



# Exemplification Report

## January 2009

GCE

# GCE Religious Studies 6RS01

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## **Introduction**

AS units of the new GCE2008 specifications were sat for the first time in January 2009. As support for teachers, this booklet has been prepared as an exemplification of how marks were awarded to the written paper for Religious Studies 6RS02 during the January 2009 examination. It features work produced by the candidates in the actual examination. It contains the questions and mark schemes, together with examples of student answers. It gives the marks awarded for each exemplar response plus commentary by senior examiners. It does not include exemplars for every question on the paper, but only those where contrasting levels of response could be produced.

**Question 1(a)**

- 1 (a) (i) Examine the key ideas and strengths of the design argument for the existence of God. (21)
- (ii) Comment on the view that the strengths and weaknesses are equally balanced. (9)

**(Total for Question 1(a) = 30 marks)**

**Philosophy**

Question		
1(a)	(i)	(21)
Indicative Content		
Level	Mark	A01
1	1-5	Candidates may present a basic account of a few ideas of the design argument without reference to strengths.
2	6-10	Candidates may identify some key ideas about the design argument with passing reference to its strengths.
3	11-15	Candidates are likely to select some main ideas focusing on the demands of the question. A well-planned answer may examine ideas such as inductive method, types of order, ideas of purposefulness and use of analogy. Candidates may refer to some strengths such as its explanatory force, its basis in experience and the links of the stages of the argument with the conclusion. Typically candidates may refer to various scholars and some may concentrate on a particular version and either approach is credit-worthy.
4	16-21	Candidates are likely to show evidence of selecting and adapting material in order to present a coherent answer. Candidates may initially examine the key ideas and then proceed to examine its strengths and some may run these two demands together and either model is credit-worthy. Candidates may examine the range of explanations for different types of order, the advantages of arguments based on experience, usefulness of reasoning based on analogy, its coherent line of reasoning. Typically candidates may make effective use of key scholars including the likes of Aquinas, Paley, Swinburne and some may analyse in more detail the ideas of one scholar.

Question		
1(a)	(ii)	(9)
Indicative Content		
Level	Mark	A02
1	1-2	Candidates may present a simple argument such as the view that the universe exists by chance but without attention to the wording of the question.
2	3-4	Candidates may clarify a basic argument with reference to a few strengths and weaknesses but without adapting these views to the question.
3	5-6	Candidates may focus on the evaluative part of the question by a sustained summary of various strengths and weaknesses with a basic focus on the issue of the arguments being equally balanced.
4	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Typically candidates may weigh up the merits or otherwise of arguing for the probability of this argument compared to the notion of the strengths and weaknesses being equally balanced. Some candidates may consider the implications arising from arguments that are thought to be equally balanced. Typically candidates may assess the debates among scholars such as Swinburne's criticisms of Hume and consider possible counter arguments from Dawkins.



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**Examiner Tip**

There are various ways to answer this question. In part (a) some candidates may examine key ideas and then proceed to examine the strengths and some may intertwine the two demands simultaneously. Either method is appropriate, provided attention is paid to these two requirements. In part (b) explicit attention should be paid to the claim that the strengths and weaknesses are equally balanced.

Example scoring 28 marks (AO1 = 20 marks, AO2 = 8 marks)

1st mover - body & soul.  
 It works.  
 Indicate your first question choice on this page. You will be asked to  
 indicate your second question choice on page 8.

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

Chosen question number: Question 1  Question 7  Question 13   
 Question 2  Question 8  Question 14   
 Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

In this essay I shall examine the  
 key ideas & strengths of the design argument  
 using the view of scholars, such as Aristotle,  
 Aquinas, Paley and Richard Swinburne.  
 Aristotle was an empiricist philosopher  
 and spoke of the idea of the 1st mover  
 and a chain of movers. His idea was that  
 God began was the first cause and the  
 first mover, that triggered a chain  
 of movers, that lead to the existence  
 of the universe and everything in  
 it. He used 4 questions to examine  
 the cause of different things in the  
 universe. The material cause ~~total does~~  
~~it consist of?~~ The efficient cause, the



formal cause and the final cause. Aristotle was the basis for the Design Argument and he triggered many other questions. He described the relationship of the body & soul to be a psycho-physical unity, this was used to conclude that 'reason lives on after the body'.

Aquinas was the theologian behind the '5 ways', his 1<sup>st</sup> & 2<sup>nd</sup> way echoed Aristotle, the 1<sup>st</sup> Cause and the 1<sup>st</sup> mover, however his 5<sup>th</sup> way, the teleological argument, meaning order & purpose has become a strong argument in the Design argument. The universe shows beneficial order, because everything has a purpose and order in its motion. This argument is strong because it works with the creation & the book of Genesis in the bible.

Aquinas came up with a strong analogy of an ~~has~~ arrow and it's archer. The arrow has a purpose and a goal and therefore it has been shot by chance or for no sufficient reason. This argument shows a posteriori / inductive reasoning.

William Paley came up with the analogy of 'Paley's watch', ~~version~~ upon a watch he came across a watch, that showed intricate design and couldn't have been placed here by chance. Paley said the watch should have a beneficial purpose, because it could tell the time and intricate design, because of its shape & mechanisms that had been designed like that in order for it to tell time. Paley then parallels this with the universe. The universe has a beneficial purpose, because ~~it~~ there is life on it. Thus humans and animals are also very intricate, therefore this incredible design, implies that it must have had a designer, and this designer is God.

Richard Swinburne adopts the 'anthropic principle' from Tennant. The anthropic principle argues that if ~~there~~ atomic forces, physics or space were any different ~~then~~ humans would not live. The chance of this all working, like it does is  $10^{-40}$ , which is a very little chance.




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Examiner Comments

(i) The candidate presents a crisp, clear opening paragraph. There is a good range of scholars. The candidate selects key ideas and terms and consistently links these to strengths of the argument. In this part the candidate has presented a coherent and well-structured answer with appropriate attention to detail with an ability to manage the material in order to identify significant features. It can be noted that candidates may score equally high marks by focusing on very good material from just one version of this argument.

(ii) David Hume counter Aquinas's argument by saying that this was not necessarily the God of the bible, or it could have been multiple gods or maybe even trinee gods. There is no proof to say it was the God of classic theology, however Aquinas view came from the bible, which is the best source to draw up an argument for God. Hume came up with the characters to put together a discussion about the existence of God using a ~~posteriori~~ *posteriori* reasoning. Philo echoed Hume's Sceptical, atheist view and Cleanthes was a natural theologian who echoed Paley's view, before it was even put forward. Demian was a theist, and started at a position of faith. These 3 characters argued strengths and weaknesses,

however the weaknesses won the argument by arguing chance and that there is no proof for God.

Charles Darwin was the Scientist behind ~~evolution~~ evolution and natural

Selection. Many Christians have lost their faith from this and it is a strong weakness because there is proof for micro evolution, which is evolving within species. Although macro evolution has not yet been proved the possibility is ~~strong~~ enough to prove creation wrong. However A.E. Taylor said 'Mind cannot be a product of evolution, it must have had a mind to impose it'.

Richard Dawkins said that chance is just as likely and as valid as saying there is a God and that ~~that~~ that anything can happen in an infinite amount of time - his words the big bang problem.

To conclude, the arguments are equally balanced because neither prove the existence of God. Chance is just as valid as saying there is a God and implying that God is ~~the~~ the designer of

The universe is equal to saying  
that we evolved from monkeys because  
neither have 100% proof.

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Examiner Comments

(ii) In the AO2 part of this question the candidate argues with reason and evidence in support of the view that the strengths and weaknesses are equally balanced. Others may argue for different interpretations and such a range is acceptable provided there are sound reasons and effective use of evidence. The candidate considers alternative views such as those of the speakers in Hume's Dialogues and views for and against Darwin. The concluding paragraph relates the material in part (ii) to the question with a clear summing up. This material is in level 4 because the candidate evaluates alternative views with effective use of evidence and reason.



Example scoring 20 marks (AO1 = 16 marks, AO2 = 4 marks)



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Examiner Tip

Candidates should ensure there is explicit attention to the key words in a question such as 'strengths'. There are no paragraph breaks in this answer and this is not good practice.

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

The key ideas of the <sup>design</sup> argument have been formed over many years and is something which arises over and over again, which is one of it's <sup>as this means it's accumulative</sup> strengths. A key idea <sup>of the design argument</sup> has been proved by Aquinas. ~~As~~ Aquinas made 5 ways in proving the existance of god, the design argument was his 5<sup>th</sup>, he said we could look around us and see that all creation as an end aim or purpose, and that even non-sentient being seem to move towards a goal, such as the acorn which grows to become the biggest of all trees. The fact that unintelligent ~~being~~ beings work towards a goal must mean there was an

all powerful being which must have set them on this path, and directed them ~~to~~ their goal, this being Aquinas says is God. This argument is teleological so we can all see it's effects, it is also a posteriori so all can experience it and come to a logical conclusion



, moreover it is empirical so deals with the 5 senses of humans, therefore theists and atheists can agree on it, this is not only a strength of Aquinas' argument but all others. William Paley gave ~~two~~ two ideas in which God can be proven, design qua purpose and design qua regularity. He said that all things in the world has or seem to have a purpose, which is similar to Aquinas' argument. He said like a watch which as an intricate design of cogs and gears to tell the time, a more intricate design in which he used the human eye also has a purpose which is sight, this was his analogy, and as the watch required a watch maker the eye would require an omnipotent being to be it's designer and maker. his second

idea design qua regularity poses that the mechanisms of the universe such as gravity and the seasons happen continuously and without change and seem to happen almost automatically, allowing our world to be balanced and not in chaos, and the designer/creator of this mechanisms which govern our universe he says is God. Swinburne uses the anthropic principle and

Says everything in the universe is so finely tuned to promote the growth and safe keeping of humanity. Such as the sun being in the right place not burning or freezing us, such fine tuning point to an all powerful designer which is said to be God of classical theism also, Swinburne applies Okham's razor, saying we should use it, meaning all complex answers should be discounted and the most simplistic are generally correct, thus if we apply Okham's razor we can see God of classical theism is the most simplistic answer, making Swinburne correct. ~~the~~ ~~strength~~ ~~in it~~

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Examiner Comments

(i) The candidate presents a good accounts of Aquinas, Paley and Swinburne. There is effective selection of significant key ideas across all three philosophers with proficient use of technical terms. The candidate has first class material available, although in some instances this could be made more explicitly applicable to the question. For example, it would be quite helpful to use the expression 'strengths' in a more systematic manner. There are no paragraph breaks between the material on Aquinas, Paley and Swinburne. This is an example of poor paragraphing techniques and this can be contrasted with the previous answer that displayed excellent paragraphing techniques. Overall this was just into level 4 given the quality of material on the scholars with good detail and effective explanations. A more targeted focus on strengths would have improved this answer to gain higher marks in level 4.



