

Examiners' Report
June 2012

GCE Religious Studies 6RS01 01

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Introduction

There are always new expressions of ideas that bring a new insight into old understandings.

Some candidates showed an analytic way of thinking and structured their answers in paragraphs.

Some candidates conformed to the AO1/2 format and used (i) (ii) on their responses.

Question 1 (a)

This was a very popular question and was generally well answered with candidates demonstrating good knowledge and understanding of the material. Most responses contained an explanation of the design argument from Paley, Aquinas and Tennant. Where they used Paley, candidates mostly used him well and largely refrained from retelling the story, but did indeed focus on the analysis of the analogy. There were also quite a number of answers using post evolution versions such as Arthur Brown, Goldilocks zone and the like. Some good responses covered a breadth of scholars – Plato, Cicero, Aquinas, Hume, Paley etc; others concentrated on one or two scholars in depth. The best responses were those that had demonstrated a breadth of knowledge that focused on the question of purpose demonstrated by design and analysed the strength or weakness of a particular criticism, but many limited themselves by simply listing different critiques. This showed a good deal of knowledge, but not the skills of analysis required to reach the top band of the mark scheme.

The views of Dawkins and Hume were discussed indicating an understanding of the discrepancy between drawing an analogy between something which we know to be imperfect and to something which Classical Theists deem to be unlimited and perfect in Nature. This then raised the question of how to explain the flaws in the design of the world, the problem of evil and suffering and the inductive leap needed to link the workings of the natural world to a transcendent being. Some responses seemed to be mostly opinion, presenting personal criticisms and not focused on the actual question.

This is a good, sound attempt, typical of a response just into level 4 in AO1 and short of level 4 in AO2.

In the box, state whether you are answering part(a) or part(b). a

(i) The design argument, also referred to as the teleological argument is the idea that the world is so complex that it could not have come about by chance. The beauty and intricacy we see evidence of in so many areas such as the human eye, points to a design. This designer being God.

In support of the argument is design qua purpose - Paley's watchmaker analogy. He asks us to

A second argument in favour of design is Aquinas' fifth way - this has been used in support of God as design and works on premises. Everything in the world works to an end or purpose, even beings without the intelligence to think can do so. Therefore something must be leading

them to this end, a higher being. This higher being is God.

Hume argues that this is flawed and that we can make the jump from a higher being

to God as we cannot prove that this being is God or that it is just one being.

'The design argument explains the purpose found in the natural world' is supported by Aquinas' fifth way as he argues that everything has a purpose which can be explained by God. However, atheists may remain skeptical



ResultsPlus Examiner Comments

The candidate deals well with what the teleological argument is, and then with Paley and then Aquinas. There are also some criticisms by Hume that would have been better in part (ii).



ResultsPlus Examiner Tip

Keep evaluation for the AO2 section. It cannot be credited across the parts of the question.

This an excellent answer that received level 4 marks for AO1 and AO2.

I agree with Kant when he says that the design argument is the 'most clear, most accordant with the common reason of mankind' and acknowledge that Okham's razor strengthens the argument as for many God is the most probably explanation for design in the universe. However, I agree with Hume that it is weakened by anthropomorphism and its inductive nature and so cannot prove God's existence. However it remains eschatologically verifiable (we won't know until we die) and religiously ambiguous (no religious group will change their mind) and, as Paul Dawies said, it is all a matter of personal taste'



ResultsPlus
Examiner Comments

Here the candidate draws the evaluation to a close with a summary of the argument



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Examiner Tip

Make sure your evaluation comes to a full conclusion.

Question 1 (b)

Almost all answers gave a breakdown of Aquinas's first three Ways, with generally quite a good understanding of the difference between the first two ways. A number of candidates discussed the possibility of an actual infinite. Many responses demonstrated knowledge of motion, causal processes, necessity and contingency. Better responses included different forms of the argument such as Leibniz principle of Sufficient Reason and the Kalam argument but often the understanding of the difference of this latter argument from Aquinas's arguments was not always made clear. Some fine responses addressed the issue of 'evidence' and used the different formulations of the argument to answer this. Weaker responses could often recall the basic elements of Aquinas's first three Ways but little more.

In AO2 many candidates outlined Hume's criticisms, but few went beyond that, and several candidates seemed confused between the criticisms of the DA and the CA. This part was answered to varying degrees, supporting the fact that there is no guarantee that the explanation of an unmoved mover/necessary and contingent being is convincing proof of the existence of God. Some candidates commented on the comparison between scientific evidence and the non-scientific explanation offered by the cosmological argument and referred to Copleston and Russell.

This is an answer that is high level 3, but note that it still attempts a description of Leibniz' contribution to the cosmological argument.

i) The cosmological argument is an argument for the existence of God, also known as the first argument. It is a posteriori argument which means it is based on facts and experience. It is also inductive which means its premises lead to possible conclusion. There is a lot of evidence that supports the cosmological argument and in this essay I will examine them and see how far they support it.



ResultsPlus Examiner Comments

This candidate shows in the introduction that the answer will follow the pattern of the question set and deal with the evidence.



ResultsPlus Examiner Tip

It helps to make clear what the structure of the answer is going to be.

This is a mid-range response in level 3 in both AO1 and AO2.

(ii) There are many challengers to the cosmological argument such as ~~people~~^{critics} like David Hume. He said that universe doesn't have to have a cause it could have many causes as he doesn't believe that one external being with all power could create the universe like humans ~~there must~~ were building a property there must be many of them to get the job done. Hume had a good point in which showing that one Necessity may not have the strength or power to cause a big ~~event~~ event like the start of the universe by referring it to mankind due to ~~it~~^{us} ~~being~~ mankind being created to mirror and be the likeness of God. Another way in which challenger give failure to this argument is that there is NO proof it is only based on probability however this may be considered a strength to some extent.

David Hume as if it is based on probability then how do we know that there is a God and how do we know that he is the creator which also brings in science upon the big bang theory.

The cosmological argument does not prove the existence of God due to ~~it~~ being based on probability as science also supports the cause of the

universe it gives reason for the argument
to faith.



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Examiner Comments

This is an example of evaluation. It deals with the challenges of Hume to the CA and then touches on the issue of probability before coming to a conclusion. Not quite enough weighing up to get into level 4 places this example into the top of level 3.



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Examiner Tip

It is not enough to describe the challenges, they must also be evaluated.

Question 2 (a)

The question was in two parts: the problem and the solution. These two parts did not always receive the necessary attention from candidates. Some candidates spent so long outlining the problem that they left themselves insufficient time to write about the theodicies, whilst others barely mentioned the problem of evil. Many responses defined the different types of evil and distinguished metaphysical, moral, natural, evidential problems and so on. Whilst most responses mentioned Augustinian and Irenaean theodicies, there were a few who did look at others, including Leibniz and the free will defence. There is an increase in the number of responses recognising that Hick is a development of the Irenaean theodicy and the number who were able to discuss how the problem of Evil is seen differently in different religions. Often those responses referring to a Hindu or Buddhist solution to the problem, or indeed to the free will defence, rarely wrote in enough detail to access the top bands in the mark scheme.

AO2

Part (ii) was generally addressed well with discussions referencing several scholars such as Hume, Schleiermacher and Dawkins. The question demanded actual comparison between two solutions but this was often cursory even when several advocates/opponents were cited.

This responses is an example of level 4 marks in both parts of the question.

the ultimate freedom of man. In contrast, the Irenaean theodicy generalises to assume that all men strive toward God, and effectively claims that some are simply better at doing so than others (ie. believers and non believers). ~~the~~ The Irenaean theodicy also claims that God created suffering. It is plausible therefore to question God's omnibenevolence. How can God be wholly moral, if he has created something which stems from something so immoral? The Augustinian theodicy in

contrasts claims that man is the Creator of suffering. Augustine taught that we were created 'ex-nihilo' (which means out of nothing) therefore we are naturally inclined not to

believe in God, or to 'do nothing'. When we do do something, the consequence is of our own provocation and not of God's - this is because we are ultimately free. Therefore God does not create suffering, and cannot be perceived as immoral consequentially.



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Examiner Comments

Here in the evaluation the candidate weaves together the ideas of the two theodicies they are evaluating and then draws them to a conclusion that one is more convincing than the other.



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Examiner Tip

Evaluation is not just strengths and weaknesses but answering the evaluative question that is set.

The existence of evil, which produces suffering, has been called 'the rock of atheism' (Hume). This is because it contradicts what the traditional God of Theism is said to possess, the characteristics of omnipotence, making him all powerful, and omnibenevolence, making him all loving. The Inconsistent triad, developed by Mackie poses a problem for the religious believer, as it has to be accepted that evil and therefore suffering does exist in the world (except for a few like Mary Baker Eddy who believed evil was a mere illusion of the mind), and therefore God's attributes come into question. ~~It is impossible for all three things to be true, as stated by Hume~~ It is impossible for all three things to be true, as said by Hume 'either God cannot get rid of evil, or he will not, if he cannot he is not all powerful, if he will not he is not

all-loving.

The existence of suffering for a religious believer may pose a problem as they may feel that they are being neglected by a God that is supposed to love them. For example, if a religious believer prays for their curing of cancer (which entails them suffering in the first place) and God does not answer in curing it, they may feel like God does not care about them and therefore, why should they live a life devoted to God, abiding by his guidelines. The existence of miracles and former heaven a religious believer's faith, as a non-

religious person, could apparently miraculously recover from their cancer, and the religious believer may remain ill. This appears to be inconsistent with ~~what~~ what the Bible teaches, that loving God will end in reward.



