

Examiners' Report
January 2013

GCE Religious Studies 6RS01 01

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Introduction

Time management has improved this series with fewer candidates only attempting two questions because they ran out of time. However, many candidates are reminded to consider the guidance on the front cover of the answer booklet, noting that there are three sections, one for each answer. This would reduce the high number of rubric errors.

There are many candidates who underlined parts of their responses. This is not necessary.

It was pleasing to see how many candidates had prepared well for this examination but there remain some problems when candidates do not directly answer the question set. It is evident that some candidates produce pre-prepared answers, but there were examples of excellent responses. Candidates demonstrated a good understanding of what is meant by AO1, but a less clearer understanding of what is required by AO2, the evaluative part of the question.

Question 1

1(a): The design argument:

There was a small minority of candidates who wrote out the story of Paley's watch, but the number who do this is decreasing each year. Generally, Paley was used in a relevant and apposite manner and the standards of candidates' answers were good consistently. Good candidates addressed the distinctive 'features' of the different forms of the argument in some detail. Many responses engaged across a range of material including Tennant's aesthetic and anthropic approaches, Swinburne's probability argumentation, as well as reliable standards such as Aquinas and Paley. Many candidates remained focused on the question by referring to 'prominent features' throughout their responses. Candidates tended to use a wide range of traditional and modern versions of the design argument, ranging from Ancient Greek philosophers to Michael Behe. However many did not follow the requirement to examine strengths.

In part (ii) most candidates knew some of the difficulties with the arguments and good candidates tackled the issue of a 'coherent explanation of the universe' by using the difficulties raised by Hume, Dawkins and others. Candidates were able to refer to critiques of the argument and scientific evidence against it. Some candidates found it difficult to put forward a hypothesis which would allow for a designer God who is omnipotent, omnibenevolent and transcendent, and this resulted in a one-sided evaluation.

This candidate examines the prominent features of the design argument and then argues a case for and against it before coming to a conclusion.

This scored level 4 in both parts of the question.

ii) The Design Argument (DA) has many strengths and weaknesses that provide coherent explanations of the universe, due to the various proofs stated by modern and classical contributors. All of which differ in nature, intricacy and quality.

The Design Argument provides an explanation of everything else, so why not the universe? Science works on the basis that everything has an explanation, which is what scientific enquiry assumes is the case, so God could be behind the evolutionary process. This is because evolution is a theory, not a proof, ~~so~~ so modern thinkings about the origins of the universe do not deny God could be behind it. This is because

deny God could be behind it. This is because science strongly supports the view that nothing is accidental, putting into sharp contrast the two ways of looking at the world, it is either accidental or deliberate and purposeful.

However, a weakness to ~~the~~ this view, is proposed by Charles Darwin. His theory explained the universe whereby its complex and biological functions no longer required an intelligent designer to account for the apparent order. Therefore God became an unnecessary hypothesis.

In contrast, the analogical form of the DA is comprehensible to us as it moves from something within our understanding to explain something beyond it. This allows it to be straight forward and easy to follow. The argument is inductive and dates back to the classical era of Socrates and Plato and has a multitude of contemporary supporters like Swinburne, proving that it has ~~indeed~~ indeed stood the test of time.

In response to this, perhaps the greatest attack facing the analogical form of the DA, proposed by Hume, was that it was an ungrounded analogy. This is due to the fact that Hume claims the strength of the argument depended on the items that were analogous to be similar. However, he claims the two analogies to be far apart. Therefore, the weaker the similarity; the weaker the argument.

This is because if you compare the universe to a watch

which you know to ~~not~~ be designed, it is not surprising that you came to the conclusion that the universe is designed.

To conclude there are different weaknesses to the DA that can all be countered by strength. Overall proving, that the DA provides a coherent explanation of the universe, due to ~~not~~ employing logical processes that make it straightforward and simple to understand.



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Examiner Comments

This clip shows the candidate's A02.

Darwin's evolution, Hume and analogy are discussed and a case is steadily built up before coming to a conclusion. This was in level 4.



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Examiner Tip

Make sure you steadily build up a case in A02.

1(b): Cosmological argument:

Generally, this was well answered with better candidates going beyond a rehearsal of Aquinas and his three ways, and engaging, not only with the Kalam argumentation, but also Leibniz and his 'principle of sufficient reason'. There was a noticeable quality in some responses that gave more than a brief reference to the Copleston/Russell debate and with some including a wider range such as McCabe. Some very good responses gave scholarly accounts of the argument from contingency and the need for a necessary being.

In part (ii) many candidates responded well but some lacked depth of analysis and tended to give brief reasons as to why the argument fails as convincing proof of the existence of God. Charles Darwin's theory of evolution was the mainstay of most arguments against the cosmological being convincing. As in 1(a) some candidates found it difficult to say anything positive about it.

This candidate carefully goes through the strengths of the cosmological argument in answer to the question and as a result scores highly in level 4 for both AO1 and AO2.

There is no need for the candidate to underline parts of the response.

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

(i) The cosmological argument is an a posteriori argument based on observation of apparent order in the universe. This is used as an argument to proof the existence of God. The cosmological argument was first put forward by Aquinas who gained his knowledge from Aristotle. One to the arguments basis is experience and is to be evidence in the universe, this can be seen as one of its main strengths.

The cosmological Aquinas' argument for the existence of God was one built on ~~man~~ experience of the world around him - which can be seen as a main strength. In his three ways Aquinas observed the universe and ~~felt~~ ^{noted} that everything has motion; this motion could not have been started infinite regress - could not go back to infinity - and therefore there must have been a prime mover. Aquinas' conclusion was that this was 'prime mover' was God. This observation of the natural world can also be seen in his second way, the argument from causation, where everything in the world had to be caused into existence by something else. This again could not go to infinite regress and Aquinas' conclusion was that God was the first cause. ~~to the~~ conclusion Aquinas' again

saught observation and evidence to back up his third way. He observed that everything in the world is contingent on something else for its existence. He noted this with humans, we rely on our parents to bring us into life. Therefore there must have been something that was not dependent on anything else for its existence, and this was God who was a 'necessary being'. This was a main strength of Aquinas' to base his argument on observation of the universe, which gives his argument a scientific basis.

The Kalam argument adopted by William Lane Craig was again based on evidence on the world around him. He noted that everything that has a beginning must have a cause. ~~which is~~ He noted that the world had a beginning: either it began

up by biblical stories or could
indeed be supported by
scientific ~~method~~^{theory} of the 'big
bang'. & One to the word
having a beginning, the word
must therefore have a cause.

The Kalam argument can not
only be supported by scientific
~~theory~~^{theory} & ~~where the score~~ but it
doesn't conclusively point to
God as the cause which
~~is~~ strengthens the
argument significantly.

The Another argument
which can be take on the argument
is Leibniz's Sufficient Reason.

Here ~~no~~ ~~one~~ ~~said~~^{claimed} that ~~there~~
~~must be sufficient reason as to~~
~~why~~ everything must have
sufficient reason to be caused.
The world does not have sufficient
reason and therefore ~~you~~^{we} must
look outside the world for this
cause and this cause is God.

All three cosmological
arguments are logical, ~~and~~ ~~are~~

therefore allowing them to stand up to criticism. They are all also based on scientific evidence - observation. Inductive reasoning is started with experience that can either be universal or at least testable and this therefore gives the argument a scientific basis which ~~is~~ hugely strengthens the cosmological argument.



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Examiner Comments

Here is the AO1 section. The candidate examines Aquinas, Craig and Leibniz and the Kalam argument, as well as the structure of the argument, including observance and contingency.



ResultsPlus
Examiner Tip

Make sure you answer the question that is actually set.
If it asks for strengths, give the strengths!

Question 2

2(a): The problem of suffering:

There was an impressive range of responses in what clearly was a popular choice among the candidates, with high-scoring responses incorporating discussion on Hick's 'epistemic distance' and 'counterfactual hypothesis' in a meaningful and insightfully sustained manner. The better answers remembered to detail the 'purpose' of their chosen solutions and these ranged from the usual Augustinian and Irenaean theodicies to various Freewill versions and Process, as well as a sprinkling of 'religious persuasions'.

Scholars like Plantinga, Swinburne and Leibniz were used.

Unfortunately some of the lower level responses did not go beyond a brief account of the distinction between moral and natural evil and a summary of the problem of evil arising by making use of Mackie's Inconsistent Triad.

Many candidates were able to refer to soul making and soul deciding and several candidates ignored that part of the question which asked them to examine the purpose of the solution.

In part (ii) responses addressed the difficulties of their chosen solutions. Good responses also assessed whether the two solutions succeeded in removing obstacles to religious belief.