(ii) The strengths and weaknesses are equally balanced, and as the design argument is inductive it leads to its first weakness in ~~being~~ being rhetorical and thus God can never be proven, the various arguments only make God's existence more likely, however the weaknesses never disprove God totally but only make ~~him~~ the God of classical theism more unlikely. The ~~at~~ analogies used in the design arguments used can be seen as a strength but the inductive leap they make, show them to be weaknesses, Paley's watch for example, yes a watch requires a watch maker but it makes the inductive leap to a superhuman being making the world but this conclusion we cannot see for ourselves, moreover the analogies used anthropomorphise God, and in design argument the aim is to prove God of classical theism, (omnipotent, omniscient ~~and~~ benevolent and creating ex-nihilo - out of nothing) but comparing him to humans

using analogies make him Super human instead of omnipotent. No ~~as you so~~ I believe that it is true the strengths of the design argument and it's weaknesses are equally balanced.



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Examiner Comments

(ii) AO2 is awarded the top of level 2. The candidate sets out some views with limited, but nevertheless appropriate evidence. The candidate states the question and focuses on views about analogies being both strengths and weaknesses. The candidate states the issues quite clearly but does not evaluate reasons for this situation nor does the candidate consider alternative stances.



**Question 1(b)**

(b) (i) What are the distinctive ideas of the cosmological argument for the existence of God?

(21)

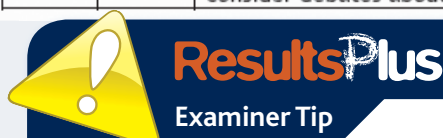
(ii) To what extent is this a strong argument for the existence of God?

(9)

**(Total for Question 1(b) = 30 marks)**

Question		
1(b)	(i)	(21)
Indicative Content		
Level	Mark	
		AO1
1	1-5	Candidates may present a basic account of a few ideas associated with the cosmological argument in a simple manner.
2	6-10	Candidates may identify some key ideas about selected aspects of the cosmological argument, presented in a straightforward manner.
3	11-15	Candidates are likely to select some of the distinctive ideas of the cosmological argument. A well-planned answer may examine distinctive ideas and concepts such as the principle of sufficient reason, movement and unmoved mover, causation and necessary cause, contingency and necessary existence. Candidates may examine a range of these ideas or focus on one or two of them and these various approaches are credit-worthy. Typically candidates may examine some types of conclusion associated with this argument.
4	16-21	Candidates are likely to show evidence of selecting and adapting material in order to present a coherent answer. Candidates may examine the pivotal significance of explanation in this argument. Candidates may examine the distinctive features of one or more of the first three ways of Aquinas although there are relevant examples from other philosophers such as Craig and Hick. Typically candidates may examine the key stages in this type of argument, including its assumptions, and the coherence of its conclusion. Candidates may refer to scholars and movements such as Aquinas, the kalam argument, Leibniz, Swinburne.

Question		
1(b)	(ii)	(9)
Indicative Content		
Level	Mark	
		AO2
1	1-2	Candidates may present a simple argument without focusing on the demands of the question.
2	3-4	Candidates may clarify a basic argument with reference to a few strengths.
3	5-6	Candidates may focus on the evaluative part of the question. It is likely candidates may consider the strengths and weaknesses of the argument and come to an informed opinion about the extent to which this may be viewed as a strong argument. Some candidates may debate this issue with reference to scientific and religious claims.
4	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Typically, this may be achieved by the demonstration of sustained reasoning with explicit focus on the issue of the extent to which this may be a strong argument. It is likely candidates may debate points of view such as why the universe exists at all together with the notion of the universe as not being self explanatory compared to ideas about the universe as 'brute fact'. Typically candidates may consider debates about this argument such as that between Copleston and Russell.



In part (i) the question requires a focus on the distinctive ideas of the cosmological argument for the existence of God. Candidates may select a range of scholars or may concentrate on one or two philosophers but whatever method is used it is imperative to select and adapt material to the demands of this question. In part (ii) candidates need to consider the extent to which this may be seen as a strong argument.

Example scoring 19 marks (AO1 = 16 marks, AO2 = 3 marks)

Indicate your first question choice on this page. You will be asked to indicate your second question choice on page 8.

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

Chosen question number: Question 1  Question 7  Question 13   
 Question 2  Question 8  Question 14   
 Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

b) The ~~cosmological~~ argument cosmological comes from the greek word meaning order and the order derived from the whole of the creation which is the universe. The cosmological argument assumes that the world was not always in existence and an external agent was necessary into bringing the world into being. There were many key philosophers such as Aquinas, Thomas Aquinas and Mackie who argued that there is a God who exists and created the world.

Aristotle and Plato bought their opinion to the cosmological argument and agreed that an agent was necessary ~~to~~ into bringing the world into its existence, which was

helped by Thomas Aquinas to ensure this. Thomas Aquinas came up with the five ways in the Summa Theologiae to represent the ideas that God does exist. His first three arguments were that, the Argument from motion which he said that everything has movement, nothing can move by itself therefore there had to be someone who started all this movement of which is being God. Thomas Aquinas second way was from cause the uncaused caused which was basically on the fact that everything has a cause, even a cause has a cause but there had to be a first cause someone who started the first cause, this someone being God. His third way was contingency and necessity, which was contingent beings, cause contingent beings, this cannot go on to infinity, there had to be a necessary being to explain the existence of the contingent beings, this necessary being, being God. Therefore this shows

The ~~central~~ arguments may ways in which Thomas Aquinas helped many people to believe in about the existence of God.

Another key philosopher was J.L. Mackie for.



example who had a <sup>crain</sup> ~~been~~ analogy for to explain the existence of God. which was the engine is the necessary being (God) and the container or the A contingent beings (humans). The container cannot move by themselves they need the necessary being to pull them so they can move. Therefore this shows that God is the explanation for the existence of God.

Another idea is the ~~if~~ is the ~~halom~~ which is the Islamic theological which also states that everything in this has odd and cause, which helps the fact that it supports the cosmological argument about the existence of God. Also Leibniz was another philosopher which he based on sufficient reason. He said that even if we were all to agree that the world had always been into existence we would still need a sufficient reason or explanation to why the universe is there, or we need to look at something rather than nothing and in theory we can trace back a sufficient reason for anything. ~~is~~ Richard ~~and~~ Swinburne also had the notion that states that if there was no God it would have no universe, no purpose, no



nothing, but there is a universe with advanced being inside which shows that how could have the world come into existence? and was it by a cause or by chance?

Copleston also had a big effect for the cosmological argument as he supported Aquinas' argument by focusing on contingency, and presented his argument of BBC radio, which he said though if infinite regress regress, "contingent being cannot cause contingent being, this cannot go on to infinity. So the main basis of infinite regress was that God made the chain and only God could have created the chain therefore God exist as the explanation of order and cause of universe. Overall these are the many ideas about the existence of God through many key philosophers who supported the cosmological argument.

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Examiner Comments

(i) This candidate displays a fine opening paragraph that shows clear focus on the question. The candidate refers to a range of contributions and there is proficient use of key terms with evidence of understanding the significance of the main points. The overall quality of this work comes into level 4 because it is a coherent and well-structured examination with an ability to identify significant features. The standard could have been improved if there had been more evidence of explaining the significance of key ideas. The candidate showed evidence of this in relation to Aquinas and Copleston but some of the remaining material lacked explanation of key ideas relevant to the question. In practice this may imply under exam conditions that one or two of the scholars mentioned could be omitted provided there was explicit attention to showing an *understanding* of the distinctive ideas.

(i) The cosmological Argument has many strengths though as well as many weaknesses, which were mainly by the philosopher of Bertrand Russell who criticised Copernicus Kant and Hume who had three ~~to~~ quotes to put his argument across, which were why presume the need for a cause? why look for an explanation for a whole? is it the cause necessary being meaningful? Kant objected the idea of infinite regress and believed that God was not responsible to him and Bertrand Russell basically argued that they should not put the God to a believer to show how or explain how the world was created.

The strengths to the argument by Thomas Aquinas, five ways in the Summa Theologiae, J.L. Moore's <sup>main</sup> Analogy and Leibniz and outweigh the weaknesses, due to these strong arguments for the existence of God. ~~that~~

Overall I think the cosmological argument is a strong argument for the existence of God.