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Examiner Comments

There is a good discussion of the problem of suffering before venturing into an analysis of the two theodicies chosen.



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Examiner Tip

Ensure that all parts of the question have been tackled.

After a discussion of the problem of suffering this response tackles the two theodicies of Augustine and Irenaeus.

The Augustinian theodicy is one solution to the problem of evil and suffering, put forward by St. Augustine in the 4th century. Augustine said that the nature of evil is that it is not a thing in itself but the 'privation of good', just as blindness is the privation of sight. By claiming that it is not a thing in itself, Augustine can say that considering this, God did not create it. The source of evil, Augustine says, is that when the world was created, angels and humans were given free will. The humans and angels tried to be better than they were, the story of Adam and Eve^{in Genesis} is central to this, and this resulted in the fall. Augustine said that 'all evil is either sin or punishment for sin' because we are all guilty of Adam and Eve's sin for eating the apple because

We were all seminally present in Adam. According to Augustine, the purpose of sin is that we all deserve hell because of our seminal presence in Adam but we can redeem ourselves. Augustine's solution supplies an answer to both natural and moral evil. Natural evil occurs because it is the punishment on the humans for 'original sin' and moral evil because humans have free will and some choose to evil.



ResultsPlus Examiner Comments

There is some good material here: it deals with evil as the privation of good and that we are all seminally present in Adam. However the response misses the Augustinian stress on prevenient grace through Christ. For Augustine the problem of suffering is not just to do with creation but with the Christ event. We do not redeem ourselves; it is Christ who offers redemption.



ResultsPlus Examiner Tip

Try to learn how to cover all the material as briefly as possible.

The God of classical theism has two values which are that he is omnibenevolent and omnipotent. However evil and suffering exist which we know to be true as we have evidence and proof of its existence. This may pose problems for religious believers as ~~God cannot be both omnipotent~~ the problem of evil presents that fact that God cannot be both omnipotent ~~and~~ omnibenevolent whilst evil exists, as Epicurus demonstrates in his inconsistent triad.

One theodicy which seeks to solve the problem of evil is the ^{the} Augustinian theodicy. Augustine argues that the existence of evil is not God's fault but due to sin. This is because God created a perfect world free of sin, which he took from Genesis when it said that "God saw all that he had made and saw that it was very good". Augustine continues to explain that humans and angels then

chose to turn against God and ~~so~~ as seen in "the fall." This meant that they settled for a lesser good which thus caused a privation of good, referred to as being like an eye that is blind. This lead him to conclude that evil is not an entity in itself and so is not God's fault. This thus allows evil to exist whilst still pointing to the God of classical theism.

Furthermore, Augustine argued that we deserve to be punished. This, he argued, is because we are all "seminally present in the sins of Adam." This means that we are all paying for original sin and so God is just in punishing us. Augustine argued that moral evil is due to 'original sin'.

Whilst natural evil is due to transgressions of nature, thus making it "the penal consequences of sin" and once again justifying God's punishment. Furthermore, Augustine argues that the punishment is rewarded in heaven with eternal life and salvation. This allows evil to exist without derailing the end of classical theism.

Another theory which attempts to solve the problem of evil is the Irenaean theodicy. He, however, argues that God is culpable for evil. However, he justifies this as he argues that God created our world imperfectly to allow immature beings to develop into a "child of God." He argued that the existence of evil in the world allows us to develop

into a "child of God." This is supported by Hick who referred to it as "the vale of soul-making" in which he argues that evil is necessary in order to develop virtues such as compassion. This justifies the existence of evil and thus, still points to the omnibenevolent end of classical theism.

Irenaean further argues that the existence of evil is necessary. This is because God could not have created us in his perfect likeness, ~~that~~ ^{as it} needed the willing cooperation of humans. This meant that God had to create free will, giving humans the choice of good or evil. ~~and~~ ~~we~~ we need to have free choice in order to develop our nature. Hick supports this through his "counterfactual hypothesis" in which he argues that if we were created

as perfect moral agents, we would have "the goodness of robots" and then would not benefit from the development process therefore had evil to exist in order to willingly choose good. God therefore kept us at an epistemic distance in order to allow us to do so. This is demonstrated by Voltaire's "king and peasant girl analogy" in which he describes that the king did not reveal his true identity to the peasant girl to ensure that she liked him out of choice and wasn't biased toward him because of his status. Just as God has done with humans. The fact that evil is necessary thus still persists to the end of

classical theism.

ii) ~~→~~ Schleiermacher seeks to weaken Augustine's theodicy through his ~~logical~~ ^{logical} error. Here he explains that there is a logical contradiction in saying that a perfect world went wrong due to sin. Saying this would suggest that evil was created ex nihilo. This led Schleiermacher to argue that either the world was already imperfect or God made it go wrong. Reneas' argument appears ~~to~~ stronger in this sense as he at least argues that God is culpable which allows God to maintain his values without claiming that it had come from another source. Schleiermacher disregards the God of classical theism for theologians ~~they~~ ^{must} not with increase:

Another weakness of Augustine's theodicy is the biological error. This is because it is biologically inaccurate to say that we are "all essentially present in the loins of Adam".

Furthermore, Augustine's argument is inconsistent with other scientific theories such as evolution which is a well-respected theory using a posteriori evidence of development. Whilst evolution maintains that we began in chaos and everything is developing, Aquinas argues that everything is diminishing. This once again disregards the God of classical theism.

Ninian Smart weakens both theodicies through his Utopian theism. In this he states that if God were omnipotent, he

would have the power to create perfectly free agents who always do good. ~~But~~ Richard Swinburne however said that this would be like "a toy world where nothing much matters". D.Z. Phillips said, however that punishment can never be a sign of love and points towards a new moral God. This disregards the God of classical theism and deems both theodicies unsuccessful.

To conclude, I believe that Ineras' theodicy is more successful in that it has evidence of evil producing values such as compassion and Augustine's theodicy is much more flawed. However, I believe that the extent of suffering is unjustifiable and to believe both arguments are unsuccessful and so they do not succeed in solving the problem of evil.



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Examiner Comments

Another good example.

Question 2 (b)

There were fewer responses to this question in comparison with 2a. There were a significant number of responses which spent a long time defining what a miracle is instead of looking at the key problems of believing in miracles. Some responses referred to the definition of miracle being a problem, but this wasn't often explained. There were some who explained Aquinas's three-fold definition of miracles.

Most seem to respond to the particular question with Hume's criticism in the first part and credulity and testimony in the second. Some appeared confused and seemed unable to use the material fluently to answer the question set.

Weaker responses became confessional or descriptive.

For AO2 most candidates deployed Swinburne's 'principles' as justification; good answers evaluated their effectiveness.

This is a level 4 response in both AO1 and AO2 and it deals with Hume's criticisms as well as Wiles, Flew and Aquinas.

Miracles are an important aspect for ~~every~~ religious believers as it ~~gives~~ is a way of proving that there is a ~~g~~ God. Miracles can come in ~~the~~ form of healing or in providing or helping a person. A divine ~~text~~ may come as a part of an abstract helping that brings hope to the believers ~~one~~.

~~One~~ One of the problems with miracles is that there are many definitions and this causes misunderstanding with what miracles are.



ResultsPlus Examiner Comments

This candidate sees that one of the problems that arise from miracles is the fact of so many disparate definitions of miracles and then goes on to develop this. This is so much better than simply starting with a list of definitions with no particular relevance to the question.



ResultsPlus Examiner Tip

Ensure you organise your material around the demands of the question.

There were some good level 3 answers which attempted to deal with Hume.

ii) While there are many issues with miracles and believing miracles to be true, they can somewhat be justified to believe in, despite their faults. In this essay, I will provide faults in which the ideology of miracles suffers from but also showing how these faults can be considered meaningless.



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Examiner Comments

This candidate decided to show that miracles were justifiable by pointing out the flaws in the logic of those who criticised miracles such as Hume and Moore. Others chose the positive expressions such as Swinburne's Principle of Testimony. Either can build an evaluative case to answer the question.



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Examiner Tip

To get into level 4 in evaluation a case one way or the other must be properly built up.

This is an example of a level 3 response.

i. According to Aquinas a miracle is either; an act done by God that defies the laws of nature; an act done by God that is very unlikely but does not defy the laws of nature; or ~~or~~ an act done by God that is done by ~~not~~ nature often, but God does not use nature to accomplish it. Tillich said that if a miracle is perceived to be a miracle then it is one.
Hume raised some problems with miracles, witnesses



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Examiner Comments

Aquinas' and Tillich's definitions of miracles are used simply as an introduction without integrating them into the analysis of the problems of believing in miracles. Then the candidate launches straight into a good account of Hume.



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Examiner Tip

Try to integrate all your material into your plan of answer.

Question 3 (a)

This question had two parts: for and against. Some only dealt with one part of the question i.e. either for or against the independence of morality from religion but not dealing with both. Strong responses exploring issues of religion and morality showed a good grasp of the overview; and either responded with two main "for and against" sections. Good responses approached themes issue by issue, for example contrasting Newman and Freud on the role of the conscience. Often, the thought-out use of the Euthyphro dilemma was a clear indicator of the quality of the overall response. Many solid responses included a range of scholars: Aquinas, Kant, Freud, Sharpe and Dawkins.