The problem of suffering produced many good responses.

Most dealt with Augustine and Irenaeus but there were other choices too.

Here a candidate scores full marks for AO1 with a full account of the problem of suffering and the two theodicies of Augustine and Irenaeus, as well as dealing with their purpose.

In part (ii) the difficulties of these solutions are evaluated.

ii) However there do not necessarily remove evil as
~~the~~ ~~theodicy~~ asks, in light of the heresies, why
would we strive to be good if we all go to
Heaven anyway? He also asks if suffering is
worth it, as the evil and suffering in the world
appear excessive, for example, one child dies of
hunger every 6 seconds.
This questions how God can be omnibenevolent.

in the Preacher account when he is using people as a "means to an end." while the Augustinian account clearly fails to establish God as omnibenevolent. An omnibenevolent God would not punish mankind for the mistakes made by others so long ago. In fact an omnibenevolent God would not punish at all.

The Augustinian also encounters issues as it fails to explain child death - what are the big purposes for when they are yet to sin?

It would seem that on some level both theodicies fail to fully encompass God's omnibenevolence in the face of evil. Thus creating obstacles to religious belief, as how can you believe in an omnipotent, omnibenevolent God when there is so much evidence to suggest otherwise.



ResultsPlus Examiner Comments

The candidate scored 21/7 in this question.

This clip shows part (ii) evaluating the remaining problems of these alleged solutions, with reference to Dostoevsky. This just reaches into level 4



ResultsPlus Examiner Tip

Make sure you answer all parts of the question that is actually set. This one asks for two solutions and their main purpose.

2(b): Miracles:

This question was the least popular, but there were some impressive attempts to examine the key ideas in Hume's definition without being too descriptive. Whilst recognition that the quote was from Hume was not necessary, what was needed was for the candidate to examine key ideas in this particular definition and not just generally discuss definitions. The better answers examined the 'key features' of the strong definition of miracle, sometimes by using other definitions to do so. Some answers did not deal sufficiently with the (Humean) definition of miracle.

In part (ii) many candidates performed very well in assessing the trustworthiness of miracles by referencing not only Biblical accounts but also contemporary claims. Some concentrated on the fact that miracles have such a religious significance that it is hard to believe that they could have been performed by anyone other than God. A few were also able to discuss the Principles of Testimony & Credulity clearly. More depth could have been applied here, but candidates were able to make a good attempt at getting to the crux of the difficulty posed by miracles.

Some candidates did very well with this question on miracles but many did not.

Some had difficulty with the definition, others with finding any argument that could show that miracles were trustworthy; they seemed to have little difficulty with the negative argument.

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

i) The idea miracles exist is an a posteriori argument. This means it is to do with ones senses and thus very subjective in its outcome. Additionally, it is also an inductive argument, meaning that the outcome has many conclusions and therefore there is no sufficient proof to whether miracles exist or not.

The quote by Hume 'A miracle is a transgression of a law of nature by a particular volition of the Deity or by the interposition of some visible agent' is the "best known expression" (Cole) to some. Hume's definition is the most significant key idea when attempting to define a miracle, even though it is an unconvincing definition. Hume defines firstly, a miracle by saying that it firstly breaks the laws of nature, and secondly that it occurs due to God. However, Hume's argument is unconvincing as a means of defining a miracle.

Firstly, Hume says that a miracle has to break

the laws of nature to define it as a miracle. However, this key idea in this definition of a miracle is unsuccessful and we are unable to know what the laws of nature are. For example, things that we once considered to be breaking the laws of nature is now scientifically proven, such as man walking on the moon "Before men walked on the moon, we generally observed that men could not walk on the moon" (Davies). Additionally, even now in the 21st century, the theory of light being the fastest thing ~~in the world~~ in the world is now being disproven. ~~How some~~ Some people may have considered certain things, such as walking on the moon as a miracle, however due to the development of science, we can see that we cannot actually define the laws of nature. If we do not know what the laws of nature are, then they cannot be broken and thus we cannot define a miracle in this way and therefore Hume's definition in this way fails.

Additionally, within Hume's definition he also states that a miracle occurs by God or some kind of "invisible agent". He believes a miracle must have had God intervening to actually be a miracle, however some philosophers disagree and say "God does not ~~interfere~~ interfere with nature" (Tyler and Reid). Doubt is placed on this

part of Hume's definition as if God is behind all miracles. Why does he only choose a selected few and not help those in sufficient need. For example, if God was the classical theistic concept we believe him to be, then why did he not perform a miracle in the holocaust and save so many people? Religious people such as Elie Weisel, who was a Rabbi, have lost their faith for that very reason. "This is not the God from classical theism" (Jordan). If God was omnipotent, he would have the power to perform miracles for all. If God was omniscient, he would know how to perform miracles for all and if God was omnibenevolent, he would love mankind enough to perform miracles to those in need. The classical theistic concept of God is perceived to be fair and therefore if God is behind all miracles, he isn't the classical God that is taught. It also places doubt on God's existence completely and therefore, Hume's definition fails to be an inadequate explanation in defining a miracle and his main, key ideas are undermined considerably.

(ii) The view that miracles are trustworthy and may be accepted is not a convincing view and this is mainly due to philosophers being unable to produce a sufficient definition for them.

However, there are some elements to which make the view that miracles are trustworthy and may be accepted. For example, Swinburne, a 21st century philosopher ~~comes up~~ puts forward the principle of testimony and the principle of credulity. Within the principle of testimony, he states that people are not inclined to lie and we should believe someone when claiming they have seen a miracle. He states that we believe ~~our peers~~ people in everyday lives about things without questioning whether they are telling the truth or not. "We should believe man's testimony when they claim to have experienced a miracle" (Swinburne). If we believe people in everyday circumstances, we should also believe them when they say they've experienced something miraculous.

Moreover, Swinburne's principle of credulity puts forward the idea that ~~we~~ we should trust our senses when we ~~to~~ believe we have experienced a miracle, as they don't mislead us in everyday circumstances. For example if our senses tell us we should not cross the road, when cars are approaching, we don't go against this and do it anyway. Consequently, we should believe our sense when we observe a miracle because they are trustworthy.

However, a flaw to Swinburne's view is firstly Hume says "~~people are~~ "no man's testimony is reliable enough", and that people are more likely to lie than for a miracle to have occurred. Additionally, senses can be misled & and tricked, a lot easier ~~and~~ than for a miracle to have occurred.

Additionally, the happenings at Lourdes ~~miracles~~ allows ~~for~~ miracles to may be accepted. There has been 71 ~~reposed~~ miracles, by the top scientists and doctors, after the incident with Bernadette and the 'immaculate conception'. These show that even the top educated doctors have been able to prove these as 'unexplained by science' and thus people may ~~remain~~ find this a convincing piece of evidence in ~~making~~ miracles a trustworthy argument.

However, Dawkins would disagree and say that if science doesn't explain everything now it will sometime in the future. Science is developing and will prove religion wrong. This is similar to the idea that we don't know what the laws of nature are because they're changing rapidly.

However some may disagree with Dawkins, such as people who witnessed the Toronto blessing as they've seen a miracle on a first hand ~~at~~ ^{account.}

"God does not exist so stop worrying" Dawkins.

Lastly, Holland puts doubt on the traditional idea of miracles, by saying they are mere coincidence and we ~~don't~~ do not need to refer to God. The "only miraculous thing about ~~them~~ miracles is the timing".

To conclude, miracles at this moment in time may be seen as trustworthy and may be accepted in some cases but science in the case of Lourdes but science is developing and one day will disprove them.



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Examiner Comments

This candidate confronts Hume head on by saying that the given definition of miracle is inadequate as the nature of science is changing. Davies, Wiesel and Tyler & Reid are examined.

In part(ii) Swinburne's principle of testimony and of credulity, along with objections that stem from Hume, are juxtaposed with examples of Lourdes, Darwin and Holland and dealt with before a conclusion is reached.

This scored high level 4 in both parts.



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Examiner Tip

Do not be afraid to challenge any quotation that may be given, as long as you can defend your stance.

Question 3

3(a)

Situation Ethics was more popular this year and there were many good responses.

Most of the candidates attempting this question showed a reasonable understanding of the defining characteristics developed by Fletcher. Higher level responses made reference not only to John Robinson but also to Paul Tillich. The better candidates were those who set their response in the context of the situation ethicist features of the ministry of Jesus. They then showed a clear understanding of the relationship between the issues of antinomianism and of legalism demonstrated by the "Establishment" then and now. They were usually able to identify the background to the theory and to give the detail about the concept of agape. These responses used the working principles and presuppositions to develop the understanding of the theory; poorer responses just listed them briefly.