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Examiner Comments

(ii) In AO2 the candidate refers to some weaknesses and some strengths and shows a partial awareness of some issues. This could have been improved by setting out some reasons and evidence to support the line of thinking of the candidate and this could develop this material into level 3.



Example scoring 14 marks (AO1 = 10 marks, AO2 = 4 marks)



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Examiner Tip

It is important for candidates to select and unpack key terms rather than state the ideas in an argument.

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

~~State~~ The cosmological argument comes from 3 of Thomas Aquinas' 5 ways. The first is the unmoved mover. This is the idea that everything has something that moved it, for example the domino effect. The previous domino knocks the one in front. This goes backwards until you get something which hasn't been moved. The second is the uncaused cause. This is the idea that each action causes another like the butterfly effect, and ~~then~~ we must have started by something that isn't caused. The unmoved mover and the uncaused cause therefore must be God. The third is the idea of necessity and contingency. Everything in

the world is contingent and depends on factors. These factors need an ultimate explanation. This ultimate explanation would be God.

Both Aquinas and Coppleston rejected the idea of infinite regress. Infinite regress is the idea that the chain of



causes goes on forever and ever never reaching a start.

Hockley's train analogy also supports and shows the cosmological argument. This is the idea that each carriage is pulled by the one in front until the first carriage is pulled by the engine, this being God.

Also science explains that energy cannot be lost only changed, so where did this energy originate from to begin with.

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Examiner Comments

In part (a) the candidate presents a basic account of Aquinas' three ways which makes the meaning clear. The standard could have been improved if the candidate explained the significance of the key concepts, rather than just referring to the concepts.

ii) This is a fairly strong argument for the existence of God as the premises lead to the conclusion of God. However the conclusion does establish something new. This argument is also strong because it is logical to think in terms of a beginning and an end rather than a continuous loop. A bit like life, birth is the beginning and death is the end we can draw analogy between this and the world. However David Hume would argue

that the world was just a brute fact<sup>U</sup> and we should accept that. The cosmological argument is weak in places and relies on the acceptance of a beginning. Also it relies on the idea people are willing to accept that it is the God of classical theism which ~~is~~ is the unmoved mover the uncaused cause and the non contingent being. Therefore this argument does not necessarily prove the existence of God, just the existence of something

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Examiner Comments

In part (b) the candidate argues that is a fairly strong argument and briefly considers alternatives. This is at the top of level 2 because it displays a partial awareness of some issues.

**Question 2(a)**

- 2 (a) (i) What are the key features of the problem of suffering? Examine the essential ideas of **two** solutions. (21)
- (ii) 'The problem of suffering is a mystery and cannot be solved.' Comment on this claim. (9)

**(Total for Question 2(a) = 30 marks)**

Question		
2(a)	(i)	(21)
Indicative Content		
Level	Mark	A01
1	1-5	Candidates may present a basic account of suffering with a simple presentation of a solution.
2	6-10	Candidates may identify some key ideas about some aspects of the problem of suffering and a simple account of two solutions.
3	11-15	Candidates are likely to select some main ideas focusing on the demands of the question. It can be noted that for the purposes of this question candidates may interchange the terms suffering and evil. A well-planned answer may examine ideas about the reality of suffering and problems of coherence between aspects of suffering and selected attributes of God. Typically candidates may present a well-structured examination of two solutions and these may include attention to key notions such as accounts of the free will defence and the vale of soul making.
4	16-21	Candidates are likely to show evidence of selecting and adapting material in order to present a coherent answer. Candidates may approach this question from a variety of religious perspectives and will be credited with any relevant selection of material. Candidates may pinpoint key features of the problem of suffering noting the nature of the problem may vary from one religious tradition to another. Typically candidates may analyse key terms and concepts. Candidates are likely to draw on the contributions of influential philosophers such as Augustine, Irenaeus, Plantinga, Hick, Swinburne.

Question		
2(a)	(ii)	(9)
Indicative Content		
Level	Mark	A02
1	1-2	Candidates may present a simple argument with peripheral attention to the question.
2	3-4	Candidates may clarify a basic argument with reference to weaknesses of the solutions but present only a partial answer.
3	5-6	Candidates may focus on the evaluative part of the question. Typically candidates may assess the strengths and weaknesses of the two solutions and this may include debates about the free will defence and refinements to the vale of soul making theodicy. It is likely candidates may come to an informed opinion about these solutions and the view that they do not solve the problem.
4	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Typically, this may be achieved by the demonstration of sustained reasoning concerning the view that the problem is a 'mystery' and what this may entail. It is likely candidates may draw on scholarly debates such as Mackie, Rowe, Moltmann on a range of philosophical issues. These may include reference to exemplars such as the charge of contradiction and the evidential problem and whether proposed solutions such as process theology may be reasonable. Candidates are likely to debate the implications for views about rational support for atheism and or refinement of religious belief including comments on the beliefs in a 'suffering God'.



Example scoring 25 marks (AO1 = 16 marks, AO2 = 9 marks)



**ResultsPlus**

Examiner Tip

In part (a) the question requires candidates to select from their material in order to identify the key features of the problem of suffering and to examine the essential ideas of two solutions. In part (b) they need to manage their material in order to address the claim about suffering being a mystery with no solution.

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

a). Evil and suffering is defined, by John Hick, as "physical pain, mental suffering and moral wickedness". There is Natural Evil and moral Evil. Natural is the malfunctioning of the natural world and moral is the result of human actions that are morally wrong. The key feature of suffering is that it's a problem for the theistic believer as it poses the question, how can an all loving God allow it? J.L. Mackie put forward that the three propositions comprising the problem of evil form an inconsistent triad. God created the world out of nothing and is responsible for it. If he was omniscient he would know how to stop suffering, if he was omnibenevolent, he would want to stop it, and if he was omnipotent then he could stop it. David Hume states that the inconsistent triad can't exist simultaneously, and evil exists so the God of classical theism therefore can't. Suffering to some, is seen as a punishment for those who don't do as he asks. To some extent, the

bible supports this. Evil and suffering is also seen as a test, to give the opportunity to show love and courage. Suffering can be seen as beneficial and enable people to come closer to God.

Scholars such as Augustine and Aquinas have put forward their views. Augustine believes God can't abolish evil, because he's not all

powerful, or he won't because he's not all loving. Suffering is a main problem to the theists.

Augustine believed the Universe is good. It's a creation of a good god for a good purpose. Evil isn't a thing and God didn't create it. It is a "privation of good". Evil is caused by the freewill of humans/angels ~~being~~ turning their backs on God. Because of Adam and Eve it caused a fall. "God knows that when you eat of it, you will be like God, knowing good and evil." Perfection was ruined by human sin. Natural evil is loss of order within nature and moral evil is the knowledge of good and evil humanity acquired. Original sin is the sin of Adam. God is just in not stopping it because it's punishment for our sins. If God is just, everyone would suffer but through his love and grace he sent his only son Jesus Christ to die upon the cross and those who believe will be saved.

Process Theology is a radical theology regarding God is not omnipotent and he didn't create the Universe because it's an uncreated process in which God is a part. It frees God from the responsibility of evil, whilst allowing him to be

involved with creation. Continuous Creativity is a process where new things are happening all the time and from one thing stems another with endless possibilities. When the process produces harmony, there is <sup>good</sup> ~~harmony~~ and when it produces ~~the~~ discord there is evil. God has two poles mental and physical. The physical acts as God's body. God's role was to start off the evolutionary process, but he does not have total control and humans are free to ignore him. He can't stop evil because he doesn't have power to change the natural process, but bears some responsibility because started evolutionary process.



## ResultsPlus

### Examiner Comments

In part (i) the candidate achieves level 4 because there is a coherent structure that focuses on significant issues. The candidate uses technical terms in an intelligent manner with a commendable range of scholarly views. There is clear coverage of both parts of (a) in terms of showing an understanding of the key features of the problem together with sound management of material regarding two solutions.

2.ii) a - issues

P1 - Aristotle etc.

P2 - Augustine & Aquinas

P3 - J.L. Mackay

P4 - purpose

c - relate to Q1 - to some extent yes

The problem of suffering poses a challenge to any believer because they ask the question how can an omnibenevolent God allow it? Theologians such as <sup>Augustine</sup> Aquinas attempt to solve the problem of evil and different groups of people have their own views - is suffering a mystery?

Monists believe that the universe is good, therefore evil is an illusion in our minds because we can't see the whole picture.

Atheists believe suffering is the evidence God does not exist. It's

just as rational to reject a belief in God, as it is to believe in a God who allows the majority to suffer. Hindus and Buddhists see suffering/evil brought about by human greed and wickedness. Suffering is the result of evil in a previous life. To the Muslim, The scriptures record human suffering, sorrow and wickedness. Evil is bad and real. Each group justifies the problem of evil, but it is not solved.



Evil and suffering has no religious justification. Aquinas believed that God can't abolish evil, or he won't. If he can't, then he is not all-powerful and if he won't then he's not all-loving. Aquinas, in the *Summa Theologica*, believed that the name of God means infinite goodness and there would be no evil if he didn't let evil exist. To some extent, the problem of suffering is not solved here because both scholars realize the problem it causes.

J.L. Mackie came up with the three propositions comprising the problem of evil. One, God's omnibenevolence, two, God's omnipotence and three, suffering. God created the world as he wanted and is responsible for it. David Hume stated that the triad can't exist simultaneously and evil exists, therefore the God of classical theism can't.