Some weaker responses simply took the Decalogue as representing religion and argued it was out of date so religion had nothing to contribute to this modern advanced technological world, or used simple elements of Situation Ethics to answer the question.

Many had difficulty applying the word 'clarify' as used in the question. Some candidates stated simply that some religions clarify the issue of homosexuality by declaring it to be wrong.

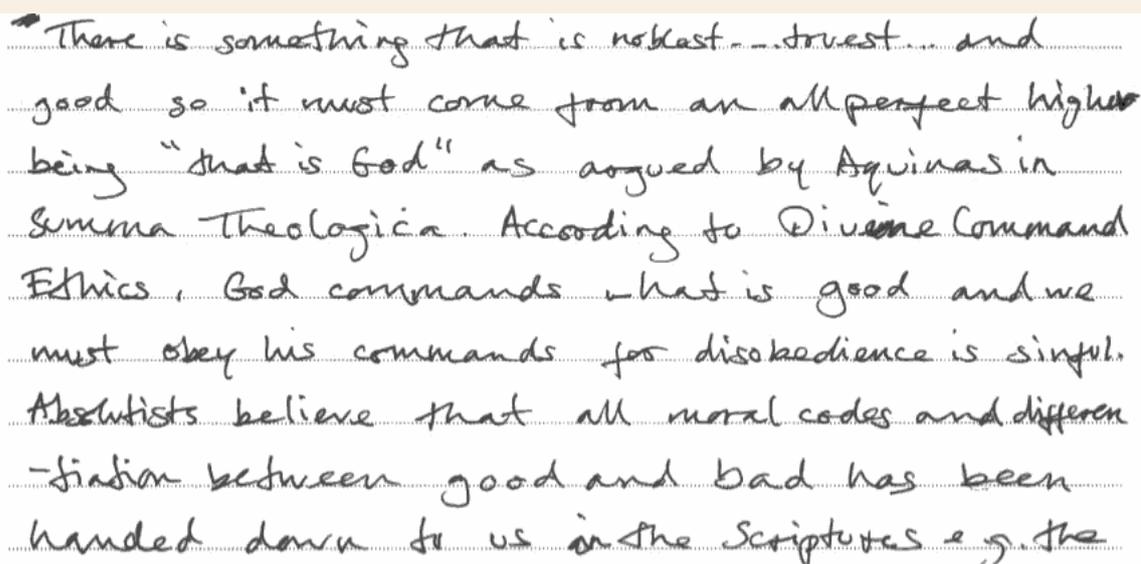
A02

Some confused 'convincing' with 'relevant'.

Some candidates were writing from a very personal perspective and providing little in the way of a reasoned argument. Stronger responses were able to evaluate the religious and secular arguments, rather than just repeating what was in A01.

This response gained level marks and shows an ease in dealing with a wide range of material.

Having dealt with the Euthyphro dilemma and then divine command theory of Aquinas they go on to the issue of conscience and Newman, Kant and Owen, Russell as well as Westboro Baptist Church.



There is something that is noblest... truest... and good so it must come from an all perfect higher being "that is God" as argued by Aquinas in Summa Theologica. According to Divine Command Ethics, God commands what is good and we must obey his commands for disobedience is sinful. Absolutists believe that all moral codes and differences between good and bad has been handed down to us in the Scriptures e.g. the

Bible, the Torah and the Qur'an. God is omniscient, knows what is most good therefore what He commands is good. According to Aquinas faith, virtue and good all which human beings possess are nothing compared to the perfect state of goodness that is God. So, we must all strive to such a state, by obey God's commands. Based on Plato's eternal forms, the contingent realities of which humans minds are aware are merely paper copies of true greatness, which is God. Coplestone maintains morality is derived from religion as God must be able to differentiate between good and evil. So all goodness is proceeded from God, those who are the most good, love God "even if they don't advert to God."

conclude, the argument against religion is independent is not entirely convincing however it proves that morality was once derived from religion and so religion remains to have certain influence on moral decisions today. Other possible sources of morality may be education, evolution, environment, society or maybe even rationality.



ResultsPlus Examiner Comments

In AO2 Kierkegaard, Dostoevsky and Grayling are weighed up in the interpreting of Biblical texts and the candidate then builds up a case which leads to a conclusion.



ResultsPlus Examiner Tip

Make sure all parts of a question are answered.

Question 3 (b)

This was a very popular question, although Utilitarianism was often answered more fully than Situation Ethics. Good responses went beyond descriptions of Hedonic Calculus to explore its value and validity, and offered good scholarly criticism. Differentiation was often in the ability of the candidate to weave the information into a fluent analysis rather than just a list of facts. The work of Bentham and Mill were discussed by almost all. There was some confusion as to the relationship between the two and the reasons why Mill felt the need to adapt Bentham's writing. It was fairly common for responses to describe Mill's qualitative approach to the ethic, without explaining how it overcame the problems they had already identified in Bentham's more quantitative approach. Rule Utilitarianism, the Harm Principle and Preference Utilitarianism were often described accurately, though many simply mentioned these as if the mere mention of them would get more marks.

This is an example of a level 4 response which used a structure of important concepts to analyse the development of Utilitarianism through several scholars.

On the other hand, W.D. Ross attempts to undermine the idea of the "greatest good for the greatest number" by

positing, in his 'Prima Facie Obligations', that humans have an obligation to those they know and love over strangers that they do not know. He convincingly argued that moral obligations play a large role in moral values.

However, Peter Singer counters his with ~~reasonable~~ Preference Utilitarianism. This stops one group of people from imposing their criterion of pleasure on others and ensures equality. This is an reasonable and logical solution to the problem Ross raises.



ResultsPlus Examiner Comments

For evaluation this candidate takes a scholar who tries to undermine the principles of Utilitarianism and answers this criticism with another scholar who supports it, in this example Ross and Singer.



ResultsPlus Examiner Tip

Try to use the structure of the question to structure your answer.

This is a typical level 4 AO1 response. A good understanding of Bentham and Mills is shown and an analysis of the different principles involved is given.

ii) utilitarianism on one hand isn't undermined by relevant criticisms because it is a simple ethical theory that can be used by anyone and used in any situation that needs help making a moral decision. Also it works

Whereas utilitarianism can be undermined by relevant criticisms because...

- Hedonic Calculus isn't practical
- How can you weigh up happiness?
- How long are the consequences? Long term or immediate?



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Examiner Comments

For evaluation this response takes a GCSE approach of - 'on the one hand', 'on the other', 'in conclusion I feel'. This cannot get into level 4 evaluation, there has to be some weighing up of different options.



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Examiner Tip

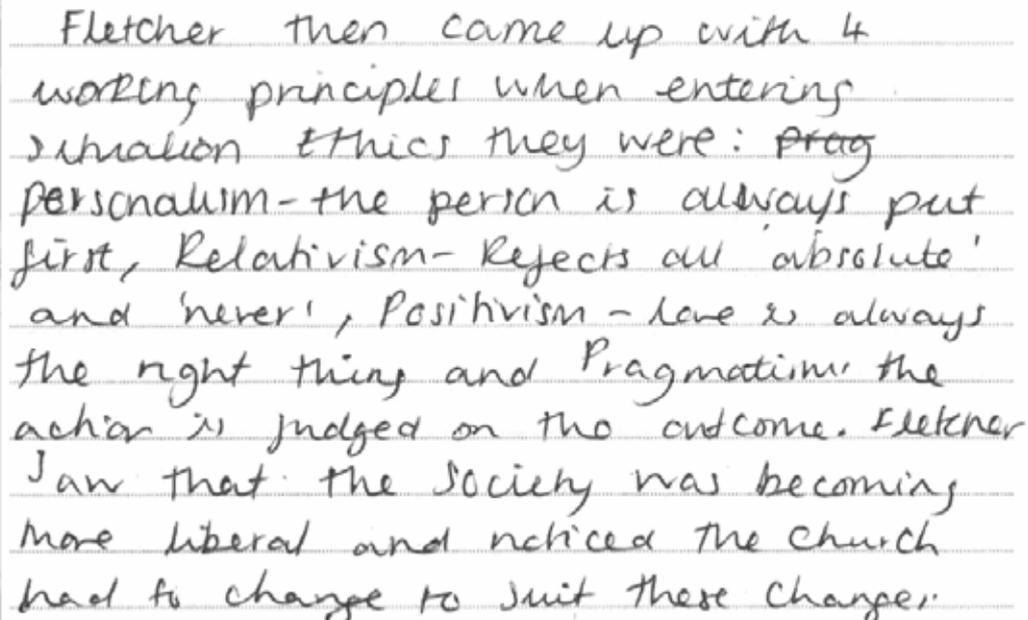
Evaluation is not just listing both sides.

This was a very popular question, although Utilitarianism was often answered more fully than Situation Ethics.

In the case of Situation ethics most wrote on the work of Fletcher with a minority mentioning Robinson and Bonhoeffer. There were many who grasped the basic concepts very clearly while others simply wrote on agape. Some candidates offered more of a history lesson than an identification of the concepts of Situation Ethics. Some knew the influence of Tillich and Bultmann on Fletcher, though many did not. A few compared Situation Ethics and Utilitarianism. There were some who mixed up Situation Ethics and Utilitarianism in their answers.