In part (ii) more limited responses were vague, but there were some especially strong responses which dealt with key criticisms identified by Barclay. A few candidates challenged the question by briefly exploring whether a useful method actually existed. Some simply stated that as Situation Ethics came from a Christian tradition, then it should be rejected as not being applicable to all people. Many candidates did relate this to the first part of the question and critiqued the work of Fletcher and came to a conclusion. It was clear that some candidates thought that they were to prove that Situation Ethics had failed and thus did not give both sides of the argument. Some used case studies to elucidate their answer.

It is important to realise that there is no absolute list of defining characteristics. The candidates have the freedom to deploy their own skills of analysis. This candidate chose the following for defining characteristics:

- social background
- via media
- agape
- the Four Presuppositions
- the Six Fundamental principles
- the divorce law as a working example

These may not be the perfect list but they are more than good enough. They show that the candidate has used material to the best advantage.

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

i) Situation ethics is a theory that is most commonly associated with the 1960's. The theory that is put in place by Fletcher is a christian ethic and is concerned with doing "the most loving thing".

One defining characteristic of Situation Ethics is that of the social background. The 1960's was a time of the Beatles and the up and coming pop culture. It was also a time of more women in education, the Hippie movement and the student movement. The church deemed the student movement as "lowering the moral standards". The Beatles and pop culture in general were ^{partly} to blame for the sexualisation of children.

Another defining characteristic of situation

ethics would be the "via media". This is where Fletcher tried to find the middle ground between legalism and antinomianism. The latter being that there is a definite and that the rules are there for a reason. Then the other is that it is lawless and this ~~isn't~~ ^{generally} causes chaos. The "via media" ~~is~~ ^{is} an important characteristic because it finds the common ground whereby Situation Ethics can be used even if it breaks the law as long as the intention was for the "most loving thing".

Situation Ethics being a Christian ethic is a defining characteristic because it is based on agape love. Agape love is one of four ^{types of} loves in the New Testament. Agape being selfless, ~~and~~ eros is not, philos is friendship and storge is family love. Fletcher contributed that everyone should have agape love installed in them as it is "the most loving thing." This shows that the Situation Ethics theory is selfless and not selfish. Therefore, this theory should be able to be used.

The four pre-suppositions are another defining characteristic of Situation Ethics. This is because the four pre-suppositions are: pragmatism, personalism,

positivism and relativism. Pragmatism focuses on the practical side of the theory, personalism of faith, positivism on the best outcome and relativism on the relative the absolute. These four things need to be taken into consideration before Fletcher ~~used~~ ^{used} the theory of Situation Ethics.

The six fundamental principles are love is the only norm, love and justice are the same, love is justice, love is the only good, love is there and then, love is the sole reason and love makes no judgements. These six fundamental principles are in place to justify the theory of Situation Ethics.

finally, the ~~divorce~~ ^{divorce} law is an example of a worked example, which is also a defining characteristic. The divorce law changed and meant that the individual case was looked at rather than there ~~divorce~~ treating all cases the same. For example, before Situation Ethics the church always said that divorce is wrong, however with situation ethics this isn't the case. For example, if the marriage is abusive or destructive then "the most loving thing!" Bishop Robinson supported this however the church later dismissed the divorce law.



ResultsPlus Examiner Comments

This clip shows that the candidate moulds the material to the question.

Here is the whole of the part(i) showing AO1



ResultsPlus Examiner Tip

Make sure you directly answer the question that is set.

3(b)

Utilitarianism was popular as in previous years and there were many good responses. However some candidates only provided general responses on utilitarianism without addressing the issue of the weaknesses that could make it considered a failure. Other candidates responded with skill to the question itself, and explored weakness as illustrated by the ideas expressed mostly (but not exclusively) by Bentham and Mill. Some candidates used Singer, Hare and others, either to further note weaknesses or to explain how their later work overcame these weaknesses. A high proportion of candidates did not recognise the need to account for the failure of utilitarianism and just listed its main characteristics. Some then realised their mistake and added a paragraph at the end to detail the failure.

In part (ii) the success of Utilitarianism was explored in better responses by a detailed consideration of, for example, the benefits of the hedonic calculus which indicated a clear engagement with the question rather than simply a list of its features. Other responses in both parts of the question simply provided information about Utilitarianism with a final sentence or two outlining weaknesses/strengths as appropriate. Many argued that it worked because it was simplistic and human nature desired pleasure.

This candidate examines Bentham and Mill and then also examines Peter Singer's preference utilitarianism and then Karl Popper's negative utilitarianism. For each one the issue of failure is examined and this scored a midway level 4 mark.

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

Utilitarianism is a teleological ethical theory which was created by Jeremy Bentham and J.S. Mill in the 18th Century. The theory ~~also~~ has the principle of utility which is about the greatest number for the greatest happiness. The theory also has many revision which are Rule Utilitarianism, Preference Utilitarianism and Negative Utilitarianism. All these different forms of the theory could be a possible reason for others to consider it as a failure as it makes following the theory confusing.

Utilitarianism is a Teleological ethical theory which means you must consider the ^{rightness of the} consequences of an action before going through with it. This could be a failure as it ~~requires~~ ~~you~~ would have to predict the future which is uncertain. as the theory is opposed to Deontological ethical theory which is based on rules, as Utilitarianism lacks rule it could be deemed

a more difficult to follow

Utilitarianism was created by Jeremy Bentham in the 18th Century when it was the Industrial Revolution. Its main focus was to benefit the majority as the working class were being exploited by heavy child labour and terrible working conditions. So the introduction of this theory brought in reforms to help people at that time. However, it could be considered a failure as it is not needed in today's society (21st Century) ~~and~~ as the theory is outdated and was there to meet the specific needs of the Industrial Revolution.

Bentham was a Utilitarian which meant he saw physical pain as morally bad and physical pleasure as morally good. As he wrote in his book, *Morals and Legislation* that 'places under the two sovereign masters, Pain and Pleasure, it is for us alone to point out what we should do and we shall do'. He also discusses the Principle of Utility which is the greatest number for the greatest happiness, for example in China they have the one child policy as it benefits the majority for them to have one child as it will provide ~~the~~ ^{care} ^{and} ^{support} with food for longer. However, this idea could be seen as a failure what is seen as a pleasure or pain to someone is based on opinion

and what the majority of what people want can be ~~the~~ ^{happy} good thing to them but negative to others.
For example

~~Bentham~~ states Utilitarianism can be also considered as bad as Bentham ~~to~~ believed that we could measure or calculate happiness. ^(hedonic calculus) using seven criteria's: Intensity, Duration, Certainty, Purity, Proximity, Fecundity, & Extent. This can deem be theory as a failure as it is impossible to calculate your happiness as the theory shows it's self to be made on assumption.

J.S. Mills who revised Bentham changed some of what Bentham stated about Utilitarianism which can cause confusion. ~~He~~ created Rule Utilitarianism in which he believe Quality of pleasure is better valued than Quantity. In J.S. Mills theory on Utilitarianism he placed ~~his~~ a lot of his own opinion, it being, higher pleasures and lower pleasure. Mills states Higher pleasures of the mind (reading, writing) and lower pleasures of the body (sex, drugs eating). He said ~~in~~ we should value higher pleasure more, and states in his book of Utilitarianism

"It is better to be a dissatisfied human being than a pig satisfied, better to be a dissatisfied Socrates than a fool satisfied". which is based on his own personal experience as higher pleasure such as reading helped him through a break down, so it is extremely biased, being a reason for Bentham's theory's failure

Another revision of the theory is from R.M. Moore and Peter Singer, Preference Utilitarianism ~~theory~~

~~is~~ which is the idea if majority of people get what they want we all ~~are~~ will be happy and better off, which is logical but impossible.

Peter Singer also states it is wrong focus to value human life over animals and what makes us a person is not being a 'person' but rather being able to reason, think. He would believe an Adult Monkey is more important than a human new born baby. Ulmer supports the failure of the theory as it ~~is~~ goes against many views of Christians and the idea of the theory.

The latest theory is Negative Utilitarianism created by Karl Popper which goes against the idea made by those who created it but states we should rather focus on what can ~~be~~ reduce pain, such as help give money to CAFOP. which just supports the failure of this theory as it has too many different

reasons which goes against each other.



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Examiner Comments

This clip shows how the candidate clearly moulds the material available to the demands of the particular question that is set.



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Examiner Tip

Use your material in a way that directly answers the question.