Suffering may be here because it has a purpose. If it is a punishment, God makes people suffer as a punishment. This is the popular response. It could be a test, to test human qualities and give them the opportunity to show love and courage. It

could also just be inevitable. The problem may never be solved. We just have to accept, God is not responsible for it. The world, with all its imperfections is the best possible world and everything will be perfected in God's love. "He will wipe every tear from our eyes" (Revelations)

The problem of suffering poses a hard question for the theist and gives the atheist or a reason to reject a belief in God. The problem of suffering can't be solved and it will always happen but we can find ways in which make the problem of suffering a less of a mystery. Suffering, to some extent is a mystery because it happens all the time, sometime in the most random of situations. It can benefit ~~members~~ individuals or it can be like torture. It all comes down to the individual finding a way in which they can solve the problem of suffering themselves.

**ResultsPlus**

Examiner Comments

Part (ii) displays a very good evaluation of the claim about suffering being a mystery. The candidate weighs up a fine scope of different solutions and shows a critical appraisal of these alternative views. To the candidate's credit there is a systematic focus on the demands of the question throughout the complexities of the material.

Example scoring 13 marks (AO1 = 10 marks, AO2 = 3 marks)



**ResultsPlus**

**Examiner Tip**

It is good practice to use scholarly views and to show evidence of understanding their ideas. However, candidates need to be cautious about merely writing names with the minimum of content and understanding.

The following script shows evidence of sound scholarship but there is also a tendency to refer to various scholars with minimum evidence of understanding the significance of the material.

Chosen question number: Question 1  Question 7  Question 13   
 - Machie Question 2  Question 8  Question 14   
 - Evidential Question 3  Question 9  Question 15   
 → IRANAEUS Question 4  Question 10  Question 16   
 → Augustine Question 5  Question 11  Question 17   
 → Swinburne Question 6  Question 12  Question 18

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

The problem of suffering has been a key problem for religious believers since religion began. It stems from the idea that god is <sup>omnipotent and</sup> all loving, all omnipotent, and evil exists. If we take the idea that god is all loving, so loves us, and all powerful, so he can prevent evil happening, <sup>then is it too</sup> despite this ~~we~~ evil is present. These three things cannot all be true at the same time, this is known as Machie's inconsistent <sup>trinity!</sup> ~~trinity~~

The second being the evidential problem, being that the world and animal kingdom is a cruel and ruthless place and how could an all loving God design something so brutal. Darwin's also points out the fact evil is so unfairly spread comparative to third world suffering compared to the



U.K., There is moral ~~and~~ evil man made, and natural such as volcanoes, why doesn't an all loving God stop these, and why is natural evil like volcanoes unevenly spread. (12)

Irenaeus created a theodicy to explain this. He said evil has a purpose, we learn from evil, and mature, in Genesis 1. In the bible it says we are created in his image, but must grow into his likeness, this process of maturing was called 'the vale of soul making' by John Hick. By being created intelligent but immature we learn to be developed spiritual beings, and bridge the gap he calls the epistemic distance. Another philosopher named Augustine believed ~~the~~ suffering is at fault, ~~because~~ <sup>through</sup> the means of the Fall of man whereby Adam & Eve turned their backs on God in <sup>the</sup> garden of Eden. This gave us original sin, which tells us we sin because we are sinners. By eating the apple of knowledge we chose free will, ~~the~~ both Irenaeus and Augustine agree with Swinburne, he believed as we chose free will we must take everything that goes with it, as now God cannot intervene without interfering with our free will. (13) Both ~~in~~ ~~the~~ ~~theodicy~~ of these arguments allow Mackie's trilemma to remain as one by giving reason or an explanation to suffering.

However a Buddhist approach alters the triangle, as there is no God, only Evil remains in the triad. It is explained through negative Karma, whereby the evil that happens is because we have done bad things in our past lives, it is harsh but works.

① Augustine further thought by being the world was created perfect and we have ruined it. Swinburne would further argue this is the best of all possible worlds, and Hick believes this world is not best for minimizing pain or maximizing pleasure but perfect for the sake of soul making. ② ③

ii. The problem of suffering can be explained by Irenaeus who created a theodicy which suggests we are born intelligent but immature, so must learn through all and become mature, and closer to God. Swinburne suggests we cannot blame God for evil as he cannot <sup>interfere, otherwise he will break</sup> ~~break~~ our free will, we had to choose one option, to be free or not, <sup>if</sup> we chose freedom and must live with the consequences. As Augustine says it is our fault, we turned our backs on God in the 'Fall of Man' and now we are born with original sin which allows us to suffer.

However Rowe's Parable in the Forest suffers endlessly and ~~knows~~ no-one learns from it, rendering this suffering pointless and cruel.

Augustine believed the world to be perfect, but Schleiermacher



he argues how can a perfect thing go wrong? <sup>this is the logical error</sup> Furthermore Augustine  
 and Irenaeus believe in hell, the moral error is why would an  
 all loving God allow us to burn endlessly in hell, as no learning  
 or maturing is occurring here. In regards to Swinburne, D.Z.  
 Phillips ~~believed~~ believed God is being a loving Father, however  
 this is true to a point, but a loving father would not allow  
 his child to get hit by an car ~~comparative~~ the holocaust,  
 and also were 6000 or million Jews allowed to die  
 to learn compassion, would 4 million not be enough.  
 In conclusion I believe although each theology is  
 successful, they all eventually have holes rendering them  
 still a mystery, <sup>unless God</sup> ~~is~~ is no longer in the equation.  
 2. Furthermore if God is infinitely good ~~how~~ is  
 there room for evil, and ~~if~~ is a  
 3. Augustine argues there is no evil, ~~the~~ the world started  
 perfect we have ruined it and evil is merely an  
 illusion shown by the privation of good, such is there  
 is no blindness only a ~~lack~~ privation of light/sight.


**ResultsPlus**

Examiner Comments

In part (i) the candidate shows an understanding of some key terms with basic information about Augustine and Irenaeus. This is credited at level 2 because of the limited, basic material but is at the top of this level because there is a sufficient degree of accuracy and insight relevant to the question.

Likewise part (ii) is at level 2 because there is a simple awareness of some issues but only a passing reference to the specific demands of this question. Various scholars are mentioned but with little critical analysis of their ideas.



**Question 2(b)**

- (b) (i) Outline the key concepts of miracles and examine the main reasons to believe in miracles. (21)
  
- (ii) Comment on the philosophical problems associated with miracles with reference to Hume. (9)

**(Total for Question 2(b) = 30 marks)**

Question		
2(b)	(i)	(21)
Indicative Content		
Level	Mark	AO1
1	1-5	Candidates may present a basic account of miracles without a focus on the question.
2	6-10	Candidates may identify some key ideas about miracles with a simple account of why some believe in miracles.
3	11-15	Candidates are likely to select some main ideas focusing on the demands of the question. A well-planned answer may examine a range of ideas about types of miracles. Candidates may refer to some case studies and use exemplar material as an effective way of illustrating significant principles. This may include reference to what is thought to be logically impossible, and the coherence between certain types of belief about God and in his miraculous acts.
4	16-21	Candidates are likely to show evidence of selecting and adapting material in order to present a coherent answer. It is likely candidates may examine the importance of the context of various views about miracles. Candidates may examine some of the problems of defining miracles by an analysis of key topics such as what is 'impossible', coincidence, 'laws of nature'. Some candidates may examine the view that a substantial reason for believing in miracles is that it provides a basis for belief in God coupled with empirical evidence. It is likely candidates may make effective use of scholars such as Aquinas, Holland, Swinburne, Tillich.

Question		
2(b)	(ii)	(9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates may present a simple argument against belief in miracles without a focus on the question.
2	3-4	Candidates may clarify a basic argument against miracles presented in a straightforward manner without close attention to Hume.
3	5-6	Candidates may focus on the evaluative part of the question. It is likely candidates may present an accurate account together with a critical appraisal of Hume's ideas. Candidates may concentrate on his reasoning from evidence including problems of the reliability of witnesses, human credulity, the unreliability of witnesses related to their background and context, the counter-example of belief in miracles from different religions. Typically candidates may assess these criticisms and come to an informed opinion about their validity.
4	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Typically, this may be achieved by the demonstration of sustained reasoning concerning the philosophical problems of belief in miracles. Typically candidates may be knowledgeable about the range of Hume's criticisms. They may debate his <i>a priori</i> view about the logical impossibility of miracles. They may supplement this with a critical synopsis of his <i>a posteriori</i> reasoning. Typically candidates may debate the various contributions of scholars such as Mackie, Moore, Smart. It is likely candidates may come to a justifiable conclusion that coheres with their use of reason and evidence.

Example scoring 21 marks (AO1 = 13 marks, AO2 = 8 marks)



**ResultsPlus**

Examiner Tip

Candidates need to be aware of the importance of paying sufficient attention to the demands of both AO1 and AO2. In this example, the candidate scores at level 3 for AO1 and achieves level 4 for AO2. The good practices in the better part could be developed to improve the other part, such as the importance of a clear structure using evidence to explain key ideas.

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

Chosen question number: Question 1  Question 7  Question 13   
 Question 2  Question 8  Question 14   
 Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

i) A persons belief in miracles greatly depends on what definition of a miracle they take. The most common definition of a miracle is an incident which breaks ~~breaks~~ natural laws with some religious significance.

~~if one~~ There is however another definition of miracles from R.F. Holland who claims that a coincidence ~~with~~ which can be easily explained by the laws of science can be a miracle, for example if a small boy was trapped on a train track and a train was coming and just before it hit the boy the driver fell asleep and slumped onto the brake

causing the train to halt before hitting the boy it could be classed as miraculous.