In A02 there was often a weakness in some responses which did not look at relevant criticisms – the views of Barclay, if mentioned at all, were often given limited attention. Many of the responses gave a thorough evaluation of the strengths and weaknesses of Situation Ethics while others gave little space to the opposing views. Though some were able to bring in the views of others on Situation Ethics the understanding of where they fit in history was sometimes a bit confused. For example some quoted Pius XII's view as a reaction to Fletcher although the pope died before Fletcher's book was published. The use of detailed examples to derive criticisms on the whole has its dangers. For example, after describing the relative nature of Fletcher's ethic some candidates would go on to explain how 'Fletcher was in favour of euthanasia or divorce'. They failed to see the inherent contradiction of their answers.

After a brief historical introduction to Situation Ethics this candidate deals with the concept of the agape principle, the three approaches to the working principles, then they deal with the 4 working principles and then the 6 ways of putting this into practice.



Fletcher then came up with 4 working principles when entering situation ethics they were: Prag personahim - the person is always put first, Relativism - Rejects all 'absolute' and 'never', Positivim - love is always the right thing and Pragmatism: the action is judged on the outcome. Fletcher Jan that the Society was becoming more liberal and noticed the church had to change to suit these changes.



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Examiner Comments

It is a good analysis that takes it into level 4 but a little too brief to get to the highest marks.
The example below is of the 4 working principles.



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Examiner Tip

If the question asks for concepts, give concepts in your answer.

This response is in level 4 for both AO1 and AO2. It deals with the concepts in part(i) and deals with the criticisms of Barclay in part(ii) weighing them up to decide whether they undermine the theory and coming to the conclusion that they should be used carefully.

A philosopher called to ~~John~~ ^{John} ~~Barclay~~ believed that Fletcher acknowledges an ability to be made decisions free from laws. He says that this moves us into complex moral decision making. He says we may not be able



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Examiner Comments

Part of the AO2 response.

Question 4 (a)

Some candidates gave very full and clear responses. Nearly all candidates were able to list at least some of the criteria for Just War. There was a good awareness of the historical development of the Just War Theory (JWT), and a clear exploration of the different views of pacifism in the second part of the question, with appropriate quotes of scholars carefully used. However, there was considerable confusion over the relative dates of Constantine, Aquinas and Augustine but most answers focussed on the main elements of the most modern versions of the theory. A small number of candidates ignored the Just War Theory and instead discussed several wars.

AO2 Most candidates listed the different types of pacifism. Many candidates simply described the variety of pacifist positions for this part of the question and ignored the demands of the question. Better answers critically analysed the positions of both pacifists and the JWT. Some answered the question from a very personal perspective and described their beliefs with little or no supporting explanation or reasoning.

This is a high scoring answer that gets into level 4 in both parts of the question. It is a wide ranging response and it deals with the just war theory issues; jus ad bellum and jus in bello; with Augustine and Vardy and with jihad and Muslim understandings. It also asks how guilty is the bystander.

An conclusion I would argue that pacifism and the view that no war can be justified are legitimate claims. But until the entire world commits to pacifism or the just war theory, the absence of war is a fantasy, as when attacked a country must have a responsibility for its inhabitants to defend itself. Until global peace is achieved war is a reality, as there hasn't been a time without war since 1914. However perhaps soldiers shouldn't be as glorified as they are, and just respected as Bertrand Russell stated "Patriots always talk of dying for their country but never of killing for it."



ResultsPlus Examiner Comments

This response has a balanced conclusion to bring the evaluation to a close.



ResultsPlus Examiner Tip

Ensure that your evaluation comes to a conclusion that is based on your weighing up.

This candidate deals well with the various theories of the JWT and analyses the principles involved.

Christianity and War creates a mixed message in regards to the contextual evidence.

The Old Testament indicates that war is a legitimate means of defending oneself or doing God's will. Jesus was seen as a proto-pacifist ~~is~~ at odds with the people of his time.

Early ~~the~~ Christians, ~~was~~ including the Ebionites, had strong pacifist teachings. However after 300 CE (AD) Christianity became the official religion of the Roman Empire and its leaders had to regulate wars and the legitimate use of violence. Hence in 1139 the cross-bow was banned.



ResultsPlus
Examiner Comments

For many candidates there was considerable confusion over the relative dates but here there is a succinct historical overview.



ResultsPlus
Examiner Tip

Historical reference needs to be brief to set the context rather than make up a major part of the answer.

Question 4 (b)

There were fewer responses to this question than any other Ethics question and those who did concentrated mainly on the issue of homosexuality. There was a very wide variety of quality in the responses. Some did not read the question with sufficient care and wrote about a variety of non-religious beliefs. Stronger responses recognised that there were subtle nuances within the broader picture. Most looked at the teaching of the Catholic Church but did not fully state the view of the hierarchy. For example most responses quoted the text in Leviticus while not acknowledging that this was not actually the basis of the Church's teaching. In some cases the views of many of the interested parties were given although there were many responses that did not fully represent one side's views or statements.

AO2 When evaluating the relevance of religious belief most gave personal reflection with which to attack organised religion. Only a minority of responses gave views on either side before coming to a conclusion. Some candidates found it necessary to use this question to provide unsolicited personal opinions or attitudes which were of little critical merit. Simply observing that religious beliefs are out of step with popular attitudes on sexual ethics does not in itself mean that religious beliefs are irrelevant. As in 3a some confused 'relevance' with 'belief'.

This response is an example of level 4 in AO1.

The candidate has selected Traditional Christians and the Church of England as the two views to contrast, thus staying within the brief of the question to describe ways in which religious beliefs can be used to clarify and calls Situation Ethics a modern version of Christianity.

Traditional Christians ~~are~~ have a very absolutist opinion on homosexuality and believe it is always wrong as it is unnatural and God wanted us to 'be fruitful and multiply' which homosexuals were not designed to do as even though they may be sexually active they cannot pro-create.

Christians may believe that as they are not able to pro create it was not part of God's plan to invent homosexuality and that homosexual intercourse only, takes away the value of sex.

A different approach to homosexuality is taken by Church of England as they believe we should

"hate the sin, not the sinner thus, although they disagree with homosexuality as long as homosexuals would abstain from any sexual activity they would give them their blessing. This helps to clarify the dilemma as it suggests that perhaps having feelings for the same sex is not the main ^{issue} ~~problem~~ here, but the sexual activity is what is problematic.



ResultsPlus Examiner Comments

This candidate chose homosexuality as the dilemma to examine. Traditional views are dealt with first then more liberal understandings within the Church and finally there is a conclusion suggesting Situation Ethics is used.



ResultsPlus Examiner Tip

Be clear whether the question is asking for secular or religious beliefs.

Some candidates did not see the difference between the question 'were they relevant' and 'were they true' and therefore the AO2 of their responses was not quite as good as the AO1.

Absolutism is an out of date view on sexual ethics. Relativism supports modern interpretation of what is sexual ethics. It is more in tune with the modern world.

Relativism takes a modern approach to what is sexual ethics. It is more relevant to people today and that therefore shows the bible to be out of date which cannot be used as a guide for the modern world, and cannot relate any longer to most people today.



ResultsPlus Examiner Comments

This candidate takes the extremes of absolutism and relativism as black and white issues and comes down on the side of relativism.

This is an example of a level 3 response and to get into level 4 a somewhat more nuanced answer would be needed.



ResultsPlus Examiner Tip

Evaluation does not need to decide irrevocably between two positions, it may often see good in each and then weigh them up.

Question 5 (a)

Many candidates were able to deal with a good range of contexts from the time prior to the Buddha including religious groupings such as Jains and Hindus as well as scriptures available, the issue of sacrifices and the caste system. The Middle Way of the Buddha accepted some of these but not others.

This candidate chose the religious and social contexts and this response is an example of level 4 in both AO1 and AO2.

The candidate dealt with a range of religious groupings and scriptures at the time of the Buddha as well as the caste system.

ii) The reason why he rejected and accepted some aspects is because The Buddha believed in the Middle Way (Maggas) For example, he didn't accept the extremity of Jainism with ahimsa but rather accepting ahimsa, but having it in the middle way and saying that it is your intentions that affect karma not the consequences.



ResultsPlus Examiner Comments

This candidate's evaluation deals with the Buddha's Middle way which was accepting and rejecting of some aspects. This clip shows the rejection section.



ResultsPlus Examiner Tip

Where two of three options are set, ensure you are clear about your choices.

This response just gets into level 4 in AO1. It contrasts the context of both Hinduism and Jainism with the teaching of the Buddha and begins by saying that Buddhism did not simply arise out of a vacuum.

There were some aspects of his background the Shakyamuni Buddha chose to accept. The concept of *Avidya*, suggesting stems from ignorance was coherent with Siddhartha Gautama's innate ideologies. Furthermore he adapted the teachings of moral causation and karma into his own religion. However he stated that it was the intention and actions that affected karma, justifying Mahira's views. In addition ~~to~~ the Buddha coherent with the notion of karma but ~~adapted~~ adapted the reincarnation into the doctrine of rebirth.



ResultsPlus Examiner Comments

This candidate clearly organises the evaluation into things the Buddha rejected and those he accepted, but also talks of things he adapted as well; this brings an extra dimension to the evaluation. This clip shows the things the candidate believes the Buddha accepted.



ResultsPlus Examiner Tip

Evaluation can sometimes be more discerning than simply accepting and rejecting.

Question 5 (b)

Good responses did more than simply write a narrative of the life of the Buddha by focussing on the enlightenment and his death; a balance needs to be made.

AO2 The quotation was interpreted in a variety of ways by candidates.

This response deals briefly with the early life of the Buddha, then the four sights leading to the enlightenment and finally his death.

