particular who don't identify with traditional categories around gender identity and sexual orientation but is still viewed to be derogatory by some.

Sexual orientation - a person's emotional, romantic and/or sexual attraction to another person.

Trans - an umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. Trans people may describe themselves using one or more of a wide variety of terms, including (but not limited to) transgender, cross dresser, non-binary, genderqueer (GQ).

Transitioning - the steps a trans person may take to live in the gender with which they identify. Each person's transition will involve different things. For some this involves medical intervention, such as hormone therapy and surgeries, but not all trans people want or are able to have this. Transitioning also might involve things such as telling friends and family, dressing differently and changing official documents.

Transphobia - the fear or dislike of someone who identifies as trans.

Same sex relationships

Non- religious views



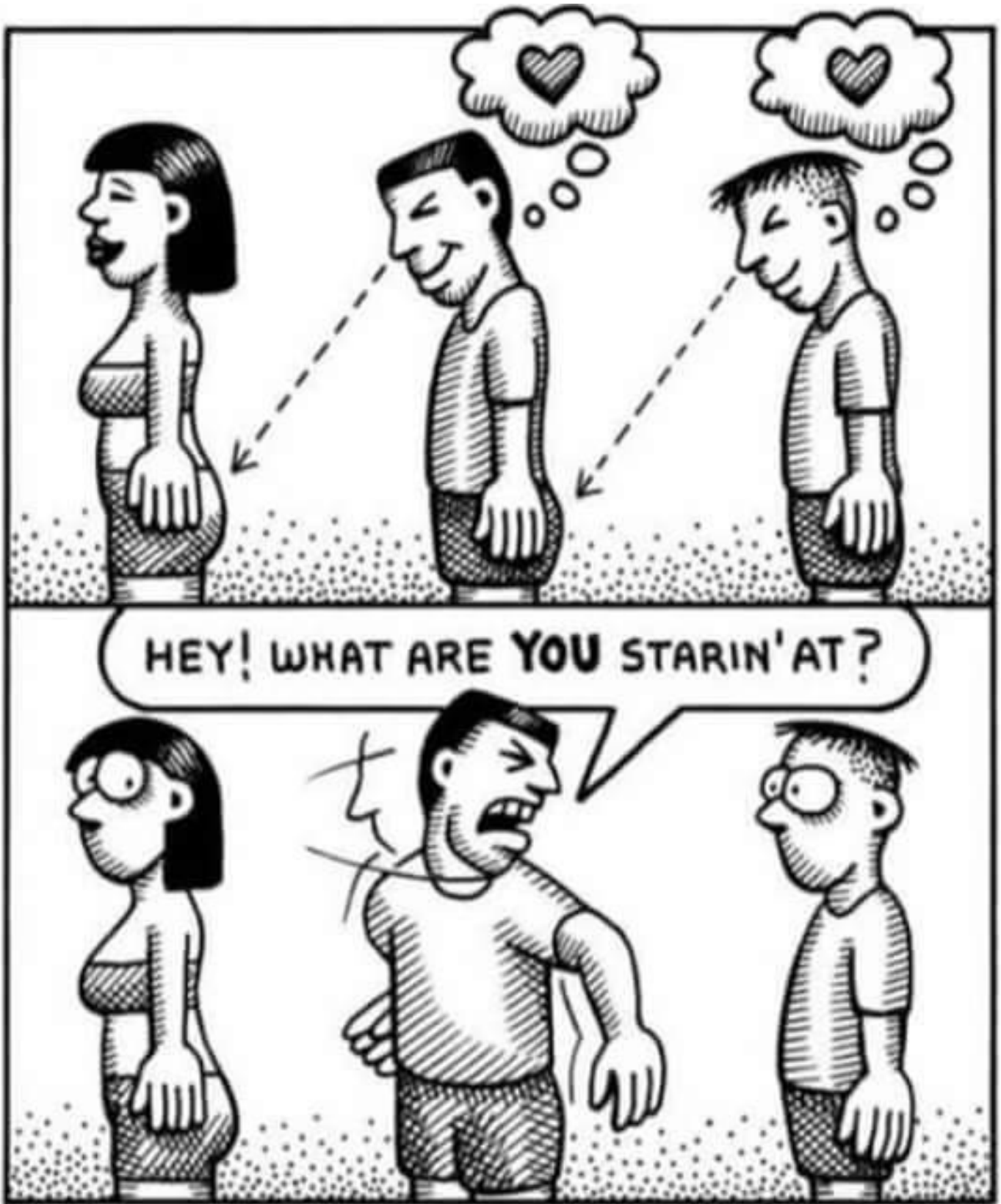
Humanism

Gay marriages and gay parenthood were not issues in when homosexuality was illegal or taboo, and alternative methods of conception unavailable. Now many same-sex couples would like to have the same advantages of marriage for their partnerships: legal recognition, tax advantages, automatic inheritance of tenancies and goods, etc. This seems just and reasonable - why for example should a distant cousin take precedence over a long-term partner in matters of inheritance where no will is made? (Wives or husbands automatically inherit in these circumstances.)

Humanists oppose prejudice because it is unjust to discriminate against or punish people for aspects of themselves that are not matters of choice, such as race or sexuality. Although the reasons for our sexual preferences are not fully known, it seems unlikely that homosexuals could be "cured" (as some Christian groups believe) any more than heterosexuals could be. (Some people may choose to be celibate, but this should be a matter of choice, not compulsion.) The question of whether gay couples should have children, by adoption or assisted conception, should surely be a question about their ability to be good parents. Usually people who really want children and are genuinely committed to having a family, are good(ish) parents - few people, even conventional heterosexual couples, are perfect parents! The difficulties that the children from unconventional families face are often social— teasing at school, lack of acceptance by neighbours or other family members - but may also be psychological - not knowing who one's father is, or lacking a role model for both sexes within the family unit. These problems do not only apply to the children of gay parents, and some are surmountable. Some would be overcome if society in general were more open-minded and tolerant of difference.

Utilitarian

Utilitarians would be likely to agree that same sex relationships, civil partnerships and gay marriage are acceptable based on the Greatest Good Principle. They would argue that freedom to be who we naturally are brings the greater good to the greater number of people allowing them to feel comfortable in their own skin, preventing emotional and psychological disorders as a result of pretending to be someone they are not or through discrimination or abuse, and promotes wellbeing. And, as it brings no harm whatsoever to people who believe it is wrong, it is morally right.



Homophobia: The fear that men will treat **YOU** the way you treat women.

Homosexuality and the law (in brief!)

1967—Sexual Offences Act came into force in England and Wales and decriminalised homosexual acts between two men over 21 years of age and 'in private.'

1980—Male homosexuality decriminalised in Scotland.

1982—Male homosexuality decriminalised in Northern Ireland with the passing of law reform in the House of Commons.

1988—Section 28, preventing the 'promotion' of homosexuality by local authorities, came into force on 24 May with backing from Local Government minister Michael Howard. 10,000 protested in London and 15,000 in Manchester.

1994—House of Commons voted to reduce gay male age of consent to 18. Huge disappointment that it had not been reduced to 16.

2001—Age of consent reduced to 16.

2003—Repeal of Section 28.

2004—Civil Partnership Bill introduced

2010—Stonewall saw the successful passing of the Equality Act 2010 which included the extension of the single public Equality Duty to cover lesbian, gay and bisexual people

2013—The Marriage (Same-Sex Couples) Act is passed in England and Wales.

2014—Same sex marriage bill **Scotland** passed

2015—Same sex marriage legalised in Ireland by referendum

2018—Church of Scotland votes to instruct legal questions committee to prepare legislation for a final vote for Ministers to perform same-sex marriages by 2020

Case study—Alan Turing

Alan Turing OBE FRS (23 June 1912 - 7 June 1954)

During the Second World War, Turing worked for the Government Code and Cypher School (GC&CS) at Bletchley Park, Britain's codebreaking centre that produced Ultra intelligence. For a time he led Hut 8, the section that was responsible for German naval cryptanalysis. Here, he devised a number of techniques for speeding the breaking of German ciphers, including improvements to the pre-war Polish bombe method, an electromechanical machine that could find settings for the Enigma machine. Turing played a crucial role in cracking intercepted coded messages that enabled the Allies to defeat the Axis powers in many crucial engagements, including the Battle of the Atlantic.^{[11][12]}

In 1941, Turing proposed marriage to Hut 8 colleague Joan Clarke, a fellow mathematician and cryptanalyst, but their engagement was short-lived. After admitting his homosexuality to his fiancée, who was reportedly "unfazed" by the revelation, Turing decided that he could not go through with the marriage.