If one takes a similar view to Holland it is relatively easy to believe in miracles because such happenings often take place.

It is harder to believe in the classical definition of a miracle as they happen much less regularly however there are reasons to still believe. It has been claimed that if we refuse to believe in miracles because we have not witnessed them ourselves we should be forced to disband with all history as we ourselves have not witnessed history either.

There is also lots of evidence for miracles in history such as the testimony of the 500 who witnessed the resurrection of Christ. As well as this example there are many others ~~for~~ from the Bible such as the turning of water into wine.

Another important element to consider when defining a miracle is time scale as many things that could be explained by science such as the curing of the



sick become miracles when they take place almost instantaneously.

Therefore a belief in miracles greatly depends on what you perceive a miracle to be.

**ResultsPlus**

Examiner Comments

In part (i) the candidate identifies some key ideas associated with miracles and selects some important reasons why some believe in miracles. This is presented in a basic manner without evidence of explaining key ideas in order to display a sound understanding of the content.

(ii) There are many philosophical problems associated with miracles. The first and probably most important is the question whether or not they are possible and the second is whether they can be proved.

He believes miracles of the classic definition are impossible as natural laws are laws made by humans by observation and therefore if something that appears to break one of these laws takes place it simply means we need to revise that particular law. This is a valid point if one believes that natural laws are only observation - however many people would see natural laws differently and therefore believe they can be broken.

One such philosopher is David Hume. He claims that although it isn't impossible for a miracle to take place, if one did take place it would be impossible to

prove. Hume's first reason for this view is that a miracle has never been witnessed by enough credible witnesses however Richard Swinburn responds that the 500 who witnessed the resurrection of Jesus is a lot of witnesses and claims how many witnesses would be sufficient.

David Hume's second reason is that religions who claim miracles proving their religion cancel each other out as surely only the one true religion would witness miracles. The response to this however would be that although ~~both religions~~ people of different religions may witness the same miracle they may interpret the miracle differently, this doesn't prove that the miracle itself didn't happen.

Hume also claims that natural laws have been ~~far~~ formed from observation over thousands of years to prove a miracle to be true one must therefore have as much evidence for it as there is in favour of the natural law. Brian Davies responds that a miracle by definition is an exception and therefore there ~~is~~ does not need to ~~be~~ <sup>have</sup> as much evidence as

the natural law it is trying to brake.

Hume also notes that most miracles have been reported by 'barbours nations' this is opposed by virtually every nation that has ever claimed a miracle. Hume finally claims that religious people cannot always be trusted when claiming a miracle as they have a vested interest in it being true. Most religious people would respond that although this could be the case a religious person may also legitimately experiance a miracle.

~~Although there are~~ Another major problem faced by philosophers is that miracles are not fair. Why is it that some people recieve them and others do not. It has been responded that if miracles often happened there would be no certainties ~~for example~~ or rules ~~and~~ as whatever was done those who were good would always be saved. Another response would be if they happened all the time they would no longer be classed a miracle.

I think that although there is much philosophical debate it takes as much faith to say miracles do not exist as



to say they do. I however agree with Holland that miracles can be acts of coincidence with religious significance so believe that miracles happen regularly.



**ResultsPlus**

Examiner Comments

Part (ii) on the other hand shows considerable ability to debate and display a thorough understanding of the range of views. The candidate presents a clear structured argument with excellent attention to detail. The candidate weighs up a range of alternative views and achieves a mark at level 4.

There is only 1 example available for 2(b)

**Question 3(a)**

- 3 (a) (i) Examine the features of Utilitarianism which make it appealing to many. (21)
- (ii) To what extent do these features survive the challenges levelled against Utilitarianism? (9)

**(Total for Question 3(a) = 30 marks)**

Ethics		
Question		
3(a)	(i)	(21)
Indicative Content		
Level	Mark	AO1
1	1-5	Candidates are likely to rely on a very limited range of material regarding Utilitarianism and its appealing features. They may struggle to make clear that appealing features are those which may be considered strengths. It is unlikely they will have any clear understanding of the wider context of utilitarianism and may depend on simplistic case study material and key words such as 'happiness' and 'greatest number'.
2	6-10	At this level, candidates may struggle to identify and express appealing features of the theory and the answer may have a disjointed feel. Candidates are likely to discuss a limited range of characteristics but may still focus entirely on Bentham and Mill. Case studies will typically be used more illustratively, but still be largely descriptive.
3	11-15	Candidates may offer an increasing range of features of utilitarianism and deal with them in more depth with a greater fluency in conveying why these may be thought appealing. Candidates may concentrate on Bentham's and Mill's approaches to the theory but are more likely to consider other developments of Utilitarianism and to demonstrate an awareness of Utilitarianism in its social context and as an ethical theory.
4	16-21	At this level candidates are likely to be able to identify a significant range of features of utilitarianism or to explore a narrower range at some depth. They will typically make reference to the teleological nature of the theory, the principle of utility, to issues of consequentialism and means to an end. At this level, candidates are likely to display some knowledge and understanding of Utilitarianism within its social context. Bentham and Mill are likely to feature prominently with clear understanding of how their forms differ and why, but at this level candidates may also make reference exclusively or additionally to other forms of Utilitarianism. Candidates will be comfortable with expressing how key features of Utilitarianism may be perceived as appealing.

Question		
3(a)	(ii)	(9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates at this level will typically struggle to raise any new material and are likely to rely on basic repetition of ideas from (i). They are unlikely to have reached a conclusion or to have shown any clear understanding of what is implied by the wording of the question
2	3-4	At this level, candidates may incorporate new information and attempt to reach a balanced conclusion. Consideration of whether the appealing features of Utilitarianism enable the theory to survive the criticisms levelled at it is likely to be expressed in terms of the problems of predicting consequences, or of assuming that the majority are correct, although at the top of this level candidates may be demonstrating some awareness of the philosophical principles of the theory
3	5-6	At this level, candidates may rely on some repetition of material from (i) but will typically maintain a clear line of argument in terms of how far the strengths are still more appealing than the weaknesses. Some new material is likely to be included, although at a simpler level than explored at the higher level. Candidates are likely to attempt to reach a conclusion in terms of relative strengths and weaknesses with some reference to the wording of the question and use of key terms.
4	7-9	At this level, candidates are likely to offer new material on which to base their argument and will not be reliant on repeating material from (i). They will typically make a genuine attempt at evaluation through a reasoned and balanced argument which may conclude in any valid direction. Candidates are likely to make direct reference to the wording of the question, possibly considering how different forms of Utilitarianism enable the theory to survive criticisms, and establish a clear argument for or against the view from the outset.



Example scoring 16 marks (AO1 = 14 marks, AO2 = 2 marks)



**ResultsPlus**

Examiner Tip

Examiners frequently make the point about the importance of answering the question. This question requires candidates to select and adapt their material about Utilitarianism to the thrust of the question regarding the appeal of this theory. The following script shows a good level of understanding of some features of Utilitarianism but there is little evidence of managing this material to provide an explicit answer to the question. The only time the candidate shows clear evidence of this is in their final paragraph.

Question 2  Question 8  Question 14   
 Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

The idea of Utilitarianism was first introduced by Jeremy Bentham; who believed our actions should be based on "what would produce the greatest amount of good for the greatest amount of people". Jeremy Bentham's "Act" consisted of the idea of hedonism; the act of avoiding ~~plea~~ pain and pursuing pleasure. Another part of Jeremy Bentham's Act was the Hedonic Calculus, a way of looking at the value of pleasure; ~~Duration - how long will the pleasure last?~~  
~~Relativity~~  
 This asked us to look at the duration, relativity, ~~from~~ proximity, certainty

richness and the richness ~~before~~ of the pleasure.

The next idea of Utilitarianism was brought about by John Stuart Mill, his "Rule Utilitarianism".

Mill ~~agreed with Bentham~~ had revised Bentham's ideas; ~~he~~ and partially agreed with him; however thought that there were things in life that mattered more than happiness, such as justice and love. Mill felt the need for rules to bring about the ideas of Bentham.

For example, the Golden Rule taught us to "Love your neighbor as you would yourself".

Mill, ~~argued that~~ however believed that we shouldn't just treat people as our equals but as special and unique.

He also ~~quote~~ famously quoted;

~~"It's better to be a man satisfied"~~

Mill argued that happiness was too broad a term and could easily be misunderstood or used for selfish motives. He famously quoted "It is better to be a man satisfied than a pig dissatisfied".



The final idea of Utilitarianism was brought about by R.M. Hare.

Hare called it Preference.

Preference Utilitarianism was the idea that we should not only treat people as equals but as unique and special. Hare argued that there ~~was~~ were 2 different types of people in society; Act Prochangel; these ~~are~~ were those who think critically and individually for themselves.

The second type was Act Prole - this is a derogatory term for the Working Class. These type of people were incapable of thinking for themselves or critically, and needed rather a set of rules to abide.

Hare argued that a mixture of the two classes is needed in society.

Overall, Utilitarianism ~~is~~ ~~app~~ could be appealing to many for a number of reasons. It is flexible, practical, world wide, makes sense easy to understand, and it has been revised and improved (from Bentham to Mill to Hare). It's also appealing because the main potential result is happiness and pleasure and justice.



ii. These positive features of Utilitarianism  
are able to surmount the challenges  
faced against them due to their positive  
potential positive outcomes; for example  
for example; love happiness and equality.  
~~It is hard to find an argument for~~  
~~it is hard to find an argument for~~ It would be  
hard to truly criticise the idea  
of utilitarianism because by doing the good  
could be opposite the idea of the  
greatest good, love, pleasure and  
equality.