This is a level 3 response and needed more examination of the concepts of enlightenment and interpretations of his death to reach level 4.

ii) The final saying 'work out your salvation with diligence' is important as it emphasises that everyone is responsible for themselves and their journey on the Buddhist pathway. There is no divine power that ~~dest~~ determines your life as a Buddhist, not only you. Everything is in your hands, now you follow the ~~pat~~ teachings and life style. The Buddha is just human, he had ~~com~~ dedication, ~~re~~ commitment to the religion and that is what all Buddhist should be

like, they should be self driven and dedicated.



ResultsPlus

Examiner Comments

This response states that the quotation, as important as it is, shows that everyone is responsible for themselves. There is little evaluation of this claim placing it in level 2.



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Examiner Tip

Significance for Buddhists means that there should be specific insights raised by this quotation.

Question 6 (a)

This was a question on the three refuges of Buddha, Dharma and Sangha. There were some very thorough answers from both the Theravada and the Mahayana tradition.

This response is in level 4 for AO1 as it deals with each refuge in a thorough manner.

In AO2 there is some discussion about whether they are all of equal importance. This reaches high level 3 but not quite into level 4.

The Dharma is ~~spiritual~~ the ultimate truth and is fundamental to Buddhist faith, as the Buddha put it "Dukkha and the cessation of Dukkha" - it is of key importance, ^{for teachings such as this} ^{is found in a pali canon which} The Dharma is split ~~is~~ into 3 sections known as the Tripitaka. The 3 sections are: Vinaya Pitaka, Sutta Pitaka and Adidharma Pitaka. The Dharma ~~contains~~ the teachings, ~~and~~ which are found in the Sutta Pitaka; teachings which include: anicca, anatta and ^{- the three marks of existence} auidia¹, as well as the four noble truths. The Buddha states that "whoever sees the dharma sees me, ~~to~~ he who sees me, sees the dharma" - this is vital, for the Buddha is inferring that Buddhism as a faith is made up of the dharma.

The three refuges, are all considered to be of equal importance; for all are needed for the other to survive. There is debate amongst some that one is more important, however as Ling says: the three ~~refuge~~ refuges are taken

for "refuge against Samsara... making a home in nirvana" therefore all three contribute to nirvana- which all help towards the one aim of becoming enlightened; as is what the 3 refuges now to help achieve.



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Examiner Comments

The clips are an example of the second refuge and the AO2.



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Examiner Tip

Where there are three components to a question ensure that all three are covered.

Question 6 (b)

Many candidates were able to relate meditation to the eightfold path. They discussed specific types of meditation such as Samatha and Vipassana and some aspects of the techniques involved.

In AO2 some candidates wrote about the purpose of meditation as a separate practice with little understanding of how it relates to the Buddhist context of morality or wisdom.

This candidate had a good level of understanding of meditation in its various forms and this response reached the top of level 3. In order to get into the level 4 it would have to be more closely related to the eightfold path.

However, meditation to Buddhists is about gaining a better understanding and eliminating 'the three-poisons' in order to reach the main goal of enlightenment. "It is better to conquer oneself than to win a thousand battles" Dhammapada 103. Great importance is placed on the idea that through meditation this can be done and a great example of this is through the Buddha himself who meditated underneath the Bodhi Tree and became enlightened. The two



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This candidate disagrees with the statement in the question and is clear about the purpose of meditation. They declare it at the beginning and defends it to the end. The AO2 is high level 4. This example shows the early declaration.



ResultsPlus Examiner Tip

One can as easily disagree with a given statement as agree with it.

Question 7 (a)

Some candidates demonstrated a high level understanding of the work of black theologians such as Cone or the German pastor Bonhoeffer.

This response deals with the American theologian James Cone and has a good grasp of his thinking. This response is level 4 in both AO1 and AO2.

When Cone referred to "blackness" and "black theology" he did not mean what most meant when they said it. "Black" does not refer to skin pigmentation in Cone's theology but to "one's attitude towards the liberation of black people from the oppression of white racism". Therefore someone with white skin could be "black" if they were supporting the black liberation efforts.

In contrast to this, and possibly contradictory too, Cone said "whiteness" was representative of oppression and that white people were "madmen sick with their own self-concept". Highlighting his belief that white people felt themselves to be superior.

Cone rejected eschatology (or the 'white lie' as he would put it) - the idea that religion/Christianity is concerned with life after death. He was more concerned with the here and now.

The resurrection of a black Jesus, which Cone believed to be a real event, is symbolic, in Cone's view, of Jesus rising up to free and liberate all who are bound.



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Examiner Comments

This example is an explanation of what Cone means by blackness.



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Examiner Tip

Words that are used somewhat differently than normal usage need clear explanation.

Question 7 (b)

The historical contexts ranged from the patristic conflict around Nicea to the Reformation where Zwingli, Luther and Calvin were explored.

This is an example of a level 4 response for work on John Calvin

This candidate immediately links the concept of predestination to the work of Jesus as the question requires. Then they deal with Calvin's teaching on Jesus as a prophet, priest and king.

(i) "The objection has been urged against Calvin's predestinarianism that since election to blessedness lies in God's eternal decree the atoning work of Christ is rendered otiose or unnecessary" (Bernard Reardon). However it is Calvin's "insistent teaching" (Reardon) that it is through Christ alone man can know God. The only way God and man can be reconciled is through a predestination where his righteousness is satisfied but also his mercy demonstrated; "Christ... is the through whom and in whom this can be achieved" (Reardon).

"Due to his heavy concentration on God the Father some of the critics of Calvin's teaching have suggested he hardly qualifies as a Christian theologian" (Ransell). However this belief seems to stem from anti-Calvinism propaganda. In fact it is "Calvin's insistent teaching" (Reardon) that it is through Christ alone man can know God and if it were not for Christ, ~~God~~ glory

could not be brought to God, which was Calvin's main aim in reforming the Church. Post WWII French historians set about to portray the centrality of Christ to Calvin, they managed to persuade most people that Christ was important to Calvin's teaching "even if the idea that He was central failed to convince most neutral observers" (McGrath).



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Examiner Comments

An example of an introduction and AO2 defending Calvin's Christocentrism against the charge of Theocentrism.



ResultsPlus
Examiner Tip

When handling complex concepts a clear structure is needed.

Question 8 (a)

There were some good solid responses covering the problems of seeing God as personal. Buber came up frequently. The issue of God as creator was dealt with more philosophically than has been the case in the past, when it had just become a science versus religion debate.

This is an excellent response in level 4. The candidate begins with God as creator in Genesis and Job and discusses Justin Martyr, William Craig Lane and John Oman. Then God as personal is discussed.

The AO2 is a little thin.

However, by saying that God is personal, we may tend to reduce God to our level, despite him saying in Isaiah, "My ways are not your ways, ..." Paul Tillich anticipated that if God were to be said as a person in whom we can relate with, we are confining God into a specific space and time which is a paradox if God was omnipresent, similarly the notion of the Trinity is also challenged as God said to be three persons would mean Christianity is a polytheistic faith. In order to resolve this conflict, the notion of a 'person' has been developed by Tertullian.

A 'person', for Tertullian would mean a being that speaks and acts. When applied to Christian context, a 'person' is an expression for an individual through action and words. God is personal as he has expressed himself to be capable of feeling emotions despite Aristotle and Spinoza's question and critic on God's immutability. Martin Buber managed to merge these problems with his work, "I and Thou". There are mainly 2 relationship. First "I-It" where it is an impersonal relation between an object and subject through measurable parameters and "I-You" ~~one~~, which relates 2 active subjects, i.e., 2 person. As Alister McGrath pointed out, we ~~also~~ ^{can} know about an "It" but we can know and are known by a "You". For Buber, the God who created the universe, by it's nature cannot be an "It" but should be viewed as ~~the~~ "Absolute You".



ResultsPlus
Examiner Comments

This example is from the AO1 dealing with God as personal.



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Examiner Tip

Make sure that enough time is allowed for AO2.

Question 8 (b)

There were some very good responses on the philosophical background to these theological issues.

This is a response in the top end of level 4 for AO1. It deals with transubstantiation in the Catholic Church and memorialism in some Protestant Churches. Aquinas, Bonaventure, Luther, Augustine, Schillebeeckx, Wesley and Origen.

In AO2 it deals with the issue of whether the sacraments are efficacious nor declaratory; there is a great deal of AO1 quotation but there is not enough discussion to get into level 4.

i) In the Roman Catholic Church, the eucharist is administered with the ideology of transubstantiation. Rodbertus states that through transubstantiation, the bread and wine actually turn into the ~~the~~ body and blood of Christ after consecration (epiclesis) (after the adoration of the bread. Augustine, Aquinas and Bonaventure, ^{and Pope Gregory VII} support Rodbertus' argument. Thomas Aquinas states that before consecration (sacramentum tantum), the ~~the~~ bread and wine remain as signs. After consecration (res et tantum), the accidents remain but the substance changes into the actual blood and flesh of Christ. Then during sacramentum tantum, all the participants in the mass are joined to form the mystical Body of Christ^(corpus mysticum). During the 11th century, the eucharist was brought home by the priest after the celebration to be administered to those who were not present at the liturgy; those who were sick. The eucharist was also partaken during the week to bring those who participate in the celebration closer together, increasing the divinity^{of the eucharist} and spiritual deepening of the individual ~~for~~ who partake of the eucharist. However, Martin Luther argues that sacraments are purely symbolic and does not achieve anything in the spiritual realm. Hence, ~~mass~~ ~~does not~~ the eucharist cannot have any effect on the spirituality of the believer. Nevertheless, ~~At~~ Augustine and the Council

Council of Trent strongly disapproved with such a statement, pronouncing an anathema on those who reject the efficacy/activeness of the eucharist. Many modern scholars, however, like Karl Rahner, feel that

transubstantiation is too vague. Hence, Schillebeeckx introduces two new ideas that is transfinalisation (consecration changes the end purpose from physical nourishment to spiritual nourishment) and transignification (consecration changes the purpose of eucharist from the bread and wine to the body and blood of Christ). Nevertheless, transubstantiation is the main ideology practiced in many Roman Catholic ~~church~~ churches when administering the eucharistas stated in the *Mysterium Fidei*.