In January 1952, Turing was 39 when he started a relationship with Arnold Murray, a 19-year-old unemployed man. Just before Christmas, Turing was walking along Manchester's Oxford Road when he met Murray just outside the Regal Cinema and invited him to lunch. On 23 January, Turing's house was burgled. Murray told Turing that he and the burglar were acquainted, and Turing reported the crime to the police. During the investigation, he acknowledged a sexual relationship with Murray. Homosexual acts were criminal offences in the United Kingdom at that time, and both men were charged with "gross indecency" under Section 11 of the Criminal Law Amendment Act 1885.^[139] Initial committal proceedings for the trial were held on 27 February during which Turing's solicitor did not argue or provide evidence against the allegations.

Turing was later convinced by the advice of his brother and his own solicitor, and he entered a plea of guilty. The case, *Regina v. Turing and Murray*, was brought to trial on 31 March 1952. Turing was convicted and given a choice between imprisonment and probation. His probation would be conditional on his agreement to undergo hormonal physical changes designed to reduce libido. He accepted the option of injections of DES, a synthetic oestrogen; this feminization of his body was continued for the course of one year. The treatment rendered Turing impotent and caused breast tissue to form, this is often known as chemical castration.. Murray was given a conditional discharge.

Turing's conviction led to the removal of his security clearance and barred him from continuing with his cryptographic consultancy for the Government Communications Headquarters (GCHQ), though he kept his academic job. He was denied entry into the United States after his conviction in 1952, but was free to visit other European countries.

Turing died on 7 June 1954, 16 days before his 42nd birthday, from cyanide poisoning. An inquest determined his death as a suicide, but it has been noted that the known evidence is also consistent with accidental poisoning.

In 2009, following an Internet campaign, British Prime Minister Gordon Brown made an official public apology on behalf of the British government for "the appalling way [Turing] was treated". Queen Elizabeth II granted a posthumous pardon in 2013. The term "Alan Turing law" is now used informally to refer to a 2017 law in the United Kingdom that retroactively pardoned men cautioned or convicted under historical legislation that outlawed homosexual acts.

Christian views on being Gay

Gay sex is a wonderful God-given gift to be celebrated

God made humans with their sexuality. God loves and accepts us as we are. Sexuality is not an added extra that can be separated from a person. It is basic and essential and good.

Gay relationships are sometimes acceptable. They should be judged by the same standards as all human relationships

Being Gay is natural and so Gay sex is acceptable as long as it is expressed within the ideal Christian relationship – i.e. a faithful, monogamous relationship where both partners consent.

Gay tendencies are natural and acceptable; Gay sex is not

Being Gay is not your fault; you did not choose it. Do not deny those feelings. Enjoy friendships, but do not have gay sex. That would be against the will of God.

Being Gay is absolutely wrong

If you are gay it cannot be the will of God. You need to change. If you do not repent the consequences might be dire for you or for others.

Christianity and Homosexuality

Genesis 19

Leviticus 18:22, 20:13

Corinthians 6:9-10

1 Timothy 1:10

1 Samuel 18

Ruth 1:16-18

Romans 1:26-32

Read these passages carefully. What do they tell us about Christian attitudes to Homosexuality?

Now re-read them, but this time read the preceding and following two or three verses. Could the context of these passages have any impact on how a Christian might view homosexuality?

Evaluation Skills

Summarise each passage in your jotter. Explain whether you think it can support homosexuality or is it clearly against it?

KU

Look back at the spectrum of Christian beliefs about homosexuality on page 42. How do you think Each Christian perspective would interpret these passages?

Analysis

Christianity and Homosexuality

Taken from

<http://www.upworthy.com/there-are-6-scriptures-about-homosexuality-in-the-bible-heres-what-they-really-say?c=tpstream>

The Story of Sodom & Gomorrah Genesis 19

This story in Genesis 19 is probably the most popular passage used to condemn homosexuality. Here is how Vines explains it:

"God sends two angels disguised as men into the City of Sodom where the men of Sodom threatened to rape them. The angels blind the men, and God destroys the city. For centuries, this story was interpreted as God's judgment on same-sex relations, **but the only form of same-sex behaviour described is a threatened gang rape.**"

So gang rape = not good (also not the same thing as homosexuality). But the recap of Sodom & Gomorrah found in **Ezekiel 16:49** highlights what Vines believes is the *real* point of the story:

"Now, this was the sin of your sister, Sodom. She and her daughters were arrogant, overfed, and unconcerned, they did not help the poor and needy."

In other words, everyone using this story as evidence of the sin of homosexuality, might be missing the point entirely.

When God calls homosexuality an abomination

Leviticus 18:22 Leviticus 20:13

Yep. We've all heard that Leviticus is where the Bible straight-up says that homosexual behaviour is an abomination. And yes, it does. It also says that homosexuals should receive the death penalty!!! It also says the same thing about eating pork or shellfish, charging interest on loans, and a whole bunch of other restrictions that were a part of the Old Testament Law Code. But for Christians, the Old Testament doesn't settle any issue because **Romans 10:4** says that Christ is the end of the law. Which is probably why most Christians today eat meat, use credit cards, wear makeup, and support equality for women. Because, as Hebrews 8:13 says, the old law is obsolete and aging.

Christianity and Homosexuality

When people turn away from God **Romans 1:26-32**

"Even their women exchanged natural sexual relations for unnatural ones; in the same way, men committed shameful acts with other men and received in themselves the due penalty for their error."

This is where Vines really digs in on the cultural context angle. In Biblical times, same-sex behaviour was primarily seen as happening between adult men and adolescent boys (masters and servants — yikes), via prostitution, and by men who were married to women. In all of those cases, we can see why it would have been viewed as sinful, excessive, lustful, and against God's law. But he makes no mention of love, commitment, faithfulness, or the type of same-sex relationships that are at question in the debate around marriage. (By the way, Paul also says that men having long hair is "unnatural" and that women shouldn't speak in church, so it's clear Paul himself may have had some issues of his own.)

Uses of the Greek words "Malakoi" and "Arsenokoitai"

1 Corinthians 6:9-10 1 Timothy 1:10

These words are included in the New Testament's lists of people who will not inherit God's kingdom. And there has been much debate over their original meaning. (Translating ancient words is hard!) Some believe them to mean homosexuality and sodomy, whereas others have said that the closest modern translation would be "dirty old men." Here's how Vines explains it:

Many modern translators have rendered these terms as sweeping statements about gay people, but the concept of sexual orientation didn't even exist in the ancient world. Yes, Paul did not take a positive view of same-sex relations (nor did he support women speaking in church...), but the context he was writing in is worlds apart from gay people in committed, monogamous relationships. The Bible never addresses the issues of sexual orientation or same-sex marriage, so there's no reason why faithful Christians can't support their gay brothers and sisters.

<http://www.upworthy.com/there-are-6-scriptures-about-homosexuality-in-the-bible-heres-what-they-really-say?c=tpstream>

David and Jonathan 1 Samuel 18

¹⁸ Saul and David finished their conversation. After that Saul's son Johnathan was deeply attracted to David and came to love him as much as he loved himself. ² Saul kept David with him from that day on and did not let him go back home. ³ Jonathan swore eternal friendship with David because of his deep affection for him. ⁴ He took off the robe he was wearing and gave it to David, together with his armour and also his sword and his belt.

Christianity and Homosexuality

Ruth and Naomi Ruth 1:16-18

¹⁶ But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. ¹⁷ Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me" ¹⁸ When Naomi realised that Ruth was determined to go with her, she stopped urging her.

Homosexuality in the Church of Scotland

Scott Rennie - Scotland's first gay church minister

Campaigners for gay rights have welcomed a landmark decision by Scotland's largest Protestant church to appoint an openly gay minister to a new post.

The Church of Scotland voted to allow the Rev Scott Rennie to become minister at a church in Aberdeen, despite a protest campaign against his appointment by some literal Christians within the church.

Rennie is the first openly gay clergyman in a sexually active relationship in the UK to have his appointment officially confirmed by his church.

More than 12,000 people, including 272 serving Church of Scotland ministers, more than 700 ministers from Protestant and Catholic churches in Britain and Ireland, and more than 500 ministers from overseas, signed an online petition objecting to his new posting.

For Literal Christians, this breaks decades of tradition. Senior Church of Scotland traditionalists were furious about the vote arguing it has "brought shame" on the church. *"It sends a clear signal to the world that our denomination has departed from the teaching of the Christian Scriptures, upon which its very existence depends. It is a deeply painful day for all who love Christ and his Gospel,"* said the Fellowship of Confessing Churches.