**ResultsPlus**

Examiner Comments

In part (i) the candidate presents an accurate understanding of key features of Utilitarianism along with some seminal exponents. All the material is suitable to the question about the appeal of Utilitarianism but the candidate only draws out this significance in the final paragraph. Part (ii) is at level 1 because the material is too concise in terms of constructing an analytical argument. This response is a simple point of view in terms of its lack of debate and consideration of alternative views.

**Question 3(b)**

(b) (i) Outline the principal ideas of Situation Ethics. (21)

(ii) Consider the view that Situation Ethics is a genuinely religious ethic. (9)

**(Total for Question 3(b) = 30 marks)**

Question		
3(b)	(i)	(21)
Indicative Content		
Level	Mark	AO1
1	1-5	At this level candidates are likely to make simple references to rejection of rules and the role of agape, but with little understanding of the significance of the theory for religious morality or of its key principles and concepts. Case studies may be used liberally and simplistically. Misunderstandings of agape and of the difference between Situation Ethics and other related ethical theories may not be clearly recognised.
2	6-10	At this level candidates are likely to demonstrate a basic understanding of the situationalist approach of the theory, with some grasp of the nature of agape and of the rejection of absolute and traditional moral rules. Some reference may be made to the social influences on the theory although candidates may rely more on simplistic understandings of 1960s culture. Case studies may feature relatively prominently, with little development of their implications. Exploration of the link between Situation Ethics and religious morality may be tenuous.
3	11-15	At this level, candidates are likely to demonstrate a clear understanding of the key features of the theory as a relative, situationalist theory and of its rejection of absolutes. Some understanding of the social and cultural background and influence on the theory is likely to be demonstrated, and of the centrality of agape to the situationalist approach. Case studies are likely to be used carefully, but may be more dependent on the candidates' own imagination rather than those offered by Fletcher. Some attempt to trace the relationship between Situation Ethics and the ministry of Jesus may be made.
4	16-21	At this level candidates are likely to be able to identify a significant range of features of Situation Ethics, or to explore a narrower range of features at some depth. They may make reference to the relative nature of the theory, to the rejection of absolutes, the centrality of agape, personalism and positivism, the example of Jesus, and to the attempt by Robinson and Fletcher to establish an ethic for 'man come of age'. At this level, candidates are likely to display some knowledge and understanding of Situation Ethics within its social context and to show some understanding of the controversial nature of the theory and its relationship with changing theology in the mid 20 <sup>th</sup> century. Case studies are likely to be used with discretion, perhaps Fletcher's own, rather than hypothetical scenarios.

Question		
3(b)	(ii)	(9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates may typically make simple reference to the principle of agape as a principle of Christian love as the dominant religious aspect of the theory but with little development of the idea that Situation Ethics was an attempt to relate Christian morality to the late 20 <sup>th</sup> century or that this notion was considered highly controversial by some. Candidates are likely to be reliant on reference to one or two simple strengths or weaknesses.
2	3-4	At this level, candidates may show an increasing awareness of the implication of the question - that Situation Ethics attempted to make religious morality appealing to the later 20 <sup>th</sup> century, and to suggest why some critics found this challenging. They may typically offer suggestions as to how it may be considered more secular than it initially appears and how the challenges to it were met within Christian teaching.
3	5-6	At this level, candidates will be increasingly able to target the key issue of the question - that Situation Ethics attempted to be a truly religious ethic for 'man come of age' but for many Christian thinkers, failed to live up to the rigorous standards of religious morality. Reference to some key scholars may be made, and reference to Jesus' situational approach may be used as a basis for the candidates' argument.
4	7-9	At this level, candidates may make some assessment of how the ideals of the theory may fall short of experience; able candidates are likely to refer to specific criticisms raised by scholars such as Barclay and Dunstan. At this level, some balanced argument, such as the appeal of <i>agape</i> , compassion and rejection of inflexible rules which do not take into account the needs of the individuals; appeal to New Testament principles and the ministry of Jesus, as well as the evolutionary nature of human morality, culture, society and intellectual progress may all be made, with a clear understanding of how these may be understood as religious ethical principles.



Example scoring 23 marks (AO1 = 16 marks, AO2 = 7 marks)

**ResultsPlus****Examiner Tip**

This question tests a candidates' powers of selection. In AO1 candidates are required to adapt their material in order to examine the principal ideas of Situation Ethics rather than merely present an account of this theory. In part (ii) candidates need to address the specific point about this theory being a 'genuinely religious ethic'.

- |            |                                     |             |                                     |             |                                     |
|------------|-------------------------------------|-------------|-------------------------------------|-------------|-------------------------------------|
| Question 2 | <input checked="" type="checkbox"/> | Question 8  | <input checked="" type="checkbox"/> | Question 14 | <input checked="" type="checkbox"/> |
| Question 3 | <input checked="" type="checkbox"/> | Question 9  | <input checked="" type="checkbox"/> | Question 15 | <input checked="" type="checkbox"/> |
| Question 4 | <input checked="" type="checkbox"/> | Question 10 | <input checked="" type="checkbox"/> | Question 16 | <input checked="" type="checkbox"/> |
| Question 5 | <input checked="" type="checkbox"/> | Question 11 | <input checked="" type="checkbox"/> | Question 17 | <input checked="" type="checkbox"/> |
| Question 6 | <input checked="" type="checkbox"/> | Question 12 | <input checked="" type="checkbox"/> | Question 18 | <input checked="" type="checkbox"/> |

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

In order to outline these principle ideas, one must look at and focus on the question, 'what is the most loving thing to do in each situation?' In adopting this view, a famous philosopher focused on the fact that he adopted the legalistic approach. This meant that he accepted the laws, but was willing to put them aside if love was better served. He stated that, 'Go into every situation with your tradition in tact but be willing to put them aside if love is better served.' He came up with the Agapistic Calculus which defined love to be, justice, honesty

etc. There are some criticisms of him, for example, Thompson stated that the famous philosopher T. <sup>said</sup> ~~stated~~ you could not define love, but created the ~~the~~ Agapistic calculus, so Thompson commented that surely he was contradicting himself. However this can be seen as a misunderstanding; that he is not defining love, just stating what is necessary ~~for~~ ~~to~~ to be justifiable to put law aside. ~~Another principle idea was that~~ This focuses on the consequences.

ii) Situation Ethics can be regarded as a religious theory as it focuses on Christianity. All religious people look and adopt love as they love their god and their surroundings.

In demonstrated in the Bible, Jesus went against the Jewish laws when love was better served. Christians tend to adopt the situation ethics as it relates to Jesus's teachings. However also, it's important that even if a person is non-religious, they can adopt this view when traditionally it is a religious view. Depending on the situation and the consequences, a non religious

person can adopt the rules also  
as it is also based on morality.

**ResultsPlus**

Examiner Comments

The candidate immediately focuses on a central idea of 'what is the most loving thing to do in each situation'. The candidate makes effective use of key terms such as agapetic calculus. In AO2 the candidate argues about the significance of the links between this theory and Christianity.



**Question 4(a)**

4 (a) (i) Outline the view that war can sometimes be considered justifiable. (21)

(ii) To what extent is it reasonable to claim that there are never good reasons to go to war? (9)

**(Total for Question 4(a) = 30 marks)**

Question		
4(a)	(i)	(21)
Indicative Content		
Level	Mark	A01
1	1-5	At this level, candidates are likely to address a very limited range of ideas associated with just war. It is likely that they will rely on GCSE level retelling of the principles of just war and will show little awareness of the deeper principles behind it. Some candidates may fail to make a clear connection between considering war as justifiable and the Just War theory.
2	6-10	Candidates are likely to refer to a narrow range of ideas associated with just war, focusing on, perhaps, a few conditions or one scholar's version of the Just War theory. They may make some references to modern day applicability of the just war theory but demonstrate little fluency in dealing with the theory in depth. Some still may miss making a direct connection between the wording of the question and the Just War Theory.
3	11-15	Candidates at this level will typically show a good understanding of a range of approaches to just war without examining these in detail or extent. Illustrative examples may lack fluency and the approach may be more formulaic than at the higher level and may rely on learned lists of features or factual anecdote. Candidates will typically have made a connection with the wording of the question and the Just War theory.
4	16-21	At this level candidates will typically be able to deal confidently with a range of issues associated with the Just War theory and have made a clear and quick connection with the wording of the question and the Just War theory. They are likely to have a secure knowledge of at least one form of the Just War theory and be able to examine it with reference to examples without falling into narrative. Candidates are likely to demonstrate knowledge of religious and non religious principles regarding just war. They may make reference to specific wars or issues without resorting to anecdote.

Question		
4(a)	(ii)	(9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates are likely to rely on some repetition of ideas from part (i) and to show little evaluative skill in tackling the problems of the Just War Theory. Some weaknesses of the theory may be expressed, but the implications for pacifism of the idea that there are 'no good reasons to go to war' are unlikely to be explored.
2	3-4	At this level, candidates may show an increasing awareness of the implications for pacifism posed by the problems of the Just War theory and the claim that it attempts to justify unjustifiable wars. Weaknesses of the theory may be more clearly expressed as a failure to show that any war or wars could be justified.
3	5-6	At this level, candidates are likely to make a clear connection between the wording of the question and the implication that most pacifist stances would claim that no war can be justified under the theory. Weaknesses of the theory are more likely to be explained within the context of whether the theory is compatible with pacifism or whether it attempts to justify the unjustifiable.
4	7-9	At this level candidates will typically tackle the issues of justifiability and pacifism without relying on any repetition from (i) and are likely to raise a range of contrasting ideas in consideration of the dilemma, before drawing a conclusion based on their well informed opinion, religious teaching and the contribution of scholars.