ResultsPlus
Examiner Comments

This clip gives the opening paragraph on the Catholic Church.



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Examiner Tip

Think whether you need quotes in AO2 at all.

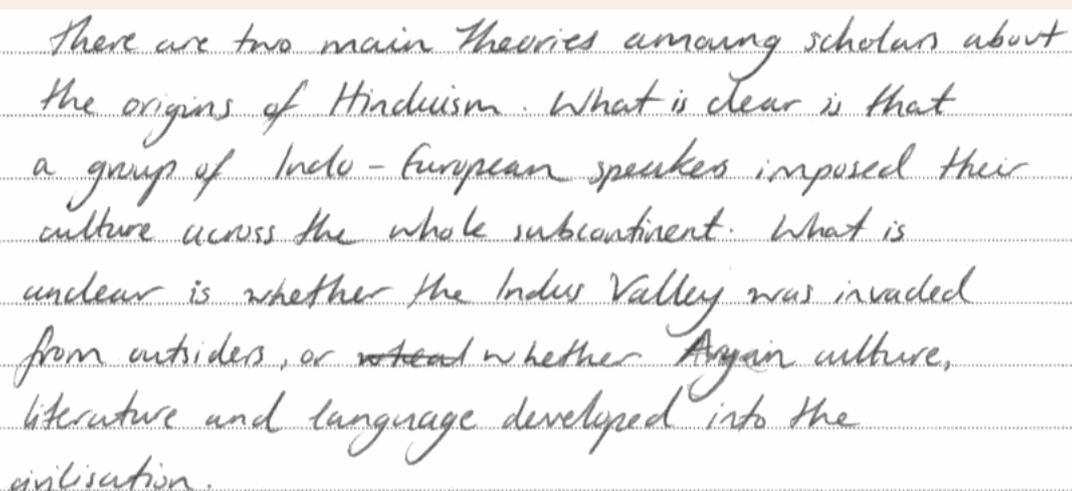
Question 9 (a)

The vast majority of candidates answered 9a on the Indus Valley culture, with very few answering the question on the Vedic period. Candidates followed the requirements of the question by focusing on three key features and used this in an explicit way to answer the question. There is a good range of scholarship on this topic and candidates made commendable use of scholarly investigations. In particular, candidates are aware of the complexities of interpreting the evidence.

In many instances the quality of work was better in AO2, with a good range of material and effective use of case studies. In some cases candidates need to be aware of trying to read back various later beliefs and systems into this period as though they are dealing with matters of fact when they may be making dubious links back to this period.

9b. Although few in number, the answers on the Vedic period were very well informed across a range of Vedic beliefs. Some excelled in AO2 with debates about the claim concerning the authority of the Vedas.

This response selects three key features of seals, female figurines and the great bath. There is good description and it reaches the top of level 3 for AO1.



There are two main theories among scholars about the origins of Hinduism. What is clear is that a group of Indo-European speakers imposed their culture across the whole subcontinent. What is unclear is whether the Indus Valley was invaded from outsiders, or instead whether Aryan culture, literature and language developed into the civilisation.



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In the evaluation the candidate expresses the two current views of the origins of Hinduism and comes to a conclusion, placing this in level 4 for AO2. This example shows the two views.



ResultsPlus Examiner Tip

Make sure that if three things are asked for then all three are covered.

This is another good answer which deals with the Indus valley and three key features with good description. This was at the top of level 3 for AO1 and well into level 4 for AO2.

The Indus Valley Civilisation was discovered by Sir John Marshall during an excavation in North-West India during the 1920's. The civilisation was "essentially urban", with reference to hierarchy within the civilisation due to the varying sizes of buildings. Over 650,000 km² of land was discovered unveiling three main cities known as Lothal, Mohenjo-daro and Harappa. Three key features found within the Indus Valley Civilisation include Mother Goddesses, Yogic-horned gods, and The Great Bath.



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Examiner Comments

This is a good historical introduction that gets straight to the point. Some candidates spent too long on this history.



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Examiner Tip

Get into the question as soon as possible.

Question 10 (a)

More candidates answered 10a than 10b. Candidates generally knew this material very well indeed and displayed excellent understanding of terms and types of yoga. In most cases candidates related their material to the demands of the question regarding liberation. Most examined the material on yoga in the context of various Hindu schools and traditions. The quality of discussion in AO2 was good with most candidates showing an understanding of the significance of claiming that yoga was primarily a form of mental and physical control.

This is an example of a level 4 response. It examines the context of yoga in relation to Hindu beliefs about moksha. It also deals with teaching from the Gita and the Upanishads.

However, another goal of yoga is Samadhi: total absorption on the attman in a state of ecstasy and self-realisation. It is the eighth and final of the Yoga Sutras and jnanis especially will try to achieve this state of jivanmukti: liberation in this life. It could be argued that since this is very difficult, a more immediate (and therefore 'primary') concern is to discipline the body and senses to achieve this. But if we take 'primary' to mean 'important', then Samadhi

is ^a ~~the~~ more primary goal of yoga. Nonetheless, this too is just a means to moksha in the afterlife.

Yoga aims for discipline in that (especially for karma yogis) it helps Hindus live a disciplined life, in which they do their dharma and gain no karma. But yet ~~Living~~ Living in the right way, believing in sankhya, is thus another key goal of yoga, achieved through control of the body and mind, but leading to moksha yet again.

In conclusion, yoga's ultimate goal is liberation of the attman from samsara, but they can only achieve this through mental and physical control.



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Examiner Comments

In the evaluative section there is a cautious opening: "Some would say that yoga aims to develop mental and physical control. But there are other aims, perhaps more important ones than this."

This example gives some of the evaluation and the conclusion.

Question 10 (b)

There were some very high quality answers on Siva and Krishna. Candidates presented an understanding of the context of these beliefs, noting their different emphases. Some candidates were able to combine excellent detail with evidence of understanding the significance of their material. Candidates were generally very familiar with notions of the avatar tradition in (ii) and its significance.

This is an example of a level 4 response.

Shiva is dealt with in three forms: Nataraja, Matuyoga and Linga in great detail. Krishna is also dealt with but a little more briefly.

In the AO2 the significance is explained in relation to anthropomorphism as relative, that the avatars contain the presence of god in themselves, and that worshippers can relate to them more easily.

Thirdly Shiva has three forms. His first form is Shiva Nataraja 'Lord of the dance' usually depicted dancing on a demon dwarf's head, surrounded by the Samara (Circle of creation and destruction) "he is death and time destroying everything" Resham. Shiva is portrayed as a blue furry deity, thought to have been from drinking the drug Soma, to save the world from destruction. Shiva Nataraja is described as fun and energetic "dances like a madman or drunkard" Ladies

In Hinduism it is important that Hindus can relate to their gods by worshipping them and they can have a personal relationship with them too. Just by worshipping Krishna, a Hindu gets out of their dharma, so being able to relate to him is significant.

All Avatars are important because there are many avatars to be God as they are so powerful they cannot be worshipped or comprehended in human knowledge as a whole. All gods are important in

Hinduism, but only one or two may be worshipped by a Hindu. Devotees can relate to them as they are anthropomorphic. Good different God is worshipped in a different way too.



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Examiner Comments

The example gives the first form of Shiva and the conclusion to the AO2.



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Examiner Tip

Where two things are asked for, they both have to be dealt with.

Question 11

11 (a) Many responses showed a good knowledge of life in Arabia before the time of Muhammad and examined them in detail and, for example, analysed the different strands of Christianity present.

AO2 The better responses reflected knowledge of the period and demonstrated how Muhammad had been exposed to particular influences and how these were adapted and reflected in Muslim belief and practices such as

Ka'aba rituals were altered but not abolished, and Hanifs seemed to be the biggest pre-revelation influence.

11 (b) There were very few responses to this question.

This candidate deals with animism, bedouin paganism, Judaism, Christianity (Orthodox, Nestorian and Monophysite) and Zoroastrianism.

This is an example of a level 4 response for AO1.

Another religion at the time before Muhammed's arrival was Bedouin polytheism. They were rather animistic as they believed in Jinn (spirits). They also worshipped items that gave them benefits like fire and wood. Bedouin polytheism was the largest religion of the time and it was also centred around the Kaaba. They believed in idols like Al-Manat (The Goddess of ^{fate} ~~force~~), Al-Uzza (The Goddess of Love) and Allat who was the wife of the supreme ~~to~~ God who was Al-lah. ~~There~~ There was around 300 states ⁱⁿ ~~at the time when~~ Muhammed conquered the Kaaba, when Muhammed conquered Makkah. Meccan polytheism was based on trade and had little religious content, from the very beginning ^{the} religion was 'inseparable from ~~religion~~ trade.' (MA shaker).