Rev David Court from Edinburgh and the Rev William Philip from Glasgow, played down earlier warnings that it would lead to a split in the Scottish church, but warned it would alienate many ordinary members. *"This is about far more than just sexuality. The very nature of the Christian gospel is at stake."*

Since he was appointed, Scott Rennie has married his partner, Dr David Smith.

At the Church of Scotland General Assembly on Saturday 16 May 2015, six years after the Rennie case was heard, the Church of Scotland voted to allow congregations to choose ministers in civil partnerships. Commenting on this, Scott Rennie said that it was a *"great outcome for an open, broad and faithful Church of Scotland"*.

Cohabitation

Living together without being married or being in a civil partnership means you do not have many rights around finances, property and children. Consider making a will and getting a cohabitation agreement to protect your interests.

Renting a home together

When both your names are on the tenancy agreement, you are equally responsible for the rent and any other tenancy conditions.

If you split up and one of you wants to move out, you will need to talk to your landlord or lettings agency to change the tenancy agreement.

Buying property together

You could be joint tenants, where you own the whole property together, or tenants in common, where you each own a share in the property. Find out more about these terms on the [GOV.UK web-site](https://www.gov.uk/web-site).

You own the property together

Having a cohabitation agreement already in place can make things easier if you split up. You will need to agree between you what happens to the property.

If one of you dies, the other automatically inherits the property. This cannot be changed by your will.

If one person owns the property

You will not usually have any rights to the property if you don't own the property or a share in it, unless you can prove you have:

- contributed to the deposit for the house or the mortgage payments, or
- made a financial commitment, like paying for major work on the house, with the understanding that you would own a share of the house

This means if you split up and you are not the owner you have no right to continue living in the property. And unless it's left to you in their will, you won't automatically inherit the property if your partner dies.

If you agree that you should both have a share in the property, you can transfer the property into a joint tenancy. [A solicitor](#) can help you do this.



Cohabitation

Children [Law on parental responsibility](#)

The father only has parental responsibility if they are on the child's birth certificate. Parental responsibility means they have a say in decisions about the child.

For births registered before 1 December 2003 the father will not automatically have parental responsibility even if on the birth certificate.

Child support if you split up

You have a legal obligation to provide child support if you split up. This applies even if you do not have parental responsibility. You can apply to the [Child Support Agency](#) for payments and a court can order the parent to pay.

Child or children from another relationship

If your partner has a child or children from another relationship, you do not automatically have parental responsibility for them.

Medical emergencies and death

You will not be treated as next of kin if your partner becomes ill unless you and your partner have made a written agreement beforehand. This means you will not have automatic rights to know about their condition, or see them in hospital. You will not be able to plan their care, unless they have agreed this in writing.

If you die, because your partner is not your next of kin, they will not have the right to make arrangements.

Bank accounts

If you die and you have separate bank accounts, your partner will not be legally able to access your account.

Pension access

If you die, your state pension is not automatically passed on to your partner. Different rules apply to company and private pensions. Find out more on the

Tax benefits

You and your partner do not have tax benefits as a couple.

If you want to give assets, like a house or a large amount of money, to your partner you may have to pay tax.

Cohabitation agreements and wills

To make sure you and your partner's interests are protected, you may want to consider [getting a cohabitation agreement](#) and [making a will](#).

Without a will your partner and their children will not automatically inherit from you. They will only be able to make a claim through court if:

- you have been living together for 2 or more years, or they were financially supported by you

Marriage

Figure 1a: There has been a gradual long-term decline in the number of marriages of opposite-sex couples since 1972

Number of marriages of opposite-sex couples, England and Wales, 1935 to 2016

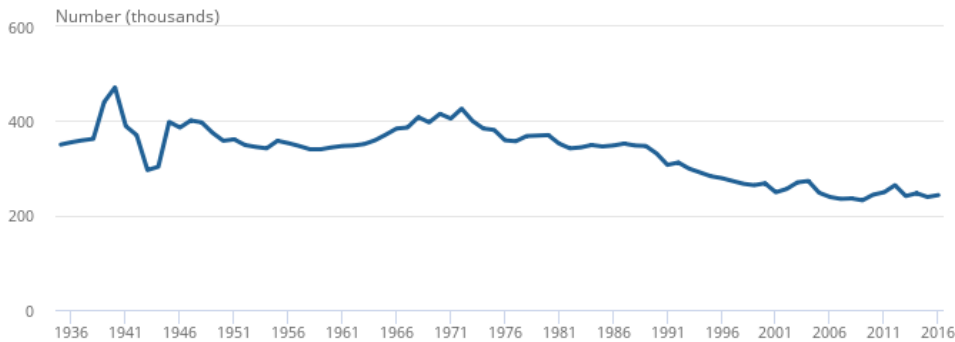


Figure 2: The average age of marriage increased in 2016 for both opposite-sex and same-sex couples, continuing the long-term increase since the early 1970s

Average age at marriage, England and Wales, 1950 to 2016

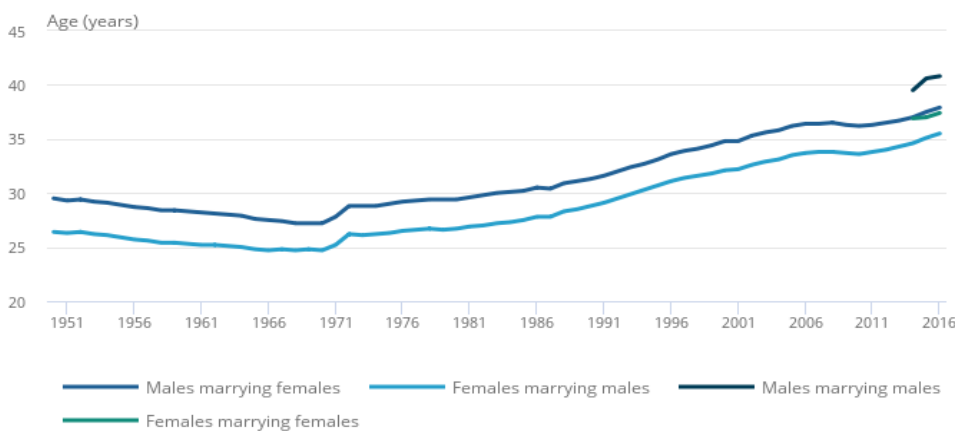
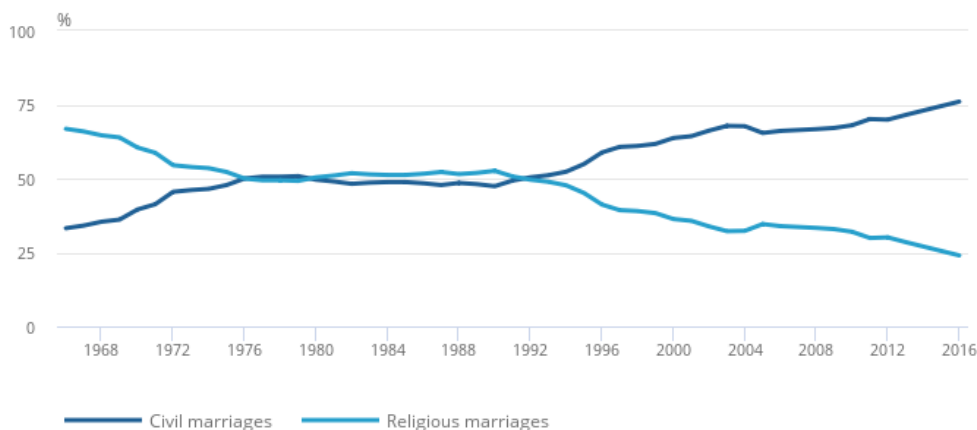


Figure 4: Civil marriage ceremonies have outnumbered religious ceremonies each year since 1992

Percentage of civil and religious marriages, England and Wales, 1966 to 2016



"Marriage rates remain at historical lows despite a small increase in the number of people who got married in 2016. Most couples are preferring to do so with a civil ceremony and for the first time ever, less than a quarter of everyone who married had a religious ceremony. Meanwhile, the age at which people are marrying continues to hit new highs as more and more over 50s get married."

Kanak Ghosh, Vital Statistics Outputs Branch, Office for National Statistics

Source: Office for National Statistics - Marriages in England and Wales

Marriage

The purpose of marriage

People get married for many reasons, including: legal, social, emotional, financial, spiritual and religious. Marriage is recognised by the state and religious authority. It is often known as a contract.

One important feature is that marriage is intended to be a long-term relationship. At the time they get married, a couple hope and expect that their relationship will last the rest of their lives. Sadly this is not always the case.