Example scoring 18 marks (AO1 = 13 marks, AO2 = 5 marks)



**ResultsPlus**

Examiner Tip

It is important for candidates to develop effective use of illustrations. They must be relevant and accurate and presented in a concise manner. This candidate makes good use of some illustrations in part (i) but in part (ii) the illustrative features are descriptive rather than being part of an critical argument.

- Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

Some believe War can be just  
 hence the just War theory,  
 which was created when emperor  
 Constantine converted the roman empire to  
 Christianity which was pacifist but  
 still needed to defend the empire.  
 So Thomas Aquinas worked on a  
 just war theory.

The Just war theory  
 is a set of criteria based upon  
 with aim to decide when it is right to  
 go to war and what is right to do in  
 war, ~~Just in bellum~~ and Just ad bellum (before)  
 and Just in bellum (after/belated).

Just ad bellum is focused on  
 making sure the right authority declares



War and that there should be a reasonable chance of success. A key point of just and bellum is that it should be a last resort and not for financial or geographical gain. If the criteria are met it is just to go to war. It also be for the greater good i.e. Save more people than killed. Just in bello is focused on how the military operates whilst at war. The criteria include discrimination, that this is that the military target the enemy and not the civilians around them, this is a very large problem in the Iraq and Vietnamese wars due to the militia style of operation of the Taliban and Vietnamese. Proportionality, no matter criteria, it is in reference to the amount of force used against the opposition e.g. it is wrong to bomb a block of flats to kill one terrorist. If all the criteria are met then it can be considered a just war.

Some pacifists can believe that ~~war~~ Nidane can be justified if it is the lesser of two evils e.g. Dietrich Bonhoeffer a pacifist plotted to kill Hitler because he believed it would save millions of lives.

In conclusion war ~~is~~ <sup>is</sup> considered ~~to~~ <sup>to</sup>

just as some people of it satisfy strict criteria.

ii) Complete pacifists would claim that there is never a good reason to go to war. An example of this would be the Christian group the Quakers, who see the teachings of Jesus as their reasoning for, their beliefs e.g. Jesus said 'blessed be the peacemakers'

Relative pacifist such as Dietrich Bonhoeffer would argue that, sometimes <sup>violence</sup> ~~war~~ is the lesser of the two evils e.g. killing Hitler is better than a Nazi dictatorship.

Many ~~to argue that~~ former pacifists such as Martin Luther King Jr or Otto von Guericke would say peaceful protest is the most effective and viable way to ~~the~~ correct evil in the world. Yet many would argue that there is no ~~more~~ more effective deterrent than that of war and if you are prepared to go to war, countries will in turn be more responsive to negotiations hence it is a last resort, but in the

just war theory. Sometimes though political leaders are unresponsive to political discussion. Perhaps it is necessary and just to go to war with that country before they cause any more harm e.g. Saddam Hussein and the Iraq war.

In conclusion I believe it is unreasonable to claim there is never good reason to go to war because when a ~~state~~ takes a country is doing evil, they must be stopped. The only <sup>time</sup> it comes into question is the true reasons for a country going to war and it's real motivations i.e. Some believe Desert Storm in 1990 was to secure America's oil. That is an unjust war reason to go to war. As a blanket statement it is unreasonable.



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**ResultsPlus**

Examiner Comments

The candidate examines some key criteria associated with the just war theory including effective use of some technical terms. The candidate refers to a few relevant illustrations and uses this material in an intelligent manner. The content is at level 3 in terms of the relevant range of the basic material. In part (ii) the candidate distinguishes different sorts of pacifists and builds up an argument with a clear identifiable conclusion. This is at level 3 in terms of the quality of the reasons and evidence used. The material tends to be descriptive rather than a critical analysis.

Example scoring 14 marks (AO1 = 10 marks, AO2 = 4 marks)



**ResultsPlus**

Examiner Tip

The use of illustrative material in this answer tends to be used in a descriptive manner at the expense of showing an understanding of the significance of points across both AO1 and AO2.

- |            |                                     |             |                          |             |                          |
|------------|-------------------------------------|-------------|--------------------------|-------------|--------------------------|
| Question 2 | <input type="checkbox"/>            | Question 8  | <input type="checkbox"/> | Question 14 | <input type="checkbox"/> |
| Question 3 | <input type="checkbox"/>            | Question 9  | <input type="checkbox"/> | Question 15 | <input type="checkbox"/> |
| Question 4 | <input checked="" type="checkbox"/> | Question 10 | <input type="checkbox"/> | Question 16 | <input type="checkbox"/> |
| Question 5 | <input type="checkbox"/>            | Question 11 | <input type="checkbox"/> | Question 17 | <input type="checkbox"/> |
| Question 6 | <input type="checkbox"/>            | Question 12 | <input type="checkbox"/> | Question 18 | <input type="checkbox"/> |

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

War can be considered justified in the eyes of Augustine and Aquinas who created the Just War theory which gave acceptable reasons for <sup>war</sup> as long as these criteria were ticked. For example if it is the last resort, declared by the appropriate authority (the UN) and sought to re-establish peace. Friedrich von Hoepfer was a German pacifist living in Nazi Germany, he believed all violence is wrong, however when he realised the damage the Hitler was doing, ~~he realised~~ <sup>he realised</sup> the killing him would be the lesser of two evils, for example his <sup>one</sup> life would have saved over 6 million Jewish lives. Pacifism comes under certain categories, absolute pacifism disagrees with it in every circumstance whereas ~~relative~~ <sup>pragmatic</sup> believes in cases where ~~other~~ horrible acts are being carried out it is justified. Peter Vardy believed the justification to go to war is subjective.

due to the fact one mans freedom fighter is another mans terrorist. WAR could also be considered justifiable if it is to preserve future peace, a pre-emptive strike such as Israel to its enemies in the 6 day war. Also if the intention is noble such as removing a dictator like Saddam in Iraq. Arguably in retrospect when Britain and its Allies attacked Germany because what they could have prevented it from happening saving millions. Jesus was a souly pacifist however in the temple when he saw the purans & buying and selling ~~there~~ <sup>entrance</sup> to temple he exploded with rage ~~per~~ suggesting in extreme circumstances war is justifiable.

ii. ~~the~~ Pacifism is the belief fighting is wrong in every circumstance, this is referred to as absolute pacifism, whereas other less strict pacifists named relative pacifists believe to be acceptable if it is for the greater good, for example Bonhoeffer was a German pacifist living in Nazi Germany, however



When he realised the genocide and horrible things he was carrying out, that he had to be stopped as the lesser of two evils, as the killing of him would ~~and~~ <sup>end</sup> ~~the~~ <sup>1</sup>, but save over 6 million Jews. Martin Luther King and Gandhi were solely pacifist and were arguably ~~the~~ <sup>had</sup> the biggest impact ~~on~~ using nothing more than peaceful protest. A wise man once said hostility only breeds hostility as fighting fire with fire will only spread the flame, indicating by fighting, and killing Vendetta's and hatred is only spread to the next generation creating an endless cycle. Jesus was a pacifist ~~for~~ in the bible, however in the temple when ~~per~~ <sup>the</sup> Romans were charging for prayer he became so outraged he became violent, this may indicate to many violence is justified by evil if the sin is bad enough. Martin Luther King once said darkness cannot drive out darkness only light can do that, showing one side has to stop the violence and teach the other. In conclusion I believe it is ~~the~~ <sup>one</sup> serious horrible acts, or for reasons to preserve peace or to stop a larger war if it is justified to go to war.



**ResultsPlus**

Examiner Comments

The candidate presents a cursory account of just war theory followed by descriptive material. In the midst of illustrative material there are some ideas relevant to the thrust of the question. This material is at level 2 in that there is a basic awareness of just war ideas but without evidence of a careful selection of features which are shown to be significant and which are used for emphasis and clarity. In part (ii) the candidate's work is at level 2. The candidate constructs the material around various narrative cases. There is a range of viewpoints but the descriptive nature of the content shows a partial understanding of the material rather than a reasoned debate.

**Question 4(b)**

- (b) (i) Examine the reasons why dilemmas may arise in matters of sexual ethics. (21)
- (ii) To what extent may religious beliefs be helpful in resolving these dilemmas? (9)

**(Total for Question 4(b) = 30 marks)**

Question		
4(b)	(i)	(21)
Indicative Content		
Level	Mark	AO1
1	1-5	At this level, candidates will typically struggle to respond to the wording of the question without reliance on narrative details of one or more dilemmas in sexual ethics. Some simple reference may be made to the difficulties presented by applying different beliefs and ideologies to the problem of solving personal and social moral dilemmas and to the conflicts different approaches are required to face.
2	6-10	At this level, candidates will typically have a firmer grasp on the wider issues of the question, which asks them to explore the problem of solving moral dilemmas in sexual ethics from a variety of perspectives. They may make some simple reference to a specific dilemma and the problems of solving it using one or more approaches. Problems of freedom of choice, the influence of religious beliefs, tradition and culture may be addressed.
3	11-15	At this level, candidates are likely to be more confident recognising the implications of the question and able to offer a range of reasons why there are dilemmas in sexual ethics arising from differences of approach and ideology. Candidates may choose a particular dilemma such as issues arising from homosexuality, celibacy movements, sex outside marriage, for example, and explore how these are almost impossible to resolve, and how these issues have become or continue to be dilemmas.
4	16-21	At this level, candidates are likely to confidently address the issue of the question and explore a range of ways in which issues in sexual ethics acquire the status of dilemmas, covering a broad span of influences on moral thought, including, for example, religious beliefs, culture and upbringing, and changes in moral thinking. Reference to specific moral dilemmas will be clearly relevant to the question and support the arguments offered.