Question 4

4(a)

Candidates attempting this question generally showed a clear understanding of the issue and many candidates identified the different types of pacifism. Some candidates looked at Christianity using the example of Jesus and Martin Luther King, and some used Ghandi. Level 4 candidates were able to refer to the question consistently and used knowledge and understanding of different stances to justify why it may be persuasive, without resorting to long historical narratives. These candidates were also able to draw out the complexities of fighting in the modern era and explain why pacifism may be seen as even more persuasive in the current climate. There was limited reference to scholars, but often very helpful and focused exemplification.

In part (ii) some candidates drew very clear links regarding Just War Theory and many candidates just focused on an explanation of the Just War theory. When addressing the second part of the question many candidates were able to state something about the idea of a Just War with a good number of them able to name the key players in the formation of the theory. Many of the responses were quite brief and lacked real depth of discussion. The general assumption for many was that as war is inevitable the Just War Theory has to be the most realistic approach. Some used the idea of relative pacifism or Christianity having to become a non pacifist religion with the imminent fall of Rome.

This candidate scored highly in level 4 in both parts of this question, beginning by explaining why pacifism may be thought more persuasive. Differing types of pacifism such as absolute, nuclear and active were examined. The whole structure of the answer is framed by the question.

ii) It could be argued that the theory of just war is more realistic than the problems caused by going to war as just war promotes 7 criteria that need to be met for a war to be justifiable. One of these is a just cause. If a war were to be fought for the right reasons is defensive not aggressive then it could be seen as just because if you were being attacked it would be far better to be able to defend yourself than to allow another person just to attack you and not defend yourself. This is supported by Kant's ethical theory, which states that war should be avoided, because needless war affects the stability of society. However if the threat is great enough that it threatens society then war could be seen as ~~also~~ acceptable. However Kant also argues that soldiers shouldn't be treated as a means to an end, and war would be wrong if the soldiers had no

vested interest. Arguably this approach of just cause would be a more realistic approach to the problems raised by going to war as it is better for a country to defend themselves against an attack rather than just letting it happen. ^{Problem with pacifism is not everyone believes it so to not allow war would leave a country vulnerable to attack.} Another way in which just war theory is a more

realistic approach to the problems raised by going to war is that just war theory allows proportionality, meaning that if a war does take place then it must be proportional meaning that the minimum force possible should be used to achieve the desired ends and that people should be treated with respect. 'whilst we may go to war we should love our enemies even as we kill them' (Aquinas) meaning that even if a war has to take place it should be done in the best way possible e.g. it wouldn't have been justified to have used nuclear weapons during the Falklands war. This is arguably a more realistic approach as even though a war is taking place it should be done in the best way possible, which may also give a better result than other methods.

Another way in which the just war theory is a more realistic approach to the problems raised by going to war is that in a just war it is the last resort and everything else had been attempted. This was arguably the case in world war two when Britain gave Germany an ultimatum that they ignored and continued to invade Poland. In this case every other option had been attempted - Pacifism promotes using other methods and this is the same with the just war criteria however

if this doesn't work it means that there is another option which is to go to war which if it is the last resort is the best way of ending the dispute.

Overall, it could be viewed that the just war theory is a more realistic approach to the problems raised by going to war as it is often the last resort and is well supported meaning that every other option has failed and it is not always possible to use other means to end a dispute.



ResultsPlus

Examiner Comments

In part(ii) this candidate begins by tackling the question immediately: "the theory of the just war is more realistic. . ." rather than launching into a description of just war principles. This is maintained throughout the answer so that this is clearly an AO2 answer and not an AO1 answer.



ResultsPlus

Examiner Tip

Make sure you fully grasp the difference between AO1 and AO2.

4(b)

Dilemmas in sexual ethics were well known but some candidates had difficulty in delineating reasons for why they arise.

Many candidates gave as many dilemmas as they could and explained why they are problems. Many candidates could only refer to homosexuality and explain the different views about it, but not why these dilemmas actually arise in the first place. Stronger responses dealt with the wording of the question effectively and used a mixture of religious teachings and scholarly principles to support their answers. Some used the Bible to explain why it was a problem particularly with homosexuality and extra marital affairs. There were many generalisations of the Christian view which did not explain the complexities of attitudes within denominations.

In part (ii) the wording of the question allowed candidates to identify specific religious attitudes and therefore to fulfil the demands of the question with most candidates suggesting that religion was not very helpful in resolving issues in the modern world. Only a limited range (and rather polarised) exploring religious approaches was given. Some candidates believed that following Christianity would help and others believed it would not. The tensions within the religious approaches, indicating that this was not an entirely black and white debate, were generally not demonstrated. Many candidates were very negative when referring to religious approaches.

This candidate scored level 4 in part(i).

Christianity has different responses on the issue of sexuality depending on denominations. Roman Catholics follow Augustine who portrayed sex in a negative light except for the purpose of reproduction. Along with the popular belief that Jesus remained celibate and didn't marry is reason today why monks and nuns follow suit. Protestants however follow Paul's teaching, "For if they cannot control themselves, they should marry, for it is better to marry than to burn with passion". Thus, protestant priests are actively encouraged to marry and have children. There are two different approaches from two different denominations showing a why difference may arise on the issue of sexuality in this instance.



ResultsPlus
Examiner Comments

This clip shows that the candidate is aware of the difference between Churches in their teaching on sexual ethics. This paragraph is key.



ResultsPlus
Examiner Tip

Make sure you directly answer the question that is set.

Question 5

5(a)

In past series, with regard to similar questions, some candidates focused too much on biographical material of the life of the Buddha. For this series, candidates drew on the extensive material available on the religious characteristics prior to the time of the Buddha. Many candidates were able to couple breadth of material with attention to detail, where appropriate.

In part (ii) there was a good level of critical understanding regarding the Buddha's adaptation of these characteristics, supported by precise attention to detail.

This candidate scored high level 3 in AO1 but moved into high level 4 for an excellent AO2.

5a (ii) (Karma + Atman
meditation + vipassanā
reincarnation + no atman)

The Buddha (Siddhartha Gautama) who lived in the 6th - 5th century made a variety of choices as whether to reject, adapt or accept the variety of religious characteristics (beliefs & practices) prior to his time. This was due to different reasons.

Firstly the Buddha adapted the use of meditation that had been widely used by the ascetics and Jains within India. After spending years as an ascetic, the Shakya prince Buddha realised that this form of meditation (samadhi) alone was insufficient to bring about liberation from suffering (dukkha). He did recognise its positive mental qualities that it brought about & therefore came up with Vipassana meditation or 'insight meditation' that he had learnt from gaining enlightenment and knew that through the use of both types of meditation, enlightenment is possible.

Secondly the Buddha adapted the Brahmanistic belief in Reincarnation, where the soul gets reborn in the next life. This was because through his own experience as an ascetic & gaining enlightened the Buddha had found no evidence for the existence of the soul, known as Atman. He even came up with the teaching of Anatta (no self or soul) to explain this. The Buddha did however adapt reincarnation into what he called rebirth, where we are reborn but, not in the sense that the previous religions in India implied.

Lastly the Buddha adopted the teaching of karma, used widely with Jainism. This was because although he believed that the consequences of our actions are important, he also felt that our intention or motivation is also equally important. Therefore he adopted the aspects of karma from just consequence to both intention & consequence. Through his own personal experience and beliefs, the Buddha adopted what he thought was true or not and also what he thought worked. or didn't work.



ResultsPlus Examiner Comments

Here the candidate structures the evaluation very well, choosing three adaptations of the Buddha and going through them systematically. It is a model of clarity.



ResultsPlus Examiner Tip

Analyse what you put into the evaluation.

5(b)

There were fewer responses to this compared to question 5(a). Some responses placed undue emphasis on recounting biographical details of the life of the Buddha. The better quality responses shaped their material in such a way as to examine the importance of the various events to the life of the Buddha.

In part (ii) there were some lively debates on the view that an understanding of the life of the Buddha is of little significance for Buddhists.

Question 6

6(a)

There were fewer answers to question 6(a) than to question 6(b). The lower level responses tended to present basic, descriptive answers. Some candidates amplified their material in order to show the range and detail applicable to the Three Refuges.

Some answers to the AO2 part displayed a critical response to the charge that 'taking refuge' indicates a type of escapism.

6(b)

There were some outstanding answers to the fundamental features of meditation in Buddhism. Typically, candidates focused on samatha and vipassana and showed a clear understanding of their fundamental features and some achieved this by a comparative study of these two types of meditation. A few candidates included work on Zen to good effect.

In part (ii) the same good standard of work was followed through concerning the significance of meditation, with evidence of insight into the purposes of different types of meditation. This slant on the topic of significance worked well, noting there are of course other valid approaches.