An important characteristic of marriage is that it involves mutual love and respect. If one of the couple did not actually love or care about the person they were marrying, most of us would ask: "Why are you getting married then?" In a marriage each partner is responsible for looking after the other one. **"In sickness and in health"** is a favourite saying. It also means that they will look after the partner through really tough times as well as the good times. Many people believe that both partners are responsible for whether the marriage works or fails. Children are an important part of marriage. If there are children, both partners in the marriage share responsibility for bringing them up.

Christian Marriage

Christians believe marriage is the ideal way for a man and a woman to live together in a lifelong relationship. It is seen as a **sacred union blessed by God**. Marriage is encouraged, particularly to another Christian, as it is hoped the couple will have children who will be brought up in the Christian faith. Most Christians now marry for love, rather than arranged through parents and family as was tradition in biblical times. For Christians getting married in a church is important. This is for religious and spiritual reasons as they see the church as the House of God.

What does the bible say about marriage?

Genesis 2:18, 21-24 "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him' ...and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.' For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."

Ecclesiastes 4:9: "Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone?"

Ephesians 5:25: "For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her."

Marriage

Genesis 2:24: "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh."

Ecclesiastes 4:12: "Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken."

Mark 10:9: "Therefore what God has joined together, let no one separate."

Why are marriage vows important to Christians?

Exchanging vows demonstrates the lifelong commitment to each other.

Legal contract in the name of God.

They promise to love each other for better and for worse and in sickness and in health.

However, the Church, in particular the Roman Catholic Church support **celibacy**, which is a requirement of the Priesthood. If celibacy is not possible marriage is expected.

1 Corinthians 7:1-2 "... It is good for a man not to marry. But since there is so much immorality, each man should have his own wife, and each woman her own husband."

Clearly this verse refers to immorality in sexual relations. In other words, it is better to marry than to be sexually immoral. But if we elaborate the meaning to incorporate all forms of immorality, we could easily include self-centeredness, greed, wanting to control, hatred, and all of the issues that surface when we enter into an intimate relationship.



Non-religious views on marriage

Humanism

Humanists are not inclined to make judgements about whether couples should or should not marry. They would argue that ultimately love, respect and companionship are the most important features of a relationship. However, many would argue for marriage and civil partnership equality. The Humanist Society recognises that many couples like to publicly celebrate their relationship and so provide non-religious marriage ceremonies led by trained 'celebrants' who conduct a meaningful ceremony in a way that the couple would like. They also offer advice and guidance on marriage. Currently, Scotland and Northern Ireland are the only UK countries to legally recognise Humanist marriages.

Utilitarianism

- Utilitarian's think marriage is good if it keeps society right/happy
- If the marriage will bring the couple happiness then it is right.
- However, if living together gave you the same rights as a married couple, then that would be just as good.
- Marriage should look after the rights of the man AND the woman
- Marriage is the joining of TWO families. If this is what the majority want then it is right, if it is not then no marriage.
- Raising children as family, if married, can offer stability which is good for everyone

If arranged marriages work then there is nothing wrong with them. If they put pressure on the couple then they won't lead to happiness

Analyse the different viewpoints on marriage. How are they the same, how are they different?



Analysis

Arranged Marriage

An arranged marriage is when parents look for a prospective match for their son or daughter usually from within their community. It is based on considerations other than pre-existing mutual attraction of the partners therefore neither the bride or groom usually have any say over the selection of their future spouses. However, in an arranged marriage, both parties give full consent to the marriage taking place. In arranged marriages, shared values and beliefs are held with high regard and think that love develops from these and not before.

Parental Involvement

Children hope their parents will like their partners.

Parents hope their children will marry someone who will love, support and care for them, be good parents themselves and for religious parent, share or at least respect their child's religion.

Some religious parents arrange or assist their children's marriage by looking for someone whose personality will suit their son or daughter or who comes from a family they know.

They will look for a good character, background and education. Someone who is healthy, has good job prospects and shares the same religion.

They may see marriage as uniting two families.

An arranged marriage is not a forced marriage, full consent is essential.

Religion

Religions prefer people to marry a partner with the same religion.

A Muslim woman must marry a Muslim man. Muslim men can marry a Muslim, Christian or Jew.

Roman Catholics must marry in their church and a non-Catholic partner must allow the children to be raised as Catholics.

An arranged marriage is always with someone of the same religion.

Advantages	Disadvantages
Parents know what is best for their children	You are about to marry a person you hardly know
Risk of incompatibility is diminished	Might be doing it just to please parents/family
Arranged marriage - kind of like a dating service	Parents/family's choice - not yours (although it may be possible to say no to the marriage)
Based on pragmatic considerations	Love takes second place
Statistics place divorce rates for arranged marriages much lower than love marriages	You don't have the opportunity to "date" other people and find what/who you like and don't like

Forced Marriage

Higher
only!

What the UK law says about forced marriage

[The Anti-social Behaviour, Crime and Policing Act 2014](#) made it a criminal offence in England, Wales and Scotland to force someone to marry. (It is a criminal offence in Northern Ireland under separate legislation).

This includes:

- taking someone overseas to force them to marry (whether or not the forced marriage takes place)
- marrying someone who lacks the mental capacity to consent to the marriage (whether they are pressured to or not)

Forcing someone to marry can result in a sentence of up to 7 years in prison.

Breaching the terms of a Forced Marriage Protection Order, imposed under the Family Act 1996, can result in a sentence of up to 5 years in prison.

It is also possible for victims or those at risk to apply for a Forced Marriage Protection Order (FMPO). As a civil law measure, an application for a FMPO would be made in the family court.

Failure to comply with the requirements or terms set out in a FMPO granted by the Family Court, is a criminal offence and can result in a sentence of up to 5 years in prison.

In 2017 the government introduced lifelong anonymity for victims of forced marriage to encourage more victims of this hidden crime to come forward.

Year	Number
2011	1,468
2012	1,485
2013	1,302
2014	1,267
2015	1,220
2016	1,428
2017	1,196
2018	1,507
2019	1,355
2020	759

Table 1: Number of cases in which the Forced Marriage Unit gave advice or support, 2011 to 2020

Table 2: Number of cases the Forced Marriage Unit gave advice or support to, by age, 2020

Source: Forced Marriage Unit; Home Office and Foreign, Commonwealth & Development Office

Age	Numbers	%
15 and under	113	15%
16-17	86	11%
18-21	167	22%
22-25	111	15%
26-30	84	11%
31-40	80	11%
41+	37	5%
Unknown	81	11%
Total	759	

Forced Marriage

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There are two main perspectives on forced marriage in Christianity, however, most Christians would agree that forced marriage is not acceptable. For example, Roman Catholics believe that marriage without consent would make it not only illegal, but also not sacramental and therefore could be annulled. (See page 61)

It is important to remember that interpretations of the Bible can be very personal, and there a huge number of churches with differing positions.

Online article in Christian Today—Daniel Blake, March 2008

Forced marriage is "morally and legally wrong", the Church of England's Mission and Public Affairs Council said on Monday in response to a Home Office consultation on 'marriage to partners from overseas'.

A Home Office-funded study published this week revealed that forced marriages are far more widespread in the UK than official figures suggest. The study, which looked only at Luton, found that local community organisations were dealing with 300 forced marriage cases, far exceeding the findings of a previous study which stated that the Government's forced marriage unit responds to 300 cases a year across the whole of the UK.

The Rt Rev Tom Butler, Bishop of Southwark, said, "The practice of forcing one of the partners to marry in order to be able to sponsor a marriage visa and gain immigration advantage cannot be justified and is to be strongly condemned," said the bishop.

"We support policy that is most likely to give protection to those who most need it."

The Church of England voiced its support for the study's recommendation to raise the minimum age that someone may sponsor a marriage partner from abroad or be sponsored as a spouse to 21 years. The study also raised concerns that the substantial number of children disappearing from school registers each year is down to forced marriages.

Bishop Butler stressed that the idea of personal consent was key to the Christian understandings of marriage.

"The Christian description of marriage as a voluntary union for life between one woman and one man, to the exclusion of all others, has its roots in the early biblical stories in *Genesis*," he said.

"Marriage has been understood in the Christian tradition as a sign of the love between Christ and his Church, which is freely given, not forced. Therefore what essentially makes a true marriage in the Christian understanding is the couple's voluntary consent to a lifelong monogamous union."

"No one should enter into marriage lightly or selfishly but reverently and responsibly," he added.

Bishop Butler reaffirmed the Church of England's belief that good marriage preparation would detect whether or not a young person was entering into marriage voluntarily.

"There is a strong case for increased resources for marriage preparation, education and counselling for groups working with those most at risk of being exploited, particularly if there were a risk of unintended consequences," he said.

Forced Marriage

Higher
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The following three pages are part of an article taken from
<https://biblicalgenderroles.com/does-the-bible-approve-of-forced-marriage/> 14.3.19

This gives us a fundamentalist view on forced marriage and its acceptability in Christianity.