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Examiner Comments

This example is the section on bedouin paganism.

This is an excellent answer scoring level 4 in AO1 and AO2. There is a wide-ranging understanding of the religious traditions including Zoroastrianism, Judaism and Christianity in different forms. The candidate is at ease with the material and quotes from the work of relevant scholars.

(11a) (b) ~~These~~ ~~of~~ ~~many~~ ~~similarities~~ Muhammad grew up surrounded by these religions and without doubt the world hence been in contact with many people of different faiths throughout his life.

Due to his frequent contact with the banu Zayd ibn Abi's and with ~~the~~ ~~Christian~~ cousin of Khadija, Muhammad began to find Meccan polytheism more and more offensive.

~~Importantly~~ this frequent visit, greed and dishonesty was particularly upsetting to Muhammad.

Muhammad received many revelations throughout his life and ^{was exceptionally} ~~one~~ ~~of~~ ~~the~~ ~~most~~ ~~important~~ and would develop the basis of ^{tauhid} ~~Shahada~~ - "Proclaim what you have been ordered and turn away from the polytheists" this reinforced Muhammad's teaching that there was "no god but Allah". ~~at~~ ~~the~~ ~~time~~ ~~of~~ ~~his~~ ~~revelation~~ ~~to~~ ~~Muhammad's~~ ~~rejection~~ ~~of~~ ~~the~~ ~~poly~~ ~~belief~~ ~~in~~ ~~many~~ ~~gods~~.



ResultsPlus Examiner Comments

In the evaluation the candidate discusses Muhammad's background and the influences on him, but makes it clear that he received his ideas through revelation.



ResultsPlus Examiner Tip

Learn to write briefly on each of these different religions.

Question 12 (a)

There were not many responses to this question.

Many responses showed a good knowledge of the six beliefs and were able to examine akhirah in this context. Some were able to quote both the Qur'an and various scholars. Weaker responses simply outlined this teaching.

This is an example of a level 4 response. The candidate knows the material and is able to examine this teaching about akhirah in the context of the six beliefs. Starting with the shahadah and the Qur'an the candidate goes through the teaching about life after death.

In conclusion I believe that life after death is a fundamental belief for Muslims as it benefits them by having an answer as to why we exist. It enables to live a life in harmony and value the life on earth more as it constantly reminds them that life on earth is only for a short period of time and by following the rules life of Muhammad PBUH, Muslims can achieve their full potential to live an eternal life in paradise.



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Examiner Comments

In AO2 the significance is related to purpose in life, helping to have a clear mind, strengthening the Ummah and helping a Muslim to be optimistic about life.

The clip is from the conclusion.

This candidate relates akhirah closely to each of the six beliefs and gets into level 4 for AO1.

The AO2 is not as good, perhaps because the candidate was running out of time while writing their third and final response.

This relates to how well you ~~learned~~ followed the Quran based on tawhid. The Quran teaches on life after death as is mentioned in the Quran "they will be punished with a rod of iron" surrah 17. This is to show that if a muslim does not follow the Quran they will die and burn. Akhirah is mentioned in Quran constantly in repetition to show that this belief is essential and without it your numbers would fail. Akhirah was also mentioned near the beginning and the end to show the key point is that this is the aim in life. The Spoken in hijrah - Jesus, Zuber - dawaood, torah - Musa and Quran - Muhammad.

Furthermore the next ^{six} belief for Akhirah is prophets. Every prophet came and all were there to guide and warn the people of the life after death. They were all messengers for this main exclusive point of Akhirah. Adam sinned and went to earth and he asked forgiveness so he doesn't enter hell, muslims follow this ~~belief~~ as he to bring fear and not get attached to world possessions. Also Muhammad was the seal of the prophet so he preached about Akhirah the most to point out that this life is not it. They were all humans and were trying to fulfil a duty.



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Examiner Comments

Here is an example from the middle of the AO1 section.



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Examiner Tip

Timing is critical in examinations. Plan your time.

Question 12 (b)

Almost all knew the facts about what Shahada and Salat were; but some did not link Salat with the Shahada. Good responses developed this relationship between the two, explaining how belief and prayer strengthened each other.

A02 Most could say something of the significance of Saum and realized that descriptive content on Saum was not asked for here.

This is an example of a level 4 in both A01 and A02. It describes both Salat and Shadah and shows their interdependence.

However some would argue that Saum has little significance as it does not have great effect or impact ~~on~~ in an orthopraxic or orthodox way. For example other pillars like Hajj can be described as "The temporary physical movement of an individual from "This-worldly" to The "other-worldly" whilst still on earth" (Turner). This shows

a total life change that Hajj has whereas Saum has no such long term effects.



ResultsPlus Examiner Comments

In the evaluation section this response shows that Saum has significance and then shows that others may disagree. This example shows this alternative view before the conclusion that it does have significance.



ResultsPlus Examiner Tip

Avoid description without analysis.

This is a response that just gets into level 4 for AO1 and is in level 3 for AO2. This is well organised and shows a good structure.

This link is well with Shahadah because you are acknowledging that there is no God but God and Muhammad (pbuh) is the messenger of God. Salah and Shahadah both show equality in different ways. For example, in salah you are bowing down which shows God's humility before you. But in Shahadah you are reciting which

shows that you / all Muslims recite these words and accept them which shows equality.



ResultsPlus Examiner Comments

There is a description of Salat and Shadah separately in terms of community, submission and accomplishment. There is then a passage dealing with the link between the two of them. This example is the first which deals with the link of submission.



ResultsPlus Examiner Tip

Try to plan your response so that it is organised and structured.

Question 13 (a)

There were few responses to questions in the Judaism and Sikhism sections.

Question 17

17 (a) The many stories and sayings about riches in Luke's Gospel were quite well known. Some were able to manage and select their material very well and move beyond a narrative response.

17 (b) Many of the signs in John's Gospel lead on to belief. Candidates need to be clear that this seems not to be the case with the lame man. Some candidates dealt with only one of the two signs asked in the question.

LUKE'S GOSPEL

This is a good level 4 response to this question. The candidate deals with a wide range of material from the sermon on the plain, the parable of the rich fool, various sayings and the story of the rich ruler while using scholarly opinion.

The rich ruler, when asked to give up his wealth, would not. Jesus taught from this attitude that "it is easier for a camel to go through the eye of a needle than it is for a rich man to enter

the Kingdom of God." As mentioned, this is because wealth brings about unchristian characteristics in people; that is, if they choose, they accumulate only. The rich ruler was utilized by Luke to prove that when God beckons, you must be prepared to accept him as what is important, and leave everything on earth behind. You will not be judged by the riches in your house, but on your actions and genuine love and faith in God. Ultimately, it was important for Jesus to display that God's gift, and the most important thing to strive for, is not wealth but salvation. God

does not reward the good and repay with richness on Earth, but with spiritual completeness and riches in his Kingdom.



ResultsPlus
Examiner Comments

This is from the section on the rich ruler.



ResultsPlus
Examiner Tip

When there is a great deal of material to cover, practice writing the stories as briefly as possible.

JOHN'S GOSPEL

This is an example of a level 4 response in both AO1 and AO2.

The candidate introduces signs in general and then goes through each healing and then follows each with a paragraph of explanation.

This sign also proves that Jesus is the Messiah and the Son of God. This can be seen as in Isaiah 35, it was prophesied that when the Messiah came "the lame would leap like a deer" and as Jesus cured a lame man, it proves he is the Messiah. He is also seen to be the Son of God as he performed an "act" or "mighty work" like God did in the Old Testament such as when he sent the Plagues on the Egyptians. He is also the Son of God due to the controversy surrounding the healing. Jesus told the man to "get up and walk." At this moment, that the life quickening words were said, the man gained eternal life through realized eschatology and his faith to believe in Jesus. However it was the Sabbath and carrying your mat was seen as work which broke the Sabbath rules. Jesus said "my father is always working and I am working too," proving that Jesus is the Son of God and equal to God.



ResultsPlus Examiner Comments

This example is the explanatory paragraph on the lame man.



ResultsPlus Examiner Tip

Don't waste time telling the stories at length. Narratives that don't answer the question will not score high marks.

17 (a) JOHN'S GOSPEL There were many good accounts of the "I am" sayings in John's Gospel, with a great deal of Old Testament background understood as well as the context of the sayings in the gospel.

17 (b) Fewer candidates covered the stories in Luke's Gospel of the calming of the storm and the raising of Jairus' daughter, but some who did demonstrated a good understanding of their material.

i) In the fourth Gospel the phrase 'I am' (ego eimi) is used by Jesus 26 times. ~~It is~~ It is most commonly accepted to be of Jewish origin however scholars such as Howard ⁽¹⁹⁴³⁾ argue it is Hellenistic, as this language was used in Hermetic books and "magical papyri." Barrett (1975) notes the phrases' relation to the Old Testament, as God uses it to refer to himself; "God said to Moses 'I am who I am'" (Exodus 3:14).

The phrase has no predicate and thus seems incomplete, perhaps reflecting the meaning that God has no past nor future but is here and present.

Stauffer claims the ~~1st~~ phrase is the "most authentic, most audacious and most

profound affirmation of ~~who~~ Jesus ~~was~~ and who he was."

In contrast to Schleiermacher agrees that Jesus is not claiming to be God but that through him God ~~can~~ is revealed.

