

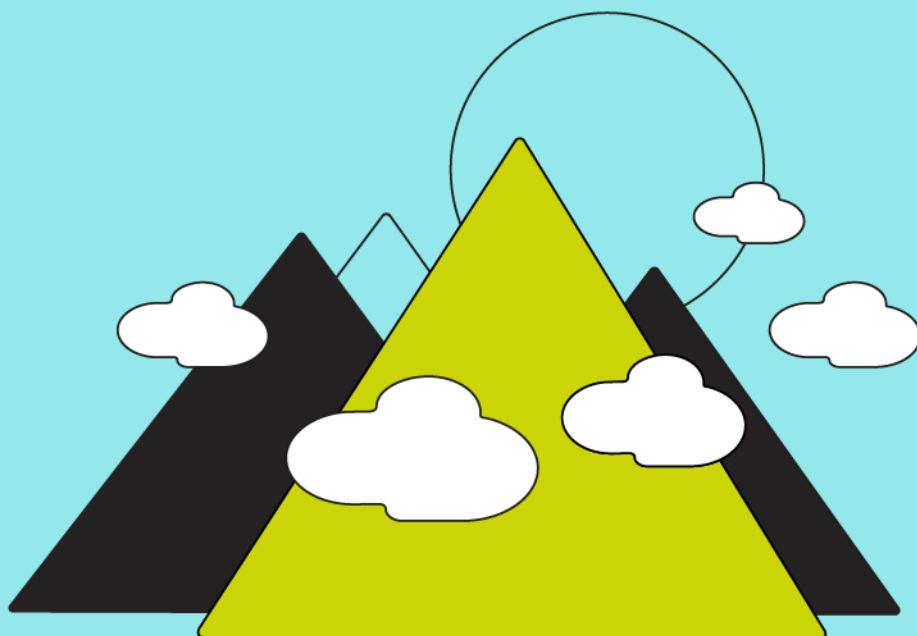
Assessment and marking

Course Title:

**Pearson Edexcel A Level Religious
Studies Summer 2022 Feedback**

Course Code:

9RS0-2201/01





Example answer: Slide 9

1 Explore the contribution of symbol to debates about religious language.

(8) 8 Q01

Symbolic language was the term coined by Paul Tillich who believed he found a solution to the problem of religious language. Tillich argued that religious language is a symbolic participation in the ultimate reality-God. Tillich believed that God is the ground of being who is accessible to us through symbols.

Similarly, symbols are a participation in religious belief. Tillich argued that for example, participating in the eucharist, communion or reading of the Gospels is a participation of Christians in Jesus' sacrifice. He gave the example of an American flag and how this is a symbol that Americans participate in and evokes an emotional response, unlike signs.

Finally, he distinguished between signs and symbols and argued that signs are conventional and simply point to something. They are not the thing itself whilst symbols open new levels of reality into our souls. Symbols cannot be replaced, they can only evoke, making them timeless.

(Total for Question 1 = 8 marks) 8



Example answer: Slide 11

1 Explore the contribution of symbol to debates about religious language.

(8)

Symbol is a large contributor to debates around religious language as it is a means by which people can associate religious language empirically. The cross for many doesn't represent the or



Example answer: Slide 18-19

2 Assess strengths and weaknesses of pacifism.

+ tolerance
- Political realism
- Just War Theory

(12) 1202

Pacifism states that all violence is wrong and going to war is evil due to the large scale killing and the assurance meaning of life being important. There are many different kinds of pacifism, for example nuclear, relative, active and absolute. Each agrees for different things but all agree that the war is wrong as it is better for humanity to exist than not to exist. This movement gained popularity after the second world war and the cold war due to the extreme threats there was posed to human civilisation.

A strength of pacifism is that it promotes tolerance and peace within society. Bertram Russell created the campaign for Nuclear Disarmament (CND) during a time where war posed a massive nuclear threat. CND wanted politicians to disarm their nuclear weapons and instead opt for a more peaceful way in solving conflict for example through discussion or agreements. There is no need for war which resulted in millions of innocent lives spared which could have been avoided if you took a pacifist stance. This therefore shows that pacifism has real world application as it can make society a happier and better place for humanity to live in.