In Genesis 24:50-51 and Genesis 29:15-19 the Bible speaks approvingly of fathers who forced their daughters to marry men they had just met without asking their opinion. In Deuteronomy 21:10-14 the Bible allows for men to take captive women and force them to be their wives.

The passages I just cited have been used by those who hate the Bible and hate Christianity to call the Bible an evil and immoral book. Most Christians do not even want to talk about these passages and when some Christians do talk about them they try and soften these passages or explain them away entirely.

The reason that such passages of Scriptures as the ones above are appalling to our modern American values is because of the false religion of Egalitarianism. And yes Egalitarianism is very much a religion just as Christianity is a religion. At the center of true Christianity is the Worship of the one true God - the God of Israel, the God of the Bible. At the center of Egalitarianism is the god of equality. One of this false god's primary doctrines is that of bodily autonomy. The god of equality demands that his subjects believe that they can do whatever they want with their bodies. In fact, he demands total equality not just of opportunities but also of outcomes. Any freedom that does not include total equality is not a freedom that should be allowed according the god of equality. This god is actually willing to sacrifice true freedom as Christianity understands it to his end of total equality.

The Forced Marriage of Rebekah to Isaac

In Genesis chapter 24 we have the story of how Isaac and Rebekah came to be married. We read that Abraham was very concerned about Isaac getting a wife. So he compels his servant to go back to his homeland (Aram which is also called Syria) to get a wife for his son Isaac. The servant sets a test before the Lord to show him which woman should be the one he chooses for his master's son. Rebekah passes the test and the servant gives her jewellery and asks to speak with her family. He speaks to her father and brother and asks for Rebekah to be given to him to take back for his master's son to be his wife. There was no asking Rebekah's opinion if she wanted to marry this man far away that she had never met.

Forced Marriage

Higher
only!

Her father and brother responded:

"50 Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." Genesis 24:50-51 (KJV)

Some Christians have falsely claimed that Rebekah was given a say in marrying Isaac because her mother and brother asked that she remain ten days with her family before leaving to marry Isaac:

"55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth. 58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men." Genesis 24:55-59 (KJV)

An honest reading of this passage shows this had nothing to do with her mother or brother seeking whether she consented to marry Isaac. Instead what they were seeking her opinion on was whether she wanted to stay ten days with her family before leaving to marry Isaac. Also, just a side note - we know based on the entirety of the Scriptures that her brother really had no say in this either - he was just agreeing with her father. Throughout the Scriptures it was the decision of one man - the father as to whether he would give or refuse to give his daughter in marriage to another man.

Finally, we see that the Rebekah did not hesitate but immediately gave herself sexually to this man, Isaac, whom she had just met knowing she was to become his wife:

"And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death." Genesis 24:67 (KJV)

The Forced Marriage of Rachel to Jacob

In Genesis chapter 29 we read of the story of how Jacob married Rachel and again we see forced marriage illustrated:

Forced Marriage

Higher
only!

"15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. " Genesis 29:15-19 (KJV)

Note here that Rachel's consent was never asked for by her father or by Jacob. A lot of Christian books try turn the Jacob and Rachel story here into a premarital romance. But nothing in the text paints this picture. They will point to this passage below when Jacob first meets Rachel as proof of their premarital romance theory:

"10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept." Genesis 29:10-11 (KJV)

Isn't romantic? Jacob just comes up and plants one on Rachel to show his romantic affection for her. Oh, but wait. Let's see who kisses Jacob right after he kisses Rachel:

"12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things." Genesis 29:12-13 (KJV)

So was Laban running to kiss Jacob and embracing him romantic too? The truth is that it was and still is common in Middle Eastern and other cultures as well for relatives to greet one another with a kiss. In fact the Scriptures tell us as Christian brothers and sisters in Christ to greet one another with a "holy kiss":

"Greet one another with an holy kiss." 2 Corinthians 13:12 (KJV)

Sorry folks - but we have to pour some cold water on your premarital romance parade. But it says Jacob loved Rachel! Yes the Scriptures tell us tell us that Jacob loved Rachel:

"18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Genesis 29:18-20 (KJV)

Forced Marriage

Higher
only!

A couple of notes here on this supposed premarital romance of Jacob and Rachel. Do the Scriptures here say that Rachel loved Jacob during this seven year period he waited to marry her? No. Does it say they went dating and for long walks just talking and sharing their feelings with another? No. In fact no passage in all the Bible proclaims Rachel's love for Jacob. So once again we have a big bucket of cold water that is thrown on the premarital romance theory of Rachel and Jacob. Did Jacob Marry Rachel for Her Beautiful Personality? Now we have to ask the next question - what clue are we given as to why Jacob loved Rachel? Was it because he loved her personality? Was it because he loved sharing his feelings with her and her sharing her feelings with him? The answer is no. Instead the only clue we are given as to why Jacob loved Rachel is given in the two verses just before his love for her is stated:

"16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured." Genesis 29:16-17 (KJV)

I stated this in my article ["It's Not the Women's Consent That Matters, It's God's"](#) regarding this passage above from Genesis 29: *The Hebrew phrase that is translated as "beautiful and well favoured" in the KJV is not as literal to Hebrew text. In the Hebrew it reads yâpneh[beautiful, lovely, fair] tô'ar [form, figure, shape] yâpneh[beautiful, lovely, fair] mar'eh[sight, vision, appearance]. So when we take this phrase together it said Rachel had "a beautiful figure and was lovely to look at". In modern terms we would say "Rachel had a hot body and was easy on the eyes".*

So the only clue we are given in the Bible as to why Jacob loved Rachel was because she had a hot body and was easy on the eyes. Now if that does not blow a massive whole in our modern ideals of romance today I don't know what would. If a man were to be asked today what was the first reason he wanted to marry his wife and he said "because she had a great body and was easy on the eyes" in most cases he would get nasty looks from every woman in the room including his wife. This is because we have rejected God's design of man and that fact that God has designed men to be drawn to women first and foremost by their physical features and then only secondarily to their personalities (their minds). It is also part of a larger rejection of God's design in creating men, women and marriage. We have now so corrupted the process for how we enter into marriage and sexual relations that it bears little resemblance to God's intended purposes in designing men, women and marriage. Today marriage, companionship and sexual relations all center on the feelings of women. God created man for his glory, and he created woman for man as I Corinthians 11:7-9 clearly states. Yet we have turned the creation order upside down. When we fully embrace this Biblical concept - that God create man for his glory, and woman for man than the fact that God designed men to first be drawn to women by their physical beauty, and then only secondarily to their personalities should never offend any Christian woman or Christian man. And when we fully embrace this same Biblical concept that God created man for his glory and woman for man then the concept of forced marriage should not offend our sensibilities as Christians either.

Karma Nirvana

Higher
only!

Karma Nirvana was founded by [Dr Jasvinder Sanghera CBE](#), after she escaped a forced marriage at 15 and tragically lost her sister to Honour Based Abuse.

In 1993, Karma Nirvana became the first specialist charity for victims and survivors of Honour Based Abuse in the UK.

Since then, we have led the campaign against Honour Based Abuse - supporting, empowering and educating those impacted, so they can live a life free of abuse.

We run the national [Honour Based Abuse Helpline](#), we [train frontline practitioners and professionals](#), and we [campaign for change](#), working with parliamentarians and policy-makers.

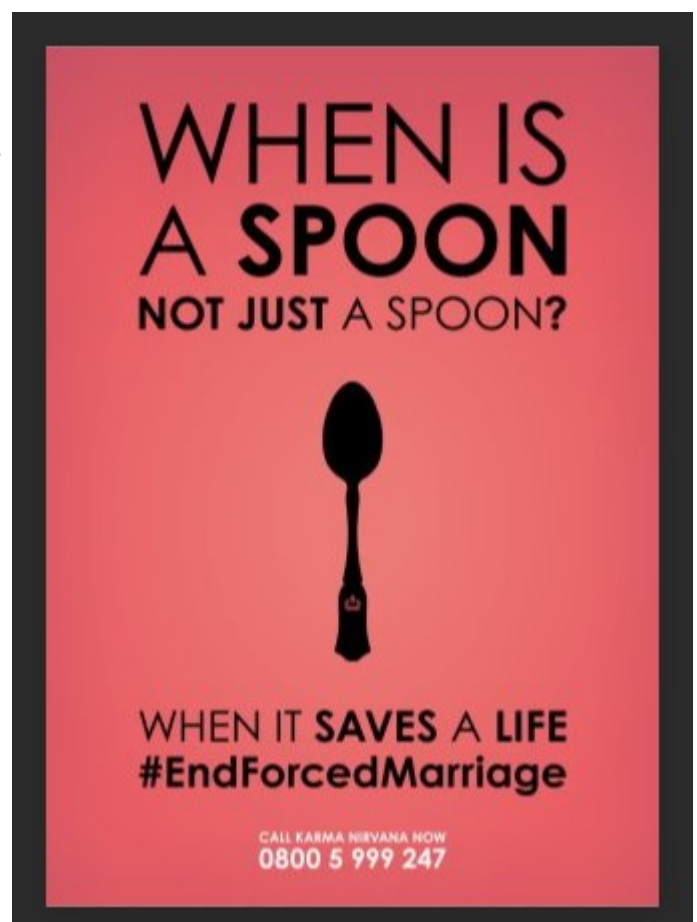
The hope of escape

It is hard to imagine, but a small spoon could save a life.