Question 7

7(a)

There were very few candidates who chose this question. There were a number of high quality answers on the Early Church controversies about who Jesus was and the definitions of his person including the distinction between homoousios and homoiousios as a result of the controversy with Arius.

Very few centres cover this Early Church period but there are some high calibre candidates from the centres that do.

This candidate scored full marks in both AO1 and AO2. There is a clear grasp of the terminology and issues involved and a broad spectrum of thinkers and scholars discussed.

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

i) In the Early Church history, much debate arose over the Person of Christ. Arius emphasises God's self-subsistence. God is the one and only Source of all created beings. Hence, nothing exists which does not ultimately derive from God. He drove home the dichotomy between God the Father and the Son by insisting that only the Father is "unbegotten" and regarding the Son, there was a time when he was not'. The Son is a created being, a work of God, distinct from the being of the Father. Athanasius however, emphasised that the Son's being is the Father's own. Athanasius Heron points out that homoousios affirmed the reality of God present with us in Christ. For Athanasius, the Incarnation constitutes the hinge between God and humanity. Thus, Jesus mediated knowledge of God because he was 'Immanuel'.

The ~~600~~ Council of Nicaea (325) was called by Constantine to resolve such issues of church doctrine. Athanasius triumphed, Arius was banished and a creed was drawn.

However, the issue was unresolved, the creed 'ni' was interpreted in a Marcellian way in the west, and Eastern Christians were divided over many schools of theology. Eventually, the "neo-Nicenes" emerged, led by the Cappadocian Fathers who came to favour the term 'homoousios' itself. ^{However} The rival term 'homoiousios' was seen as a judicious compromise as it allowed father-Son proximity without requiring speculation on the ~~precis~~ precise nature of the relation. ~~Howev~~ Nonetheless, ~~hom~~ homoousios prevailed when Arianism was settled ~~in~~ by the church at the ~~60~~ Council of Constantinople (381) in which the Nicene Creed was affirmed. Not all doctrinal issues about the person of Christ were ~~s~~ resolved and at the Council of Chalcedon (451) his humanity was challenged. The Chalcedonian Definition 'truly God, truly man' thus affirms that the one Christ is two-fold in nature and neither nature is reduced. For Cyril, there had to be a 'natural' or 'hypostatic Union', ~~as~~ since the Logos united human nature to his own. Only in this sense did he allow concede "two natures". Nevertheless, Monophysites rejected the '2 headed idol of Chalcedon'.

Two schools of theology were prominent during that period, Dr Paul Parvis commented that the Alexandrian School (Athanasius) pictured Christ characterized as a Word/flesh theology in contrast to the Word/human pattern of the Antiochenes. Their vision of the work of Christ centres on the transforming and life-giving effect of the divine coming into our world of fleshly existence. The outlook of the Alexandrians was strongly soteriological - Jesus ^{is} the redeemer of humanity, and 'redemption' is expressed as 'deification'. Hence, God the Son assumed human nature to ~~itself~~ himself, the Word became flesh (John 1:14). ^{thus} God became human that humanity might become divine. On the other hand, the Antiochenes were associated with ~~the~~ preference for the literal meaning of Scripture, against allegorical interpretation, ~~and~~ with the tendency to keep Jesus' divinity distinct from his humanity. ~~Dr~~ Thus, Diodore of Tarsus ^{held} ~~says~~ that the 2 natures 'God and man' ~~to~~ must be kept apart. Nestorius also echoes his master's (Theodore) thinking, affirming that Christ was to be seen as the one being in whom the whole Word and ~~an~~ whole man are united, each subsisting as a distinct being (hypostasis), but sharing a single outward manifestation (prosopon). Nevertheless, Parvis commented on Cyril's teachings, saying that if we look to the Jesus of the Gospels, what confronts us ~~is~~ is the 'one nature of the Word made flesh'.

ii) Alan Torrance wrote that the debates surrounding Nicaea were 'stormy, political and politicised'. Given the novelties and ambiguities, it is not surprising many attempts were made to improve upon it. Thus, Stuart G. Hall wrote that although the '2 natures' formula was established at Chalcedon, it was not universally accepted. Hence, William Temple further disprones the validity of the councils saying the whole debates of the councils led nowhere. Thus, S.G. Hall comments that a serious difficulty modern Christians faced with ~~the~~ ^{the} way the church fathers thought and taught is their apparent concern for metaphysical matters of the Incarnation, rather than ~~then on~~ with little reference to the historical Jesus.

Despite such criticisms, Martin Luther concludes that the purpose of the councils is to 'defend the ancient faith in conformity with Scripture' against innovation. The councils fit this description as they were called out to impose some new belief on Christendom, rather to deal with heresies. Thus, speaking against condemnation of the councils, Alloge Grillmeier gave an example of their contribution by averring that the problem of addressing the unity of Christ's 2 natures was indeed at Chalcedon resolved.

^{However}
Luther goes further to say that the councils were not only unequal, but even contradictory. Nevertheless, the councils were the ~~for~~ cornerstone upon which the Early Church doctrine was founded upon. Furthermore, the Nicene Creed is now read and

was reaffirmed in many modern churches, allowing Christians to proclaim the fundamentals of the faith we profess. Thus, despite having its detractors, Augustine still advised that the councils should be highly respected and utilized.



ResultsPlus
Examiner Comments

This clip shows the entire answer to the question. This demonstrates that it is possible to gain full marks and indeed how to do so.



ResultsPlus
Examiner Tip

High marks come from clarity not length.

7(b)

There were fewer Reformation responses than in previous years and more dealing with modern situations like Bonhoeffer and Nazism or Cone, and black issues.

Question 8

8(a)

There were some good responses based on material of God as personal as seen through the work of Spinoza and Buber.

Not many centres offer this but there were some excellent responses from those who did.

This candidate uses Tertullian, Boethius, Webb, Spinoza, Buber, Brunner, Moltmann, Parker, Pinnock, Luther, Feinberg and Basinger.

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

i) Till now, academicians and philosophers are struggling with the idea of God's personality. Salthe McFague recognised the 'God the Father' does not mean he is male. Gender issues aside, Paul's soteriological image of 'reconciliation' is clearly modeled on human personal relationships. However, Paul Tillich points out "difficulties of location" in speaking of God in such personal terms. For Tertullian, a person is a being who speaks and acts. Boethius further defines a person as the 'individual substance of a rational nature'. Thus, an 'impersonal God' suggests a god who is distant and aloof, with no account of human individuality. Whereas, a 'personal God' is a God with whom we can stand in a relationship as that with fellow human beings.

On one hand, C.C.J. Webb points out that Aristotle saw God as utterly transcendent and beyond personal communion. Hence, Spinoza allowed that we ~~also~~ should love God. However, this love is unreciprocated as God is affected with no emotion. In contrast, Martin Buber introduced the idea of an 'I-Thou' relation between 2 active subjects as known as a 'mutual-reciprocal relation'. He says that you can 'know' and 'be known' by God in a 'I-You' relationship. Thus, contrary to Spinoza's objectifying God, Buber's approach affirms that God cannot be reduced to a mere concept. His view is supported and augmented by Emil Brunner, who says that God had to be viewed as a 'You'.

For Spinoza, any change in passion on the part of God entails a change in his being. As a result, Spinoza argues that it is impossible to speak of God loving as it would compromise his perfection. However, Moltmann disagrees by saying that a God who cannot suffer is a deficient God, for the one who cannot suffer cannot love. In this regard, Classic Theism teaches on God's impassibility. However, J.I. Parker explains that this means 'not God that God is unfeeling, but rather no created being is able to inflict suffering and pain on him at their own will'. Thus, Pinnoke believes that the essence of divine love is seen in God making himself vulnerable within the relationship with us'. This is supported in Justin Martyr's statement 'if anyone disbelieves God cares,

he will insinuate that God does not exist!