However, a weakness of Pacifism is that it is not idealistic in today's world. Political Realists argue that countries are naturally at competition with each other so will inevitably go to war in order to increase their power / status in the world. Also countries are going to show preference to their citizens if they are under attack so will have a duty to defend them in the face of an even unjust aggressor. Absolute pacifism is unrealistic and instead countries should base going to war based on political or economic reasons not just because life has inherent value. Therefore pacifism has no place in war in today's day and age due to the complexity of the climate we live in.

However a strength of pacifism is support from Christians. God gave humanity stewardship over his creation so meaning that they have a right / duty to care for it as God made it for us. War inevitably lead to the destruction of the present inhabitants of damage to human populations. For example, the nuclear bombing of Hiroshima in Japan. Christians would agree that to uphold ~~this pacifist~~ their God given stewardship a pacifist stance would be the best way. Quakers are an example of Christians who do this and they are actively campaigning for peace through protest or



negotiations. Due to their pacifist stance they are often used as neutral hosts in meetings after wars to see if anything has occurred. This therefore lends credibility to pacifism as Christians uphold its key values.

On the other hand, a weakness of pacifism is that it is too absolute and other ways to minimise destruction of lives may be better. For example Augustine's Just War Theory provides a moral framework for going to war just allows it under conditions. This shows that war isn't always necessary but if it is to happen then it must be fair and not unjust. For example you need to have a just cause, last resort, legitimate authority to name some of the criteria. This ^{makes} ~~states~~ it clear for how countries are to conduct themselves in war. Not only this but it is a secular and ~~not~~ religious theory which is widely upheld as the criteria for going to war by many countries / states. This shows that pacifism isn't the best option to go for in the face of war and that Just War Theory is more practical and realistic in our day and age.

In conclusion, I believe that pacifism is an important stance to take as it promotes peace within humanity however it isn't realistic. Other options may be more successful in allowing war in an ethical and controlled manner than absolute position against the act of war.

(Total for Question 2 = 12 marks) **12**

TOTAL FOR SECTION A = 20 MARKS



Example answer: Slide 21

2 Assess strengths and weaknesses of pacifism.

(12)

One strength of Pacifism is that you have
~~to~~ a range of different ideas and theories
you can take away with you

One weakness of Pacifism is that many
people go against it and do not agree with
it.



Example answer: Slides 26-27

- 3 (a) Clarify the idea that the Believer's original assertion has 'died the death of a thousand qualifications'.

You must refer to the passage in your response.

(10)

The above extract is part of the debate between Basil Mitchell and Anthony Flew regarding whether religious language would pass the test of falsification.

logical positivism and Anthony Flew developed on, Karl Popper's idea of falsification which states, a statement is meaningful if and only if ~~we~~ we know under what situation the original statement could be falsified. According to the Anthony Flew,

religious statements fail this test to retain meaningfulness. To illustrate this idea he used the parable of the Unseen Gardener originally told by John Wisdom. Two explorers came to a garden and one hypothesised that there is a gardener, while the other rejects the idea. Overtime they have 'set a watch' and concluded that the gardener is 'invisible, intangible, insensible to electric shocks'. To this conclusion the sceptic argued, what is the difference between a ^{Gardener} ~~God~~ who cannot be



empirically known and no Gardner at all!

By saying amending the original statement step by step, the original assertion would eventually be eroded and as Flew states, 'a fine bush of hypotheses may thus be killed by inches, the death by a thousand qualifications'. Qualification meaning the process of amending the original statement.

For Flew this ~~statement~~ puzzle to the mirrors the mortality of religious believers, in which they agreed that the God of classical faith which cannot be known through empirical or scientific means and because the faith in God ultimately only rests on the individual's faith, nothing remains empirically true, ~~as~~ and the believer (the first explorer) in the puzzle still would not deny his original belief. This assertion of there is an undeniable God is meaningless and therefore believers of God should step out and ~~reject~~ accept reality. 'There is



'no ~~garden~~ gardeners' equates to there is no God, thus killed by thousand qualifications.