The author of the fourth Gospel uses the

I am sayings to show Jesus' divinity and develops his Christology: our theological understanding of who Jesus was and his relation to God.



ResultsPlus

Examiner Comments

This is an example of a typical response, beginning with an explanation of "I am". Then it goes on to "I am" the Good Shepherd with explanation of the saying; and then "I am" the Resurrection followed by an explanation of that. It offers a view on replacement theology.

Here is the introduction and initial explanation.



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Examiner Tip

Make sure you deal with both parts if two requirements are in the question.

Question 18 (a)

LUKE'S GOSPEL

Candidates concentrated on persistence, perseverance and the Lord's Prayer as the correct way to pray. Praise as an expression of witnessing God's work was discussed. Many candidates seem to understand the canticles of praise inserted by Luke as expressions of the teaching of Jesus on praise.

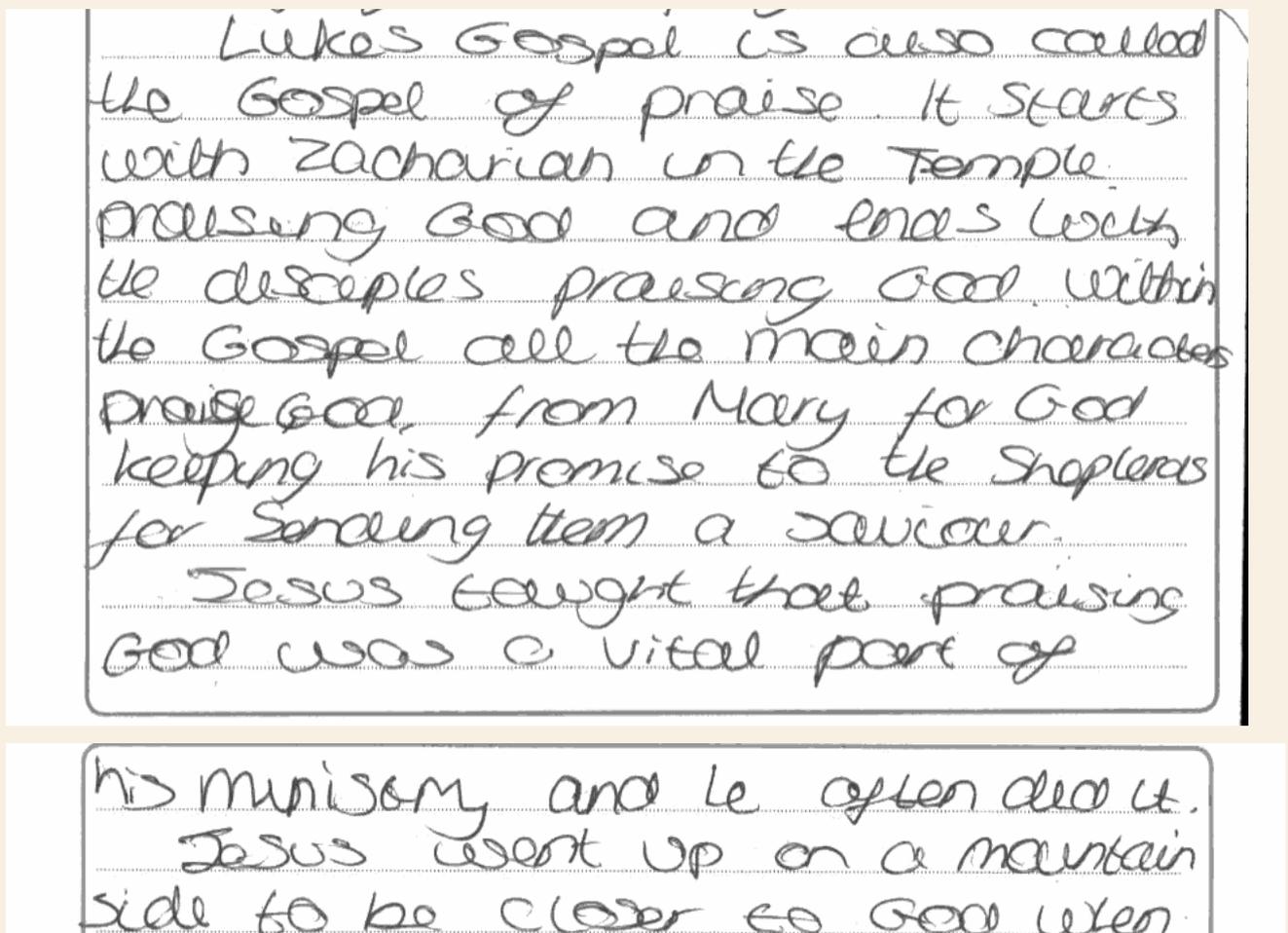
JOHN'S GOSPEL

The role of Mary at the wedding on Cana and at the foot of the cross revealed her role as a disciple as opposed to Jesus' mother. Candidates emphasised the importance of Mary as the first woman to accept salvation. The woman caught in adultery allowed candidates to discuss views of women at the time and how Jesus' treatment of them was different and based on forgiveness rather than judgement.

Some candidates simply described the two conversations whilst others were able to analyse and evaluate the significance of the episodes in the wider context of Jesus' ministry.

A02 Some candidate's knowledge of the status of women at this time was not as well developed as it might have been and chose to emphasise the role of women in accepting and spreading the Good News instead.

This was a good level 3 answer for Luke's gospel.



his ministry and he often did it. Jesus went up on a mountain side to be closer to God when he asked for guidance picking his twelve, then when he had made his decision went back to with some Apostles to praise God for his guidance.

~~Jesus uses the~~ After Jesus had healed people like the paralysed man for example they often went away '~~glorifying~~ 'Glorifying God' this shows how praise was an expression of witnessing God's work. Leon Morris said it was people's 'impulse to glorify God' when they had witnessed such things.



ResultsPlus
Examiner Comments

Here the candidate takes the example of Jesus praying as part of his teaching and deals with specific teaching in the Lord's prayer, and the parable of the friend at midnight. For praise they take the canticles of Zechariah and Mary and the expression glorifying God.

Here the candidate introduces Jesus' attitude to women and then deals with Cana and then the woman caught in adultery. Interpretation is interspersed throughout the narrative.

Jesus' encounter with his mother at the wedding at Cana in John 2 is significant, as it is such an important scene. His conversation with his mother takes place in the midst of ~~his~~ the performance

of Jesus' first sign of water into wine. ~~It~~ During this scene we witness the revelation of key themes such as Jesus' hour, his glorification and christology. As Theissen says, "It is significant that ^{the first time the major theological theme of} Jesus' hour is mentioned... it is spoken to a woman".

This shows Jesus' love and acceptance of women and his want for them to be part of his community, so speaks to a woman first about his christology.

~~At~~ During this scene, the ^{hostess of the} wedding run out of wine, and Mary seems to drive the narrative by saying to Jesus "They have run out of wine". Many have argued that this reveals Mary as the catalyst for the miracle, as she prompts Jesus to act. As Gail O'Day says, "She (Mary) asks nothing of him (Jesus), her words contain an implied faith." Mary has faith in Jesus and Jesus seems to accept this by turning the water into wine.

~~This~~ Many scholars have argued that this shows Mary as the 'Model disciple'.

She drives the narrative, & but at the same time, as O'Day points out, she allows Jesus to 'act in freedom'. This idea of Mary as the p 'model disciple' is reiterated

at the foot of the cross in John 12, where Mary is contrasted to Jesus' brothers and shown as the model disciple. It is Mary whom Jesus first mentions his christology, ~~at Jesus~~ and glorification to, and it is therefore significant that he places so much trust in a woman.



ResultsPlus
Examiner Comments

Here is the section on Cana that some candidates found difficulties with.



ResultsPlus
Examiner Tip

Interpretation can be given in a separate paragraph or interwoven with the narrative.

Question 18 (b)

Responses to this question were generally good.

Repentance, preaching, witnessing, suffering, sacrifice, self-denial, resistance to temptation, humility and the need for change were all part of Jesus' teaching on discipleship and underpinned responses to this question. Candidates gave examples from the gospel and commented on Jesus' interaction with his disciples.

A02

Many responses to this were simply descriptive relating the story of John without evaluating his significance. Good responses were able to highlight John's role as forerunner to Jesus, paving the way for his ministry and bridging the gap between the old and the new.

Here the candidate first of all defines what discipleship is and then gives five paragraphs of material selected under the headings of: witnesses, heralds, commitment, possessions, and faith. This is an example of a level 4 response.

Jesus also stresses that disciples should not concern themselves with material goods for "a man's life does not consist in the abundance of his possessions" (Luke 12:15). This is because ties to possessions would "provide the biggest counter-pull to wholehearted commitment" (Judith Lieu). Similarly Jesus said that concerns over power and status would restrict effective discipleship as "he who is least among you is the one who is great" (Luke 9:48). Clearly Jesus advocated humility being "among you as one who serves" (Luke 22:27) as "where there is self importance, jealousy and intolerance

are never far away" (G. B. Caird).



ResultsPlus Examiner Comments

This example is the paragraph on possessions.



ResultsPlus Examiner Tip

A structure is needed to answer a question on a large amount of the teaching of Jesus.

Paper Summary

Based on their performance on this paper, candidates should:

- Continue to time manage in the examination;
- Ask for help in using the answer booklet if needed;
- Remember that there are three sections to the paper, one for each answer;
- Remember that the responses need to show the answer to (i) and (ii) clearly.

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