Girls are sometimes taken abroad and forced to marry, often with little warning. Hiding a small metal object like a spoon in their clothes sets off airport metal detectors. If the girl is over 16 she will be taken into a private room, where she may have one last chance to ask for help.

We know of desperate situations in which a spoon has saved a young woman from a very dangerous situation.

It is a difficult thing to do, but in some cases, women have no other option.



Divorce

Divorce is—"The legal separation of a married couple"

In the past divorced people were looked down on by society. Since then attitudes have changed. In 1969 new laws were passed making divorce **cheaper and easier** to gain. Changing attitudes on **equality for women** in society mean women are no longer willing to accept inequality in marriage. Women have more **financial independence** and so are not so reliant upon their husbands.

Is marriage out of date?

Marriage is an institution that has existed in most societies around the world for an incredibly long time. It is, traditionally, the union between a man and woman in both a religious and a legal sense. Marriage offers a stable relationship that is recognised by the state and by whatever religion the couple choose to follow, as well as providing a good environment in which to raise children. However, with ever rising amounts of premarital cohabitation, single parent families and children born outside of wedlock, as well as the decline in adherence to religion, it seems that the institution is losing much of its appeal.

A changing worldwide social outlook is adding to the demise of marital relationships, and declining religious values continue to break down the walls of wedlock. Social restraints of the past have become so relaxed that even those reared in the most strict circles now openly promote "alternative" lifestyles.

Prior to WWI, the subject of sex was rarely discussed publicly. But since that time, the floodgates of "everything sex" have been flung wide open. Permissive liberalism has marred the concept that traditional marriage relationships no longer fit within today's expectations. Attitudes glamorizing sex, adultery, and every form of promiscuity permeate society through literature, movies and the arts. Jokes ridiculing wedlock and unfaithful celebrities routinely make headlines—instead of good examples of loyalty and fidelity. Society is now more relaxed, attitudes changing and accepting of couples living together rather than being married.

Cumulative percentage of marriages which ended in divorce								
England and Wales, selected marriage years (cohorts)								
Year of marriage	Anniversary (years)							
	5	10	15	20	25	30	35	40
1970	5	15	22	27	30	33	34	35
1975	7	18	25	30	34	36	38	
1980	9	21	29	34	38	40		
1985	10	23	30	36	40			
1990	11	24	32	38				
1995	11	25	33					
2000	10	23						
2005	8							

Source: Office for National Statistics - Marriages in England and Wales

Divorce

Roman Catholic Church

In marriage, the two become one flesh in a union joined by God, (Mark 10:8). Jesus speaks about divorce: "Therefore what God has joined together, no human being must separate," (Mark 10:9). So for a marriage that [meets the requirements of being a sacrament](#), divorce in the Catholic Church is not possible.

A sacramental marriage must have the following;

Each person must be baptised.

Each person is entering into the marriage upon their own free will; neither person could be coerced into marriage.

Each person must not be impeded by any natural or ecclesiastical law.

Annulment

However, an annulment may be possible if it can be proven that the above were not met. The annulment process is often long, usually lasting about a year or longer; the people who make up the marriage tribunal for your diocese must perform extensive research in determining if an annulment can be granted.

Annulment is not a Roman Catholic divorce, it is the proof that the marriage was not valid in the first place. Once a couple is married, that remain married for life in the eyes of the Church. If a legal divorce is granted and either of the couple legally re-marry, this would be seen as adultery in the eyes of the Church.

Church of Scotland

The Church of Scotland sees marriage as the rightful place for sex and the best way to raise a family. However, the church does recognise that relationships can break down and that divorce might be the best option for happiness for those involved. It could offer counselling and try to help the couple work through the difficulties, but if divorce is the best option for all it will not hold it against the individuals. The church of Scotland does allow divorcees to re-marry.

Divorce

Legal grounds for divorce

Adultery

If a husband or wife has had sexual intercourse with someone of the opposite sex, this is considered justified grounds for divorce, as long as the person instigates divorce within 6 months of discovering the infidelity.

Unreasonable behaviour

Unreasonable behaviour could include physical violence, bullying or verbal abuse, drink or drug abuse, financial disagreements or unfaithfulness.

Desertion/Separation

If one partner leaves this is considered a legitimate ground for divorce. This could be if they leave without agreement or without a reason or to end the relationship.

Separation period

A couple need to be separated for at least two of the last two and a half years, and must both agree to the divorce in writing. If they have been living separately for more than five years then they will usually be granted a divorce, even if both parties don't agree on it.

A **Utilitarian** would support the couple to consider what is best for everyone in the family and make a decision based on the best outcome for the majority

A **Humanist** would say that separation can sometimes be the best solution. They do not believe marriage to be 'sacred' and recognise that some relationships fail and so support liberal divorce laws.

Exploitation—FGM

Female Genital Mutilation

Female genital mutilation is arguably one of the most widespread and systematic violations of the human rights of women and girls.

Female genital mutilation is a mainly African practice, although it is also common in some Middle Eastern countries. It is a cultural tradition that some communities believe they have the right to continue as part of the female rite of passage. But it is a painful procedure that is often poorly carried out and endangers the health and lives of millions of African girls.

The procedure can take place in a variety of ways but usually involves cutting or removing the clitoris, the area of the genitals with the most nerve endings and therefore very sensitive. In regions where a new religion has become dominant the tradition may continue, so cutting is sometimes practised by African Muslims and occasionally by African Jews (in Ethiopia).

According to supporters, the process of female genital cutting has practical merits in a physically harsh society. It is proof that the woman is mentally strong and able to deal with the difficult responsibilities of adult life. It also has religious and social significance. The shedding of blood is seen symbolically as a stream connecting this woman to the rest of her close knit community. In a small community oneness is very important. The ritual is also seen as an essential preparation for marriage. After the initiation rituals women begin looking for a husband and starting a family.

Those opposed to female genital mutilation argue that it is a barbaric and needless practice inflicted on innocent young women. It is certainly a painful process. It is sometimes carried out by a midwife and with anaesthetics, but more often there is nothing to ease the pain. The operation involved varies widely from culture to culture. In its most extreme form it can involve the removal of all external genitalia and the stitching up of the labia leaving only a very small opening for sex, urination, menstruation and giving birth. This often means a later operation to create a larger opening.

Another objection concerns the inability of the girl to make a choice. Cutting takes place when a woman is young and vulnerable and therefore unable to make her own decision. In a small village community pressure is great.

Banning female genital mutilation is not a simple solution. Countries imposing the ban will also have to consider it carefully as the practice may be forced underground. This may result in high mortality rates, as in the case of abortion. They will also have to consider the affect on women who have already had the operation. These women will have taken part in this rite for religious and cultural reasons, and these reasons will now be undermined.



Exploitation—FGM

FGM Key Facts

- Female genital mutilation (FGM) includes procedures that intentionally alter or injure female genital organs for non-medical reasons.
- An estimated 100 to 140 million girls and women worldwide are currently living with the consequences of FGM.
- In Africa, about three million girls are at risk for FGM annually.
- The procedure has no health benefits for girls and women.
- Procedures can cause severe bleeding and problems urinating, and later, potential childbirth complications and newborn deaths.
- It is mostly carried out on young girls sometime between infancy and age 15 years and occasionally on adult women.

FGM is internationally recognised as a violation of the human rights of girls and women.

FGM Health consequences

FGM has no health benefits, and it harms girls and women in many ways. It involves removing and damaging healthy and normal female genital tissue, and interferes with the natural functions of girls' and women's bodies.

Immediate complications can include severe pain, shock, haemorrhage (bleeding), tetanus or sepsis (bacterial infection), urine retention, open sores in the genital region and injury to nearby genital tissue.