Martin Luther discussed the possibility of a suffering and vulnerable God in his 'theology of the cross'. Furthermore, Moltmann argues that the suffering of God is the direct consequence of the ~~divine~~ divine decision and willingness to suffer. However, Plato ~~echoes~~ echoes the patristic writers' axiom that ~~of~~ of God's impassibility by saying that he cannot suffer. With debate on God's immutability and impassibility (linked to questions of his being a personal God) unabating, Process ~~Theology~~ Theology offers a possible explanation of God's interaction with the world. According to Alfred Whitehead, God can only act through persuasion. He thus influences and is influenced by other entities. However, divine power is denied by Process Theology which holds that God changes. This ~~view~~ view is severely criticised by John Feinberg. Hence, David Baerger comments that the process thought understanding of divine power does not possess solid evangelical foundation. How God interacts with humanity is still a mystery, nevertheless, we are assured of his love for us ~~as~~ by his identifying himself to us as a personal being, in ~~the Old Testament and~~ Biblical times and even ~~so~~ ~~in~~ this day.

id Process Theology gave the impetus to speak of a God as a fellow sufferer who understands (A. Whitehead). However furthermore, Luther uses the phrase 'Deus ~~Christi~~ Crucifixus' to describe the manner of God shares in the suffering crucified Christ's sufferings. Moreover, Moltmann argues that Christ's cry of dereliction on the cross is the centre of Christianity where the Father ~~also~~ suffers the death of the Son. He thus emphasises that God is a personal being, identifying himself ^{to us} through his sufferings.

On the other hand, Patristicism was a heretical of God's suffering as it believed that God ^{the Father} suffered as the Son. It was associated with Sabellianism and ^{the} a succession of modes in the Godhead. Furthermore, love implies vulnerability and that God could be affected by our sorrows. Thomas Aquinas regarded this as an impossibility. Anselm ~~corroborates~~ corroborates, stating that God is compassionate only in terms of our experience but not in the terms of the divine being. Thus God cannot be personal.

Questions persist on whether God can be personal. Taking a philosophical approach, Francis Schaeffer alleges that ~~the~~ there is no proof an impersonal beginning of the world can produce unique human personality. There is a distinctiveness between humans and animals in our yearning for fellowship and relationships. Hence, this implies that since humanity is personal, our God possesses personality.

Thus, Augustine affirms this statement, by concluding beautifully that 'our hearts are restless until they find rest in', implying a God who is personal to everyone.



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Examiner Comments

This candidate uses wide ranging examples and handles the material with great skill. It is a good example of how to handle material.

Part (i) gains full marks.

Part (ii) there is extensive quotation of material but there is insufficient discussion of this material to get to the higher parts of level 4.



ResultsPlus

Examiner Tip

Learn to write densely. The more detail that can be included the better.

8(b)

There were a few entries dealing with practices of the Eucharist.


Question 9

9(a)

Some responses at lower levels presented descriptive material with little understanding of how the material related to the results of investigations to this culture. Some of this material was comparatively short and limited in scope and detail. In contrast, the higher level answers consisted of a good range of material with intelligent focus on detail and related their content to the issue in the question about the results of investigations into this culture. For example, these candidates drew attention to the work of key scholars in this field of work.

In part (ii) the better quality responses had a note of caution in their answers about possible influences.

This candidate scored level 4 in both parts of the question. Some candidates were able to deal well with the AO1 requirement, but not all with the AO2.

~~There have been four~~ 

A possible influence of this period on development on Hinduism could have come from the ceramic figurines found, particularly female ones. The 'exaggerated ~~characteristic~~ characteristic' in many cultures suggest fertility goddesses. In Hinduism they do not only just have traditional fertility goddess, (Ganga Ma - 'Ma' meaning motherhood) but they are also respected powerful sometimes wrathful images (Durga who rides a lion, with weapons in each hand). Here this could actually dismiss a link between the two as the Durga seems the complete opposite to what the the JVC figurine.

However ~~#~~ in Hinduism Shakti is very important to them. Shakti

being being the female power of the divine. It is believed that gods can be powerless without their female partner.

Also these figures are portrayed with very large eyes. In Hinduism many venerate murti (images) either at home or temples. This is very important to many as they believe the most important part of worship is darshan. Darshan is best understood as 'meeting the gaze of god'. When someone looks at the murti they are not just seeing an image but the gaze of god. This causes many to reduce the human characteristics so there is only two eyes, so darshan is made easier. This therefore could be seen as evidence of a possible influence from the IVC to Hinduism.

Another possible influence from the IVC to Hinduism could be from the 'ruling of the great bath' at Mohenjo Daro. This is because it is believed the surrounding rooms around the bath are rooms of worship and the bath is used

to purify themselves in. In Hinduism this is commonly practised and is believed it is important to purify yourself. Kumbh mela is an important Hindu gathering that happens every 12 years where millions gather to purify themselves in the river Ganga. Also throughout India, particularly in the south temples have large tanks; pools of water to purify themselves in.

Another possible link is the Seal Stone. One seal stone found is shown sat in the lotus position, with antlers, erect phallus and surrounded by animals.

This is very similar to what Hindus perceive their god Shiva today. Shiva is shown in different forms but his most common is the erect conic lingam; a phallic stone that symbolises his creative power. Other forms of Shiva are Shiva

Ma pasupati shown in the lotus position surrounded by animals, sometimes wears antlers and Shiva Murti who is seen in the lotus position, the

great mediator, manages the universe with the force of mediation.

However some still stones have unicorns on them so could have no connection to Hinduism at all.

Overall I believe there is too much evidence to dismiss that there is a possible link between the JVC and Hinduism and that the JVC influence Hinduism.

~~I~~ I believe there is strong evidence to show possible influences of the JVC on the development of Hinduism.



ResultsPlus
Examiner Comments

This clip shows that the candidate understands what is required for AO2 and goes through possible influences and comments on them, distinguishing each by a separate paragraph. This is a good level 4.



ResultsPlus
Examiner Tip

Paragraphs can help clarify your thinking.

9(b)

Very few candidates selected this question.

Question 10

10(a)

Few candidates selected this question, but responses were well-informed.

10(b)

Responses to this question displayed good practice. Inevitably answers on Krishna contained some narrative material but this was well controlled with a range of information and some evidence of scholarship.

In part (ii) the quality of material was of a high standard in that it was informative and thoughtful.

This candidate was comfortably into level 4 for AO2 and dealt well with both Krishna and Sakti. Features are analysed and quotations utilised.

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

10B(i)

Krishna is an avatar of Vishnu who has the role of preserver in the Trimurti (The Hindu) triad). Krishna descended to Earth in dwapara yuga. An avatar is the God in human form and they descend on earth to defeat evil and restore righteousness for the good of mankind. Shakti is one consort of the male gods. They are also can be maternal and also destructive.

Krishna key feature is that he revealed the Bhagavad Gita (BG) to Arjun on the battle of Kurukshetra. The BG is one of the most prominent Hindu scriptures. In Chapter 4 Verse 7 he says YAMA YAMA HI DHARMSYA I will manifest myself when dharm

has declined to restore righteousness.

In the BG Krishna says that through (Niskham Dharma) it is better to do action than no action. But do it in a God centered manner and not a ego centered manner. You must do your duty for God and not for yourself. A key feature of Krishna for Hindu traditions.

Another key feature of Krishna is that during his childhood he is known for his pranks e.g. Stealing Gopi's clothes when they were bathing also breaking milk pots. He is known as Leela purushottam (The God of play). Through Leela he explains that you must see everything as God's play even pain & suffering it is God's will or play. Happiness & Happiness the world around us is all play. Therefore a key feature of Krishna for Hindu traditions.

In the BG Krishna also shows us that there are different pathways to Moksha. Karma, Jnan, Raj, and Bhakti yoga. You can choose the one best suited to you. He tells again that he must do his duty and do as God say even if it goes against the laws of the universe and in

that way you can through parbhakti prg
pray to him in a personal way a key
feature of Krishna for Hindu tradition.

He also says that you don't need to go the
forest to worship God, he shows us that you
can do that in every day life, through play,
duty. you can do in daily context a
key feature of Krishna for Hindu
tradition.



ResultsPlus
Examiner Comments

This clip shows the first part of the AO1 dealing with Krishna.
This is followed by another part dealing with Sakti.



ResultsPlus
Examiner Tip

Make sure you answer both parts of the question.

Question 11

11(a)

This was a popular question and quite well answered. Most responses remained focused on the religious conditions of the times, with less evidence of mixing the political/historical and social.

In part (ii) the better responses looked at what aspects were rejected and which were accepted or modified. Others considered how the Prophet responded to these features both before and after the revelations started.

Candidates do not always restrict themselves to the particular context asked, which this year is the religious one.

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

i) The characteristic features of the religious context prior to the time of Muhammad were the features of pre-Islamic Arabia. Pre-Islamic Arabia was referred to as Jahiliyah which means time of ignorance, barbarianism, or age of darkness. Muslims refer to Pre-Islamic Arabia as Jahiliyah because there was no inspired Prophet, no books, rituals and practices. The practices were ignorant and backward compared to what was to come under Islam.