This idea is originally developed on the idea of Popper's theory of falsification in science, whilst it is completely valid as an alternative to induction, whether or not it can be applied to religious language is another question. Popper's idea of falsification is based on a paradigm shifts as seen in history. we shifted from a geocentric worldview to a heliocentric worldview, this alternative hypothesis equates to the hypothesis that there is no God, and step by step the geocentric worldview is abandoned, as the sceptics, 'what remains of your original assertion!' The believer should therefore abandon this belief in God as ^{the} alternative (science) has killed the original assertion.



Example answer: Slide 29

- 3 (a) Clarify the Idea that the Believer's original assertion has 'died the death of a thousand qualifications'.

You must refer to the passage in your response.

(10)

In the parable by John Wisdom
there is patch where one
gardener believes someone must
"tend" for the patch, but as
they camp out the gardener
can not be seen.



Example answer: Slide 33-35

(b) Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.

(20)

Hare - likes, freewill
which is not real
Mitchell - that
cognitive (Parable and
strayer)

The debate of religious language is about whether we can talk meaningfully about God. There has been challenges from throughout the century, but the most damaging one, perhaps, is the application of falsification to meaning of religious language. Responses to retain meaningfulness could be divided into two categories, cognitive (realist) and non-cognitive (anti-realist). However, do they ~~serve as a means~~ preserve meaning in light of the attack from falsificationists?

The falsification principle could be summarised by: A statement is meaningful if and only if we know under what circumstances it could be falsified. Flew used Popper's idea of falsification and applied it to religious language as he illustrated with the Parable of the Unseen Gardener, as the believer step by step qualify his original statement about God, the hypothesis that God is killed by inches and thus 'killed by o



thousand qualifications.

A cognitivist response to this challenge is to accept the criterion stated by Flew, and seek to retain its meaningfulness by finding out under what circumstances the religious belief could be falsified. For instance, Mitchell in the debate illustrated his idea by the parable of the partisan and stranger, the stranger gained the partisan's belief by doing something which showed that he is on the resistance side. However, he is also a spy of the other side which justifies his ambiguous behaviour. This parable mirrors the case of religious beliefs, ^{believers} ~~and~~ Mitchell believed in God for some reason, and the 'problem of evil' seen as ambiguous behaviour, according to Mitchell, could potentially falsify the believers' belief in God, although not decisively. This seems to have overcome the criterion set by Flew, thus retain meaningfulness as it could be falsified under some circumstances.

However, a counter-argument to this is that Mitchell did not say under what exact situation would the believers allow religious



statements to be falsified. Although they do allow things (problems of evil) to occur against their belief, it is unclear whether believers would actually falsify their belief at the first place. Thus so, despite knowing the existence of evil and the logical trial is illustrated by Hackett, believers would still remain their faith in God. This was the case ^{during} the Holocaust in Nazi, whilst Jews are acknowledging evil and God is refusing to help, some would continue to qualify their belief to say it is God's plan to reinforce their faith. This arguably refutes the claim that religious statements are falsifiable as believers would always seek to qualify their ideas before actually falsifying.

A potential response to this is the Mitchell distinction of three types of religious belief, (i) acknowledging evil and allowing belief to be falsified (ii) a significant article of faith and (iii) various formula which cannot be falsified and therefore meaningless. Whilst few push believers to choose whether their belief is (i) or (ii), Mitchell argues that most



believers would see their beliefs as significant articles of faith, in which they have invested a lot in. Therefore, with not easily allowing it to be falsified. Ultimately, ~~whether~~ ^{is} the point when the belief will be falsified is a matter of personal world view as we have different criteria for that. Therefore, Mitchell's idea could be seen as successful in response to the falsification principle.

Another type of response are non-cognitive and anti-realist, which means they would abandon meaningfulness in a cognitive sense and retain meaning in a personal sense. Hume's idea of blik could be seen the most suitable candidate to this challenge.