Question		
4(b)	(ii)	(9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates are likely to make basic reference to a simple religious belief which may be associated with sexual ethics, perhaps by reference to a textual example or case study, but with no clear line of argument as to whether religious beliefs are 'helpful' in resolving these dilemmas.
2	3-4	At this level, candidates are more likely to demonstrate a broader understanding of how religious beliefs may have some influence on moral decision making, with regard to sexual ethics, perhaps by reference to a scholar or to a more extended understanding of Church or scriptural teaching. A simple attempt to draw a conclusion may be made.
3	5-6	At this level, candidates are likely to offer more than one response to the claim by reference to moral philosophy and more advanced teaching relating to sexual ethics, aiming to draw a clearer conclusion as to whether religious beliefs help or hinder decision making in sexual ethics. They may refer, for example, to the idea that religious beliefs limit human responses to solving problems by prescribing rules, or to the difference between conservative and liberal religious responses.
4	7-9	Candidates are likely to include a full awareness of a range of ideas associated with religious teaching on sexual ethics and of their relationship to moral decision making in this respect. A full range of possible responses to the claim will typically be made, and the candidate is likely to draw a conclusion based on informed personal opinion or the contribution of scholars.

Example scoring 26 marks (AO1 = 19 marks, AO2 = 7 marks)



**ResultsPlus**

Examiner Tip

This candidate has ability to use illustrative material to highlight significant features and as evidence in constructing an argument.

- |            |                                     |             |                                     |             |                                     |
|------------|-------------------------------------|-------------|-------------------------------------|-------------|-------------------------------------|
| Question 2 | <input checked="" type="checkbox"/> | Question 8  | <input checked="" type="checkbox"/> | Question 14 | <input checked="" type="checkbox"/> |
| Question 3 | <input checked="" type="checkbox"/> | Question 9  | <input checked="" type="checkbox"/> | Question 15 | <input checked="" type="checkbox"/> |
| Question 4 | <input checked="" type="checkbox"/> | Question 10 | <input checked="" type="checkbox"/> | Question 16 | <input checked="" type="checkbox"/> |
| Question 5 | <input checked="" type="checkbox"/> | Question 11 | <input checked="" type="checkbox"/> | Question 17 | <input checked="" type="checkbox"/> |
| Question 6 | <input checked="" type="checkbox"/> | Question 12 | <input checked="" type="checkbox"/> | Question 18 | <input checked="" type="checkbox"/> |

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

Many dilemmas arise from sexual ethics due to ~~the~~ it as it has been a moral dilemma for many years through history. With the world ever changing ideas get out-dated and new ones conflict with old ones.

Christianity has always been outspoken on sexual ethics. As they believe that men and women should only exchange in sexual relationships <sup>one</sup> when they are married. This has always been challenged and questioned. ~~With~~ A many people who would



enter class themselves as christians have taken part and will continue to take part in pre-marital sexual relationships. So many even aside their own faith consider some parts of the bible to be incorrect.

These dilemmas come from the the ever changing world and its changing beliefs. Computers for instance have made sex more readily for people. Some, particularly christians may see this as a bad thing as it goes against what they believe in. Whereas others may see it as a chance to fulfill their fantasies and seek fetishes that they may not be able to do with have the confidence to seek without them.

~~Computers~~ Computers have also raised the moral dilemma of pornography. With pornography, sometimes comes violence and female discrimination, which christians

believe to be wrong, as god made our bodies and we should respect them. Others would argue ~~that~~<sup>with</sup> particularly women, they don't have to participate in this field of work, and that no one forced them into this decision. This is very much the same for ~~prostitution~~ prostitution.

Another moral dilemma comes in the way of homosexuality. Catholics in particular see it as wrong, and shouldn't be openly practiced. Yet with times changing this theory to many has become outdated. ~~with~~ More gay role models in the public eye has made it more acceptable to many. Also over recent years laws have been passed to stop discrimination of homosexuals. The sexual offenders act of 1957 states that no one can discriminate against homosexuals. Also in 2000 the



age of consenting homosexual relationships fell from 18 to 16, in line with heterosexual relationships. This with the civil partnership law of 2005, ~~and~~ has made homosexual relationships ~~morally~~ morally sound, acceptable

To conclude with the ever changing times ~~one~~ come ever changing views on sexual ethics. Some still stick to historical views, but most have ~~no~~ changed their views to a more modern viewpoint, where people can do what they want

ii) Religious beliefs have been around longer than modern beliefs, and few would see this ~~as~~ the ~~morally~~ better beliefs morally as they have been tried and tested.

Yet modern views clash with religious belief and are seen as morally wrong. For



instance, Catholic's beliefs that homosexuality is wrong, is rubbished by many and anger few. There has been many scientific experiments to find a gene that causes homosexuality. This would help stop discrimination of homosexuals like which comes from Catholics.

Many now feel that some religious belief have been found to be wrong, so they should not be practiced anymore, yet some would argue that traditionally they should continue.

This conflict ~~on~~ ~~exists~~ comes from modern news challenging old <sup>out-dated</sup> and <sup>wrong</sup> religious ones. ~~Which~~ Which in today's society is seen as unhelpful rather than helpful in solving sexual dilemmas. For the dilemmas to go, discriminatory viewpoints like the Catholic viewpoint on homosexuality must go.

\* Freud ~~also~~ ~~sto~~ ~~Alb~~ Freud states  
that homosexuality is a personality  
problem



**ResultsPlus**

Examiner Comments

The candidate selects a range of material in order to highlight reasons why dilemmas may arise in sexual ethics such as religious and environmental changes. The candidate examines various case studies and explains significant features in relation to the question. In part (ii) the candidate argues that in some cases religious beliefs may help to resolve these dilemmas. There is evidence of debating alternative stances.

Example scoring 17 marks (AO1 = 13 marks, AO2 = 4 marks)



**ResultsPlus**

Examiner Tip

This candidate uses illustrative material at a basic level to show some key ideas and to argue with a partial awareness for some points of view. Candidates may compare the different uses of illustrative material between the previous answer from this exemplar.

Question 2  Question 8  Question 14   
 Question 3  Question 9  Question 15   
 Question 4  Question 10  Question 16   
 Question 5  Question 11  Question 17   
 Question 6  Question 12  Question 18

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

ii) Dilemmas may arise in sexual ethics in many ways and for a number of reasons. Many things are possible to happen e.g. abortions that are reliant on religious teaching or beliefs to determine what action should be taken. Abortions are ~~one~~ dilemmas that are very dependent on the ethics that your religion or your own beliefs take. Roman Catholics would believe that abortion in all cases could be ~~excepted~~ accepted. A problem may arise if there is a ~~ppp~~ potential problem with the child e.g. Action that will degrade the quality of its life. In this case some people would use situation



ethics in order to determine what is the most loving thing to do.

Homosexuality may cause problems. In many places around the world homosexuality is either illegal or unacceptable e.g. Africa. In these places people may want to do something, but if they do they might face prison, torture and other consequences. In the UK it has been legal since the 1960's and has lessened these dilemmas.

Some utilitarians may find weakness in situations that they may be aware of rape. An instance of this may be if one or both of the people who are to participate in the sexual contact are not able to make an informed decision. If someone is under the influence of alcohol then they might have their judgement impaired as this may make them do things that they may not normally agree to.

Liberals may also come into difficulty.

if they are not ~~conflict~~ careful.  
 If a person were to have sexual  
 relations with someone other than their partner  
 then conflict may arise. Liberals believe that  
 it should only occur if both parties  
~~are to~~ have given consent as neither  
 party will get hurt as a result  
 of the actions.

(ii) Religious beliefs will play a large  
 role in resolving these sorts of  
 dilemmas. If you take Abortion as  
 an example then there are clear cut  
 guidelines on how it should be handled.  
 If a doctor person who has a different  
 belief issues as a liberal protest then  
 the decision will be the same if needed.  
 This would not necessarily solve the  
 dilemma but would give guidance on  
 how to resolve it.

Most religious beliefs would provide a  
 clear message that will enable the person  
 to make a decision that will conform  
 to their beliefs.



Some people religious beliefs ~~are~~ would not let them get involved in ~~some~~ certain situations at all e.g. Adultery & homo-sexuality.

Relig 1 believe that religious beliefs may only help give guidance as in some cases may not fully resolve the issue. Some believe such as protestant fundamentalists take a literal from readings of the bible and will often be out of touch with modern life. There are the case where religious would become more of a hindrance than a help in modern times. In a situation where a woman who was giving birth would die if a baby was born is a particularly difficult dilemma. As Abortion could not be accepted the the mother would have to die. But others may ~~the~~ feel that they are committing murder. As different people believe in different beliefs it is hard to resolve all situations, especially where there are none then one person has ever hindered if they have varying beliefs. This is why I conclude



by saying that some beliefs are  
able to cope with some dilemmas better  
than others but in most cases they will  
be helpful in resolving any dilemmas  
that may arise.

**ResultsPlus**

Examiner Comments

The candidate creates a coherent structure and deals with the material in a basic manner. The candidate selects a few examples and presents the material in a narrative manner. These features place the work at level 3. In part (ii) the candidate shows a simple and partial awareness of the issues raised by means of narrative examples and the standard is at level 2.

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