The Arabs in that time practiced idolatry widely. They had gods for many aspects within their lives. Altogether there were around 360 idols worshipped in the Kaabah, which is now named as the House of Allah. They believed it was a sanctuary for pilgrims to come to offer things such as animals, jewellery and wealth to their gods in order for them to aspire in life.

They believed that Allah had 3 goddess daughters. These were, Al Lat,

the shrine at Taif, Al-Uzza - which was very popular with Quraysh and lastly Manah the goddess of destiny. They also had a chief god - Hubal who they believed controlled and protected the trade caravans at the time.

The Arabs had a deep belief also in the conviction of astrologers, diviners, and soothsayers who told the future. They also practiced divination which was the spinning and casting of arrows to tell the future. People would use this to solve their dilemmas. Furthermore, just as they believed in idols, they also believed in animism, which was the belief that all natural objects had souls such as the trees, sun, moon, wells and so on and they were worshipped.

There were many strange rituals which developed in that time. People had to wear special clothes given by the Quraysh in order to do their pilgrimage and if that was not available, they'd have to go round in a state of nudity. When their pilgrimage was over, they believed that you should not enter your house in state of pilgrimage and therefore would dig walls in the back of their houses to enter. The Quran prohibited this practice.

The Arabs had a vague idea of after-life. They believed that the soul of a murdered person would fly & wander around until it had taken revenge. They also believed that the Jinn ~~were~~ were the evil spirits hostile to mankind, however poets got their knowledge seemingly from jinn and demons.

There were 4 main religious groups at that time. The polytheist who worshipped idol and sacrificed meat to their gods. The Christians of which there were 3 distinctions, the Greek Orthodox, the Nestorian and the Monophysite. Also the Jews who ruled the Hijaz for a few years and lastly the Hanifs. The Hanifs rejected idolatry and secluded themselves in prayer. They did not consume the meat sacrificed to the idols and believed in the idea of one God - monotheism. They saw themselves as the followers of Abraham, which after the time of Muhammad (SAW) he felt more closer to them, than what was worshipped in the society.

Lastly, the Kaabah which the gods had been kept in, Muslims believe was firstly built by Adam and then rebuilt by Abraham and his son Ismail, as it was destroyed in the flood of Noah. The Arabs thought very highly of the Kaabah because as well as traders coming on pilgrimage they benefited economically too. "Meccan polytheism separated trade from religion." - Victor Watson.

These were such the characteristic features of the religious context prior to the time of Muhammad (SAW) and later he restored monotheism when Islam had been introduced to society.



ResultsPlus Examiner Comments

This candidate clearly delineates the chosen features and deals with them systematically. This shows a high degree of analysis and reaches nearly to the top of level 4 for AO1.



ResultsPlus Examiner Tip

Paragraphs help systematic analysis

Question 11

11(b)

This was not as popular as question 11(a). Some candidates selected the key events and explained why they were significant. Better responses drew on some of the major characteristics of traditional Islamic teaching and used the narrative to illustrate these, but few responses went beyond the moral characteristics.

In part (ii) some candidates explored the ways in which Muhammad could be considered distinctive or unique but others found this difficult to do.

Question 12

12 (a)

Many picked up the examples from Salat of physical submission of the body, and a few caught the sense of submission of will and mind in the Shahadah, although few really crystallised this. Very few candidates developed this further or explored submission in other pillars. A few caught the link between submission and peace in 'Islam'.

In part (ii) quite a number of candidates took it as being about a specific Muslim's submission being inadequate. Others challenged the notion of passivity by pointing out that many pillars require considerable willpower and devotion to follow and explaining the positive benefits of such active submission.

This is comfortably in level 4.

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

i) The five pillars of Islam (Arkan ul Islam) ensure a Muslim has submission to God by putting the Islamic belief into practice. The five pillars: shahadah, salah, saum, zakat and haji are like a house. If one ~~found~~ pillar ~~part~~ of the house falls weak then the foundation will weaken. Therefore similarly to this if a Muslim don't follow one of the five pillars a Muslim's Islamic belief will weaken. In order to ensure the submission of God one must follow the example (sunnah) set out in the Hadith of Jibrael Angel Jibrael said "Muhammad (pbh) tell me about Islam". The messenger of Allah (swt) replied by saying: "Islam is to testify that there is no God but Allah (swt) and that Muhammad (saw) is the messenger of Allah. to perform salah, fast in the month of ramadan, give zakat and perform pilgrimage to the house if you can find a way". This shows how Allah (swt) and his messenger want Muslims to be devoted to God by fulfilling the criteria of having an Islamic belief and putting it into practice.

one of the key ideas is the first pillar of Islam the 'Shahada'. It's the declaration of faith a Muslim testifies that "There is no God but Allah (swt) and that Muhammad (pbh) is the messenger of Allah (swt)". This proves submission of God as the Muslim recites the Shahada several times in its daily

prayer (salah). The shahada means to be a witness (shahid) to that there is no God but Allah^(swt) and that Muhammed (pbh) is the messenger of Allah (swt). The shahada is also known as the "key to the garden" or "the phrase of reality". Surah Ikhlas (112) states: "Say He is Allah the one, the most eternal and absolute, none is born of Him and nor is He born and there is none like Him". This surah demonstrates the 'submission of God' as the holy Quran even has a surah stating how God is one (Tawhid), this enables to strengthen Islamic belief and Muslims follow the teachings of the Qur'an so indeed it will be put into practice.

The Shahada consists of two of the six beliefs. First is Tawhid (oneness of God), this enables you to strengthen your Iman (faith) in God and show full submission to God. The second six belief it relates to is Prophet (risalan). This is the belief as all Muslims testify that Muhammed (pbh) is the messenger of Allah (swt). Muslims believe that prophets (anbiya) were sent down by God as a guidance to be followed by sincere Muslims and to follow the teachings of the Quran. These six



ResultsPlus Examiner Comments

In part (i) this candidate gives a brief analysis of submission before going through the five pillars seeking to establish submission. Here is the first paragraph.



ResultsPlus Examiner Tip

When asked for a comment try to give both sides of the argument.

12(b)

Many candidates simply just described the six beliefs instead of analysing them for what they say about God. Alternatively candidates could have approached it the other way round starting with the qualities of God and how they are evidenced in the six beliefs.

In part (ii) many candidates took a general moral approach of how these teachings should lead to a greater morality. Some candidates drew out the specific ritual significance of these teachings.

Question 13

There were no entries for the Judaism option questions.

Question 15

Very few candidates selected the Sikhism questions.

Question 17

17(a)

For responses selecting Luke's Gospel, higher level responses reflected a good knowledge of Jesus' parables and incidents where Jesus was involved with outcasts. However, many other responses were limited in the range of material used and discussed.

For responses on John (Fourth Gospel) higher level responses reflected good background knowledge of the Old Testament and applied it well to the question, often relating these sayings to the relevant signs in John and exploring the divine claims of these statements.

In part (ii) a number of candidates showed how realised eschatology becomes important to Jesus' ministry.

17(a) Luke

This candidate has four paragraphs which deal with Jesus' teachings on outcasts:

- Acceptance is not based on morality
- The internal is more important than the external
- Everyone should be accepted
- Jesus is able to lead people directly to God
- Each is analysed with illustrations. This is level 4.

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

A significant section of Jesus' teachings during his ministry was concerning ~~full~~ of outcasts. Throughout his ministry Jesus taught ~~that~~ firstly that acceptance is not based on morality, ~~and~~ that the internal is more significant and important than a person's external, ~~and that~~ that everyone should be accepted and the invitation to god was open, and finally, that Jesus was a direct link for people to reach god.

Jesus' first teaching that acceptance is not based on morality, is based on the fact that ~~has~~ no human is perfect so both the good, and the bad need god. This firstly comes across in the parable of the lost son, as the first son represents

the sinner who needs help returning to God, unlike the other son, the self-righteous pharisee.

The second son complains when his father welcomes the first, saying, "as long as I have worked for you you have not given me as much as a young goat," meaning that he does not come to his father ~~as~~ genuinely and want to please him, but for reward, while the first son had realised through sin the greatness of his father's love. Morris agrees with this and says that you must "sit to understand God's forgiveness. A second instance when Jesus teaching that acceptance is not based on morality is when, dining at a pharisee's in an immoral woman "who was a sinner" approached him. The pharisees regarded themselves better than the woman and said "if this were a prophet he would know who is touching him", however Jesus reproaches them, "he who is forgiving love, loves little," showing that it is necessary to love God to be close to him, and those who sin ~~are close~~ but ask for repentance know love of him and gratitude.



ResultsPlus
Examiner Comments

The clip is the second paragraph dealing with the first bullet point - Acceptance is not based on morality



ResultsPlus
Examiner Tip

Paragraphs help in your analysis of the material.