Long-term consequences can include recurrent bladder and urinary tract infections, cysts, infertility, the need for later surgeries. For example, the FGM procedure that seals or narrows a vaginal opening is surgically changed to allow for sexual intercourse and childbirth, and sometimes stitched close again afterwards and an increased risk of childbirth complications and newborn deaths.

Exploitation—FGM

Causes

The causes of female genital mutilation include a mix of cultural, religious and social factors within families and communities.

- Where FGM is a social convention, the social pressure to conform to what others do and have been doing is a strong motivation to perpetuate the practice.
- FGM is often considered a necessary part of raising a girl properly, and a way to prepare her for adulthood and marriage.
- FGM is often motivated by beliefs about what is considered proper sexual behaviour, linking procedures to premarital virginity and marital fidelity. FGM is believed by some to reduce a woman's libido and help her resist "illicit" sexual acts. When a vaginal opening is covered or narrowed, for example, a woman is physically hindered from premarital sex. Afterwards, a painful procedure is needed to reopen the closure to enable sexual intercourse.
- FGM is associated with cultural ideals of femininity and modesty, which include the notion that girls are "clean" and "beautiful" after removal of body parts that are considered "male" or "unclean".
- FGM is sometimes also seen as beneficial to the man, the misguided idea being that a smaller opening will give him greater sexual pleasure.
- Though no religious scripts prescribe the practice, practitioners often believe the practice has religious support.
- Religious leaders take varying positions with regard to FGM: some promote it, some consider it irrelevant to religion, and others contribute to its elimination.
- Local structures of power and authority, such as community leaders, religious leaders, circumcisers, and even some medical personnel can contribute to upholding the practice.
- In most societies, FGM is considered a cultural tradition, which is often used as an argument for its continuation.
- In some societies, recent adoption of the practice is linked to copying the traditions of neighbouring groups. Sometimes it has started as part of a wider religious or traditional revival movement.

In some societies, FGM is being practised by new groups when they move into areas where the local population practice FGM.

Exploitation—FGM & Islam

Common reasons given for FGM

- It's an Islamic religious requirement
- It's an important custom & tradition
- It prevents immorality
- It limits a woman's sexual desire
- It ensures a woman's cleanliness
- It preserves virginity

Misconceptions about Islam & FGM

- That it was one of the practices of the Prophet Abraham
- That it is supported by the traditions of the Prophet Mohammad
- It ensures chastity by controlling the sexual desires of women

When is an act considered Islamic?

A practice or an act can only be referred to as Islamic if it is based on evidence from the following sources:

- Quran -the word of God
- Sunnah - practice of the Prophet Mohamed
- Consensus by scholars
- Making a comparison (for example, between female and male circumcision)

FGM is not an Islamic practice

- The verse (Quran: 4: 125) is only applicable to male circumcision
- Nothing in the *Sunnah*
- No authentic or applicable *ahadith*
- Nothing from the deeds of the Prophet
- There is no consensus on FGM from scholars
- There is no comparison between female and male:
- Male circumcision is a religious requirement
- Difference in what is cut: in males it is the foreskin, in females it is a functional organ

Exploitation—FGM & Islam

Positive messages from Islam

Islam emphasizes the importance of taking expert advice e.g. from medical doctors
(Quran: 16: 43)

Cutting healthy organs and causing any physical harm is unlawful
(Quran: 2: 195).

Allah condemns those who change His creation
(Quran: 4: 119)

Women have a right to a healthy body and enjoyment of matrimonial sexual relations

FGM - NEXT STEPS

- Sustained community education for women, men, girls and boys
- Encourage religious leaders to lead the way on the unacceptability of FGM
- Work with other community groups, drawing support from religious leaders, health workers, government officials
- Lobby for enforcement of existing anti-FGM laws
- Include FGM in curriculum for schools and colleges
- Address practical as well as strategic needs of the community, especially for women and children
- Mainstream FGM into other gender-based programs

Exploitation—Trafficking

Trafficking

Human trafficking is the practice of people being tricked, [lured](#), [coerced](#) or otherwise removed from their home or country, and then compelled to work with no or low payment or on terms which are highly exploitative. The practice is considered to be trade or commerce in people, which has many features of [slavery](#), and which is illegal in most countries. The victims of human trafficking can be used in a variety of situations, including [prostitution](#), [forced labour](#) and other forms of [involuntary servitude](#). The sale of babies and children for adoption or other purposes is also considered to be trafficking.

Estimates for global trafficking in women range from 600,000 to four million per year, with the higher figures including persons trafficked within, as well as across, national borders.

The following human rights can be violated in a trafficking situation:

- The right to liberty and security

- The right to equality before the law

- The right to freedom of movement

- The right to do work one freely chooses

- The right to just and favourable conditions of work

- The right to access to health care

- In the case of forced marriage, the right of both parties to consent to a marriage and freely choose a spouse is breached.

Exploitation—Trafficking

In addition, trafficked persons are often subjected to cruel, inhuman and degrading treatment such as rape or other severe physical or psychological violence. In extreme cases, when committed as part of a widespread or systematic attack against a civilian population, sexual slavery and enforced prostitution may constitute a crime against humanity or a war crime, falling under the jurisdiction of the International Criminal Court.

From the above it can be clearly seen that trafficking in human beings is a serious human rights breach. This has been recognised in various international documents such as the Declaration on Trafficking in Human Beings, which states that 'trafficking in human beings and other modern forms of slavery constitute an abhorrent violation of the dignity and rights of human beings'.

The fact that trafficking is a serious breach of human rights shows the need that trafficking should be tackled by taking a human rights approach, which integrates the standards and principles of the international human rights system into legislation, policies and programs According to the former United Nations High Commissioner for Human Rights, Mary Robinson, the human rights approach:

"is the only way to retain focus on the trafficked person: to ensure that trafficking is not simply reduced to a problem of migration, a problem of public order or a problem of organised crime. It is also the only way to ensure that well-intentioned anti-trafficking initiatives do not compound discrimination against female migrants or further endanger the precariously held rights of individuals working in prostitution."



Exploitation—Trafficking

Trafficking: A Christian response

The Salvation Army

www.salvationarmy.org.uk

Human Trafficking is a global issue affecting the lives of millions of people. But it is also a local issue. The Salvation Army is dealing with this trans-national issue in both source and destination country. Trafficking is a secretive and underground industry. Legislation has ruled it illegal, but it will take so much more than legislation to eradicate it.

In the UK, they provide emergency accommodation for victims of trafficking who have been sexually exploited. They also have safe house accommodation for women aged 16 and over who have been victims of trafficking for sexual exploitation. This centre is a therapeutic community which deals with women's experiences holistically, restoring their self-worth and confidence.

Organisationally, The Salvation Army has recognised the importance of anti-trafficking work through the formation in 2005 of a 'Call to Arms' group of senior leadership. This acts as an advisory body to The Salvation Army's Anti Trafficking Co-ordinator, Major Anne Read.

The Salvation Army is represented on the Victim Support Group and Prevention Group of the United Kingdom Human Trafficking Centre, as well as the Home Office Stakeholder Group on Human Trafficking. We attend the Houses of Parliament and European Union business on Human Trafficking, and raise awareness of trafficking issues.

Biblical perspective

Though the terminology may be new, human trafficking is not and there are examples of human trafficking throughout the Bible

In Genesis 37, Joseph's brothers trafficked him to the Ishmaelites

In Judges 5:30, the Canaanite army trafficked girls for rape and sexual slavery

In 2 Kings 4:1, creditors threatened to traffic children into debt and bondage

In each of these situations, God provided rescue and blessing to the victims.

Exploitation—Trafficking

A Humanist view

Humanists deeply oppose any form of oppression, unfair imprisonment, torture, sexism, racism, or persecution. They hold fully to human rights conventions, declarations and act which attempt to guarantee decent treatment of all human beings. Many humanists work hard to uphold these values and fight against trafficking. All humanists would argue that trafficking is wrong.

A Utilitarian view

A Utilitarian will stick to basic principle of committing acts that bring the greatest good for the greatest number of people. However, even if trafficking appeared to do that, they would hold basic human rights to freedom and choice for all above acts of oppression.



Exploitation—what is being done about it?

| UN Women - Headquarters

UN Women is the United Nations organisation dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women was established to accelerate progress on meeting their needs worldwide.

It works globally support women and girls and stand behind women's equal participation in all aspects of life, focusing on four strategic priorities:

- Women lead, participate in and benefit equally from governance systems
- Women have income security, decent work and economic autonomy
- All women and girls live a life free from all forms of violence
- Women and girls contribute to and have greater influence in building sustainable peace and resilience, and benefit equally from the prevention of natural disasters and conflicts and humanitarian action

Working for the empowerment and rights of women and girls globally, **UN Women's main roles** are:

- To support inter-governmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards and norms.
- To help Member States implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, and to forge effective partnerships with civil society.
- To lead and coordinate the UN system's work on gender equality, as well as promote accountability, including through regular monitoring of system-wide progress.