Developing on Hume's idea of natural instincts, Hume agrees that we perceive experience through blik, which are well known ~~before~~ ^{before} we developed when we were growing up. That means, as illustrated by the problem of the undergraduate password, blik cannot be falsified no matter what evidence is put forward to go against



the language user's idea. This mirrors the idea of religious beliefs. Here again, the religion in their mind cannot be falsified, but retain its meaning through the profound impact it has on the language user. This could be seen as an effective response as it dodges the attack of falsification which really only applies to cognitive scientific statements. By claiming objective meaning, however, religious believers must make factual claims about God. By saying 'God exists' is now personal expression of worship and according to Flew would make all religions practice meaningless. Therefore, the idea of dual and non-cognitive, anti-realist understanding of religious language is severely weakened by the inability to make factual assertions about God.

There is a significant weakness in Flew's argument, however it is illustrated by his premise, the two expressions are distinguished whilst most religions



believers have, at the first place, deep interest and ~~can~~ reason to belief in God. ~~More so it could~~ be agreed that the public does not show enough similarities. Moreover, some ~~in~~ assertions in science cannot be falsified neither, for instance, dark matters, which theoretically exist and cannot be falsified. ~~As~~ As science cannot overcome the challenge neither, it could be agreed that the criterion is too demanding and unrealistic to establishing meaning beyond the scientific sphere.

In conclusion, both responses from Mitchell and Ware arguably serve a valid response to the challenge, whilst retaining meaningfulness. ~~But we would have to see this idea to become~~

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

TOTAL FOR SECTION B = 30 MARKS



Example answer: Slides 42-44

SECTION C

verification → synoptic link.
with the church.

Write your answer in the space provided.

4 Evaluate the view that ethical language is inherently emotive.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of a Religion.

(30) 25/04

Emotivism was created by Hume and was developed and adapted by Ayer. This emotivism follows that if you are an Emotivist is a non cognitivist they are believers that there are no moral truths in the world. They are also anti realist in saying that there are no moral facts everything we say are just subjective emotional responses.

Ayer Emotivism standpoint takes influence from the verification principle. Ayer believes as there are no moral truths in the world everything that we say is meaningless. This can strike need debate between philosophers in saying what they believe in the truth with ethical language.

One strength in the view that ethical language is inherently emotive is that it can show why there are moral disagreements in the world. As it is just an argument between two people



with two different beliefs but as there are no moral truths there are no right or wrong. However many may argue to say that ~~if~~ ^{if} ~~there~~ ^{there} ~~is~~ ^{is} ~~an~~ ^{an} every argument we have on moral discussions are no meanings. As with Ayer's ~~of~~ ^{of} ~~emotions~~ ^{emotions} there are no right or wrong answers. This may be a strong reason why many people will not think that ethical language is inherently emotive as our own opinions are now meaningless.

Another strength for why people may view that ethical language is inherently emotive is that that they might agree with Ayer as there are no moral truths in the world. Ayer Emotivism doesn't fall into the trap of Hume's is-ought gap. As unlike ethical naturalism it doesn't try and bridge the gap between the 'is' and the 'ought'. However ~~this can be a weakness~~ ^{As} Ayer's argument does lead to ~~no~~ ^{no} ~~weakness~~ ^{weakness} over morality. As if there ~~was~~ ^{was} ~~are~~ ^{are} no moral truths and everything we say are just 'emotional ejaculations' then there would be no moral progression. With Ayer's emotivism there would be no changes in attitudes towards women's rights, race and LGBTQ+ people. As it would ~~of~~ ^{of} just be seen as a meaningless argument and



as it is just one view against another. This is a strong reason against the view that ethical language is inherently emotive as there would be no moral prescription.

Another reason why many would argue that ethical language is not inherently emotive is when we say statements we are not necessarily trying to influence others. For instance a muslim may say that he or she doesn't eat pork. However this does not mean that ~~there~~ the person is trying to influence others not to eat pork as well. As with emotive ethical language they believe that you are trying to persuade others when making your ethical statements but this is not always the case.

A much stronger argument is that ethical language is inherently prescriptive. Prescriptivism was created by R.M. Hare and is just like emotivism as non cognitive and anti realist argument. However Hare doesn't agree ^{with} the emotivism view ~~of~~ ^{that} what moral values are and what they do. He believes that ethical language is action guiding as you are trying to recommend what you would do in the given situation. For instance when I ~~say~~ say 'murder is wrong' this is

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Saying that I wouldn't murder and neither should you.