17(b)

This question provided candidates with good choice and the better responses demonstrated clear knowledge and maintained a close focus on the question. Those who had studied John's Gospel (Fourth Gospel) were able to explain the writer's use of miracles as signs, as well as putting each episode into an accurate context with the result, reaction and significance. Responses achieving the lower levels tended to be descriptive, lacking examination of the issues and were sometimes inaccurate or brief.

This candidate chose the healing of the lame man and that of the man born blind, and scores full marks for part (i).

i) The extent to which the miracles made Jesus' ministry ~~quite~~ distinctive is quite large as he performed signs which no other man could perform.

One point which makes the miracles distinctive is that it occurred on the Sabbath and therefore caused huge controversy for the Jewish authorities as Jesus had broken the law. Not only had Jesus done that but he had also blasphemed and made himself equal to God.

In addition another factor increasing the extent to which Jesus' miracles were distinctive was that he performed seven

begins. Seven is the perfect, divine number and therefore shows his ministry to be very distinctive. However ~~Tyler~~ Sanders and Marsh oppose this thought as they state in the wedding at Cana with reference to the six jars of water that "it's a standing temptation to read an allegorical interpretation into all the numbers in the Gospel. Many no doubt do have significance but here there were just six".

Furthermore the extent to which the miracles of Jesus ~~make~~ make his ministry distinctive is highlighted better by Tyler and Reid ^{with reference to} ~~the~~ healing of the official's son whose they state "it is indicative of the way the Gospel goes ^{beyond Judaism} to embrace "other sheep which are not of this fold".

This quote clearly shows Jesus' ministry to be distinctive as it proves that Jesus didn't mind if people were not of his faith as he would go beyond this to embrace them and draw them to faith.

To conclude it's clear that it is to quite

to a large extent that the miracles of Jesus made his ministry distinctive. Not only because they caused controversy as Jesus broke the law but also because he proved that he would welcome anyone into his faith who believed his word despite their previous beliefs.



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Examiner Comments

In part (ii) the candidate sees miracles as distinctive because of:

- their happening on the Sabbath
- the divine number seven
- and because they reached those outside the inner few.

This is high level 4.



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Examiner Tip

It is not your choice of argument that matters as much as the way you defend it.

Question 18

18(a)

For responses on Luke's Gospel, most candidates chose to answer on Prayer and Praise, rather than the Sabbath. Responses achieving the higher level marks reflected a good knowledge of Jesus' teaching on prayer, his related parables and Jesus' actions and showed a good knowledge of Luke's use of praise in the gospel. However, other candidates did not analyse the songs of praise and simply referred to occasions and teaching relating to prayer and praise rather than examining them.

For responses on John, there were some excellent essays on women in the Fourth Gospel. Other responses lacked detailed reference to the conversations and details of the incidents were sometimes over descriptive, too brief and confused. Some candidates muddled the words of the women, such as Mary and Martha at the Raising of Lazarus.

In part (ii) many showed the relevance of these conversations and teaching to the gospel that Jesus proclaimed.

18(a) A response on John's Gospel. This candidate scored level 4 in both AO1 and AO2. For part (ii) it is nearly full marks.

Jesus' conversation with Martha + Mary also show women in a positive light. We are told Jesus "loved" these women suggesting he loved them as his dear friends. Martha recognizes Jesus' as the "Christ, Son of God" which is in contrast to the synoptics who have ~~not~~ Peter confessing this. This shows that women understood Jesus just as much as men did. Jesus raised Lazarus from the dead at the women's request. Mary goes on to anoint Jesus' feet with her hair which would of been seen as an illicit act. This show her true devotion to Jesus. Jesus then shares that he, "for you will always have, me you shall not". He is predicting his own death and telling these women. ~~He~~ This is prefiguration of his death as bodies are anointed for burial. Mary accepts Jesus must die and shows her faith. Jesus then says "I am the resurrection + the life"; ultimately Jesus will die

for w. He confers all this to two women suggesting he believed women were a vital part of his public ministry.

To conclude, through Jesus' conversations with Samaritan Woman and Martha + Mary, we learn a lot about who Jesus is. Kyrar said, "She is Samaritan at its best." Jesus tells her he is the "Messiah" and "living water" which is greatly significant. He tells Martha + Mary he is the resurrection and the life and the fact he lets Mary anoint his feet shows how much he loved these women. "To anoint the feet is customary; to anoint the feet is exceptional"



ResultsPlus Examiner Comments

This clip shows the candidate dealing with the second conversation with Mary and Martha. The candidate shows how this emphasises Jesus' attitude towards women and that women could understand him as much as men could.



ResultsPlus Examiner Tip

Where two conversations are required, both have to be dealt with, but not necessarily equally.

18(b)

Few candidates attempted this question. Some candidates provided responses that dealt with the required characteristics but many referred to stories of Jesus and his disciples with a descriptive rather than an analytical approach.

The AO2 was often left out, possibly because candidates ran out of time. Those who did attempt it found it difficult to justify why Jesus needed to have the twelve.

This candidate scored level 4 in part (i) and level 3 in part (ii).

In part (i) the features of discipleship are analysed in a more spiritual way as a response in faith and having a constant relationship with Christ. Other candidates chose to deal with more task-oriented features of service. Both interpretations are acceptable.

In part (ii) this candidate simply opens by saying that the twelve were not very crucial to Jesus' ministry, but does not build a case to demonstrate this assertion.

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

(i)

oppositional & conflict
the world would not note them because they were not longer part of it
ultimately for some led to martyrdom.

discipleship

nature

relationship

true vine

new way of worship (self-sacrifice)

Dramatic of Holy Spirit (presence of Jesus he is absent)
P. BROWN

PRAYER
G. CORNACK
P. BROWN
(BROCK)

basics taught his disciples +

A disciple is someone who has responded in faith to the message of Christ. According to S. Smalley, 'certainly the 4th gospel is a gospel for Christ's disciples. The Christ of St. John not only invites people to live, but also to go on living.' This is done through the teaching of the 'true vine'. Jesus teaches his disciples that he is 'the

true vine' and they are 'the branches'. He tells them that God is 'the gardener' who will prune the branches that do not bear fruit. By this, many scholars have argued that Jesus meant that the disciples are to remain in him and create ~~more~~ future disciples. This shows that one characteristic feature of discipleship is remaining in Jesus.

Another characteristic feature of discipleship is having a constant relationship with God. This is done in 2 ways: Firstly, through prayer. Disciples were to pray to God. Jesus prayed to God in the night prayer. Jesus and God have a son and father relationship. This must be mirrored in the relationship between ~~God~~ Jesus and his disciples so they too must pray. C. C. Cornwell identifies prayer as how the disciples knew the will of God. Hence Raymond E. Brown states that prayer is the bedrock of discipleship. Another way the disciples have a constant relationship with God is through the Holy Spirit. Jesus teaches his disciples that they will have an advocate, a comforter ~~the~~ (paraclete) who will come when he goes. Hence Raymond E. Brown states the Holy Spirit was the presence of Jesus when

ne is absent? This shows that having a constant relationship with God is the main feature of discipleship, because if the disciples didn't have Jesus, they had the Holy Spirit and prayer to keep them close to God.

Another characteristic of discipleship is opposition and conflict. Jesus taught his disciples that life would not be easy and that 'the world would hate them because they were no longer a part of it'. ~~Opposition~~ He also teaches them that they will be 'expelled from synagogues'. Opposition and conflict ultimately (for some) led to martyrdom. This shows that another characteristic of discipleship is opposition and conflict.

(ii) The twelve were not ~~good~~ very crucial to Jesus' ministry. The Holy Spirit played a more important role to the ~~twelve~~ ministry of Jesus.

Although the twelve (especially Peter) were given the task to look after Jesus' 'sheep' (this has been interpreted as future disciples) the Holy Spirit played a more crucial role because he was the one who would ~~not~~ tell the disciples all that Jesus had said.

There are some scholars who argue that the ~~early church's~~ seed of the church is the blood of the martyrs. However, the Holy Spirit was their comforter when they had to face persecution.



ResultsPlus
Examiner Comments

Using separate paragraphs to explain each feature being examined will clarify both the writing and the marking of the essay.



ResultsPlus
Examiner Tip

Ensure that conclusions are based on a constructed argument.

Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Answer questions in the three set spaces provided in the answer booklet
- Allow adequate time to answer three, not two, questions
- Directly answer the question set (do not provide a pre-prepared response)
- Do not underline as there is no benefit gained from this
- Demonstrate your analysis of the question. Use paragraphs to help you do this.

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