Empowerment

Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

The private sector is a key partner in efforts to advance gender equality and empower women. Current research demonstrating that gender diversity helps businesses perform better signals that self-interest and common interest can come together. Yet, ensuring the inclusion of women's talents, skills and energies—from executive offices to the factory floor and the supply chain—requires intentional actions and deliberate policies.

The UN Women's Empowerment Principles offer practical guidance to business and the private sector on how to empower women in the workplace, marketplace and community. Developed through a partnership between UN Women and the United Nations Global Compact, the Principles are designed to support companies in reviewing existing policies and practices—or establishing new ones—to realise women's empowerment.

Working together for change

Engaging Men and Boys

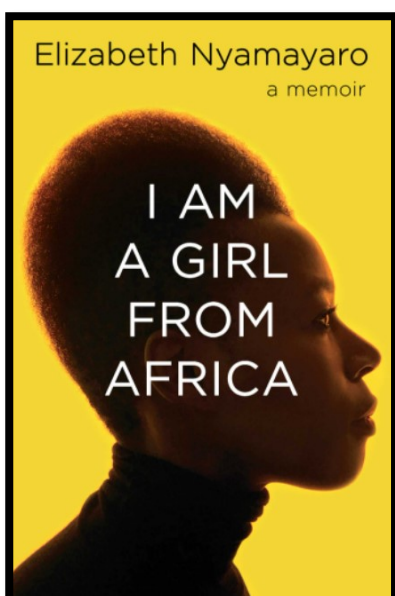
Men and boys worldwide continue to hold more power than women – in parliaments and on playgrounds; in the household, the classroom and the workplace. Men in many countries also often decide whether women can take steps to improve their own well-being and that of their families.

Such unequal power dynamics in relationships, coupled with cultural expectations that reinforce gender inequity, make men and boys more vulnerable to harm. For instance, societal messages that encourage men to have multiple sexual partners increase their risk of contracting sexually transmitted infections, such as HIV. But like women, men have the ability to be agents of change in their own lives – as well as in those of their wives, sisters, girlfriends and daughters.

It is imperative to involve men in efforts to better women's health, economic and social status. Society must acknowledge how some men's behaviour and attitudes limit women's lives. But it's also critical to address underlying traditional expectations and structures that lead to their actions – as well as help men understand how they can benefit from changing their behaviour. Ultimately, to achieve more equitable relationships, we have to question men's and women's beliefs about their roles in society.

[Home Page | HeForShe](#)

HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a bold, visible and united force for gender equality. The men of HeForShe aren't on the sidelines. They're working with women and with each other to build businesses, raise families, and give back to their communities.



Read about how the movement started in this hugely inspiring autobiography by Elizabeth Nyamayaro.



N5 Past exam paper questions

2022

24. Describe two traditional gender roles. 6
25. 'Consent is essential in sexual relationships.' Why might someone say this? 4
26. Explain two moral issues raised by inequality. 4
27. Explain one religious view on equality. 5
28. 'There's no need to have rules about sexual relationships'.
How far do you agree? Give reasons for your answer. 8

2020/21

- 29(a) Describe different types of marriage. 6
- (b) 'There is no good reason for divorce.'
How far do you agree? Give reasons for your answer. 4
30. What moral issues are raised by sexual relationships? 4
31. Explain one non-religious viewpoint on sexual relationships. 5
32. To what extent should religious people support gender equality?
Give reasons for your answer. 8

2019

29. Explain how the media might contribute to exploitation. 4
30. What moral issues are raised by same sex relationships? 6
31. Explain one non-religious view on sexual relationships. 5
32. Describe two types of marriage. 4
33. 'Marriage isn't important in the modern world.'
How far do you agree? Give reasons for your answer. 8

2018

30. (a) What reasons might people have for getting divorced? 4
- (b) Explain why divorce might raise moral issues. 4
31. Describe two gender roles. 6
32. Explain what a religious person might say about gender roles. 5
- 33.

People should wait until they are married to have sex."

"I think sex before marriage is fine"
What do **you** think?

- What do you think? Give reasons for your answer. 8

N5 Past exam paper questions

2017

23. What moral issues are raised by gender roles in society? 3
24. Explain **one** religious view on marriage. 5
25. What might a Utilitarian say about sexual relationships? 4
26. *"Different gender roles shouldn't be accepted in the modern world."* 8
How far do you agree? Give reasons for your answer. 8

2017 specimen paper

22. What moral issues are raised by gender roles? 4
23. (a) Describe some reasons why people form relationships with each other. 5
(b) Choose a non-religious viewpoint you have studied. Explain what it says about sexual relationships. 6
(c) *"Religion is too strict about sexual relationships."* Do you agree? Give reasons for your answer. 4
24. *"People should be able to marry whoever they want."* Do you agree? Give reasons for your answer. 8

2016

17. What might religious morality be based on? 4
18. Explain why marriage sometimes raises moral issues. 4
19. Explain what **one viewpoint** you have studied says about sexuality. 4
20. *"Religious and non-religious views disagree with each other on sex."* 8
Is this true? Give reasons for your answer.

2015

15. (a) Explain **two** moral issues arising from human sexuality. 4
(b) Describe the main features of Utilitarianism. 3
(c) *"We shouldn't have rules about sex in the 21st century".—David* 4
Would Utilitarians agree with David? Give reasons for your answer.
16. (a) Choose **one** religious viewpoint you have studied. Explain what it says about marriage. 5
(b) *'Marriage makes the world a better place.'*
Do you agree? Give reasons for your answer. 4

Higher Past exam paper questions

2022

15. Analyse religious responses to the moral issues arising from gender inequality and exploitation in the media. 10
16. Evaluate religious and non-religious responses to the moral issues arising from sexual relationships. 20

2020/21

15. Analyse religious responses to the purpose of sex. 10
16. Evaluate non-religious responses to gender inequality and exploitation. 20

2019

15. Analyse religious responses to sexual relationships. 10
16. 'Arranged marriage is as morally acceptable as any other type of marriage.'
How far do you agree? 20

2019 Specimen paper

- Analyse the moral debate surrounding gender inequality in the media. 10
- 'Of all the issues relating to marriage, divorce is the most important.'*
To what extent do you agree? 20

Higher Past exam paper questions

2018

Analyse the moral issues arising from gender roles. 10

'Marriage is no longer necessary in today's society'

To what extent do you agree with religious responses to this statement? 10

2017 specimen paper

Explain the moral issues raised by marriage. 10

Evaluate a religious view on gender inequality. 10

2017

Explain the reason is why there is a moral debate about exploitation. 10

Choose a non-religious response to sexual relationships. 10

To what extent do you agree with this response?

2016

Analyse the moral issues arising from the roles of men and women. 10

Evaluate religious viewpoints on marriage. 10

2015

Analyse the moral debate surrounding sexual relationships. 10

'Marriage is not valued any more. Divorce should be hard to obtain'. 10

To what extent do you agree?

SQA course descriptors for morality and relationships

National 5

- gender roles: family, employment, religion
- sexual relationships: purpose of sex, sexual consent, same sex
- marriage: arranged marriages, co-habitation, same-sex marriages, divorce
- equality and exploitation: religion, media

Higher

Relationships

- sexual relationships
- the purpose of sex

Marriage

- arranged marriage
- forced marriage
- same-sex marriage
- divorce

Gender inequality and exploitation

- in the media
- in society
- in religion

Knowledge and understanding : being able to show that you know and understand beliefs, concepts and issues through the description of facts and relevant information		Analysis : being able to show that you can pull apart a belief, make connections between beliefs, explain consequences, explain issues	Evaluation : being able to make a judgement or measurement of ; strengths/weaknesses, advantages / disadvantages, impact, importance
Refer to the words in the question eg. A moral issue arising from... is...	Mirror the question!		Mirror the question!
A non-religious view is...	One way this viewpoint (X) links with Y is...		A strength of this belief/practice/viewpoint is...
Christians believe that ...	A consequence of this might be... another could be...		One weakness of this belief/practice/viewpoint is...
The Bible describes X as...	They think this because...		A benefit if this is...
X is an example of ...	An interpretation of this passage could be...		A disadvantage of this is...
This is illustrated by...	As a result ...		Christians would strongly disagree because...
One factor is...	This is further evidence that ...		This is important because...
There is also the fact that...	This suggests that...		One of the main criticisms is...
A Christian response to this might be...	This highlights...		It is morally wrong because...
The main argument for this is...	An idea opposed to this view is...		This is a valid view because...