One reason that people may argue that ethical language is inherently prescriptive instead of emotive is that he is not saying that all of our actions and moral discussions are meaningless unlike emotivism. He is saying just like emotivism there are no moral truths but ethical language is not meaningless as you can use it as an action guideline to ~~influence~~ say what you would do in a given situation.

Although the point above is strong it has its critics as people would say that it doesn't take into account wish decision making. As for instance I ~~can~~ could hurt a fly but I would not recommend it ~~as~~ usually. As most people would let out the fly. This is a reason for why people may argue that ethical language is not inherently prescriptive either as we as humans are not going to recommend the right action every single time.

An even stronger argument however for why people may say that ethical language is not inherently prescriptive is that it is subjective and could lead to morality problems. This is due to the fact that ~~we~~ saying, a person saying 'murder



'is wrong' is the same as someone saying 'I don't like mayonaisse'. They hold the same weight as I am just recommending what I would do but they hold the exact same weight. This is where many may argue that ethical language is inherently naturalistic. This is because they are Cognitivists and hold that there are moral truths in the world.

Ethical naturalism will say that moral statements become natural statements so become factual statements. Natural statements are ones that we can experience via through the senses. They will take the moral statement 'good' and reduce it to pleasure. So what ever brings us pleasure is good and whatever brings us pain is bad. However Moore says that this commits a naturalistic fallacy and is a reason for why ethical language is not inherently naturalistic either. As if you take a moral property and make it a natural one you commit a naturalistic fallacy. As the term good is an open question according to Moore.

~~Thinking about my studies of philosophy~~

Thinking synoptically about my studies of philosophy
The logical positivists would agree with the view

14/10/2022 19:08



Ayer ethical language is inherently emotive as Ayer takes inspiration from the logical positivists. Their view is that if your statement is not analytic or synthetic it is meaningless. Ayer takes this same approach and says that all ethical language is meaningless as it is not analytic (true by definition) or synthetic through verifiable checking. Ayer may call it Ad Boo themah thing but this could be seen as a criticism of ethical language being inherently emotive. As you are just saying 'Boo' to stealing for instance and 'Hoorah' to 'Charity' however this holds no weight as it is meaningless according to Ayer.

Overall the view that ethical language is inherently emotive is a weak. As it would mean that everything we say is meaningless so there would be no point in moral discussions. Saying ~~language is emotive~~ ethical language is inherently prescriptive is a lot stronger. As even though it has its weaknesses it holds a lot more moral value to ethical language than emotivism.



Example answer: Slides 46-47

SECTION C

✗ -

Write your answer in the space provided.

- 4 Evaluate the view that ethical language is inherently emotive.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of a Religion.

(30) 5 Q04

Ethical language being inherently emotive can be discussed as correct or incorrect.

Ethical language reflects meaning behind statements which can influence the beliefs of believers. Emotion reflects the description & depth to which statements are created. The concept of inherent reflects being passed down.

Atheists reject the view ethical language is inherently emotive as they may not understand or view language in that way. Ethical language can be taken in many ways in accordance to how people read the text.

To some people ethical language may have no meaning to them. They may reject that it is

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inherently emotive

Ethical language has been explored by Wittgenstein who reflects language games and meaning behind it.

Agape refers to concept of love.

Ethical language covers acts that discuss what is moral and right or wrong. Ethical language is present everywhere which helps portray how people act. Meta ethics take a more narrow approach into what is merely right or wrong. There are 2 main views Realist & anti-realist.

Emotivism reflects the emotions that infer choices made.

When looking into themes such as contraception Roman Catholics are fully against his concept as it is an act to prevent child birth by preventing it to grow this can be done in many forms such as condoms, morning after pill, implant etc.



moral ethics behind this may be to not have bad intentions when expressing how as Peter Vardy explains when he writes about the puzzle of sex. That sex is important mainly for procreation. Ethics show in modern society these contraceptives are morally alright & accepted in society as due to advancements childbearing can be pushed.

In conclusion ethical language can be shown as inherently emotive & not when coldly moral facts and advancements in society and physics views.

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