

Examiners' Report
June 2013

GCE Religious Studies 6RS01 01

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Introduction

This unit assesses candidates' ability over two Assessment Objectives:

AO1 Select and demonstrate relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study (21 marks per question).

AO2 Critically evaluate and justify a point of view through the use of evidence and reasoned argument (9 marks per question).

The most popular sections remain Philosophy of Religion and Ethics with the next popular being New Testament. During this examination period more candidates answered two Philosophy of Religion questions and one Ethics question making this the most popular combination.

Successful candidates managed their time carefully and used a range of scholarship in their answers. There is much commendable work in this area and candidates are demonstrating a good knowledge of more modern scholarship in their work alongside the staples. The more able candidates paid clear attention to the demands and wording of the question and followed the suggested division of the answer – i.e. answering (i) and (ii) separately and in a manner that reflected the weight of marks available for each part. Less able candidates gave general responses to a topic rather than addressing the particular question set.

This year very many candidates did not use the answer booklet successfully. It is important that centres give guidance to their candidates on how to do this so as not to disadvantage them in any way. Great care is taken to ensure candidate's work is marked wherever it appears on the paper although this process is much lengthier when candidates answer one question in a variety of sections of the booklet, or indeed answer two or three of their questions in a section reserved for one. Please refer to guidance on the front of the Answer booklet.

Question 1

Philosophy of Religion

Question 1(a)

The design argument question was an extremely popular question. Many candidates showed a good breadth of understanding of the topic and the more able focused on the issue of 'strengths' as directed by the question. Many of less able candidates did not focus on this element of the question sufficiently and there was still a tendency to present a 'shopping list' of content with little development or focus. This indicates candidates still tend to reply on pre-prepared material and are at times unable to re-focus this material around the demands of the particular question set. In the better answers a range of scholars are now being used which is encouraging and the knowledge, understanding and detail displayed was often impressive. Part (ii) answers were often sound and the better responses came to a balanced assessment of 'totally fails to prove' including some good analysis of different scholarly views.

^{through his 5th way}
Aquinas suggests that things which lack knowledge in the universe can still act towards an end to achieve the most beneficial result. For example, a pod of grey whales moves from the feeding ground to the breeding ground. However, he questions how things that lack knowledge can act in a knowledgeable manner unless they are ordered with it by a superior being.

Aquinas draws the analogy of an arrow directed by an archer, suggesting that God instils knowledge into natural bodies so that they may achieve the most beneficial result.

Paley supports the argument with the analogy of a watch. If you were to find a watch on a heath, you would not think it just was, or always had been there. A watch has many intricate parts, carefully ordered to produce a purpose. Like the universe, Paley says the watch has a designer. Both the watch & the universe exhibit features of design, so this is the most reasonable conclusion to draw. Therefore God is the designer of the universe as a watchmaker is the designer of the watch.

The Anthropic Principle points out the many fundamental constants to our existence, suggesting that they are too finely tuned to be of a fortuitous nature. It suggests that whilst we can explain such constants with science, that God is the designer and author of natural laws and has crafted them with the intention that human life may thrive.

The strength of the argument is that it is a genuine and reasonable

attempt to prove God's existence, which appeals to a line of argument, whereby
which even philosophers such as Kant & Hume can respect.

Further more, the utilisation of empirical evidence from what we
experience, moral & is satisfying and allows religious believers to
rationalise their faith in God effectively.



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Examiner Comments

This is an example of a script that scored in the bottom of Level 4 for AO1 and AO2.

It has a good range of material and supporting evidence is presented clearly. It has a clear and concise delivery that allows the candidate to cover a good range of material in the time available. The last section refers to the question and summarises the material presented. It could be improved with a greater depth of material.



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Examiner Tip

Try to include detail to support your points as well as covering a range of material.

ii). The cosmological argument has a number of strengths and
weaknesses (criticisms) that can be evaluated to decide whether
it is a compelling argument for the existence of God. The number
of criticisms begins with the question - Why should there be an
exception to the rule? Questioning whether it is fair too convenient
for God to be the one exception to the rule, that everything requires
a cause (except God), nothing can move itself (except God). And
can Aquinas be justified in saying it is necessary (from contingency).

A second criticism is that we should just stop at the Universe and go no
further, there is no reason for us to delve into a realm we do not understand,
and so we should just be content with what we know. Bertrand
Russell (Brute fact concept) - 'The universe is as it is, and that's all there is to it.'

A third criticism is the plurality of first causes. Surely it makes more sense to have more than one first cause in order to successfully undertake the task of creating the universe, not God on his own.



ResultsPlus Examiner Comments

This script scored level 4 for AO1 and AO2. It has a good range of material and pleasing depth of response. It deploys its material on strengths and weaknesses carefully in (ii) and applies it to the wording of the question about being a 'compelling argument'. This section is the introduction to (ii).



ResultsPlus Examiner Tip

Focus on the question.

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

The cosmological argument was developed by St Thomas Aquinas through Aristotle's work. It is an empirically based argument, drawing evidence from the universe around us. The objective of the argument is to address the question 'why does the universe bother to exist?' For why is there something rather than nothing? As Ludwig Wittgenstein put it:

"Not how the world is, is the mystical, but that it is"

Aquinas suggested that, through examination of the universe, he could prove God's existence. This makes the cosmological argument a posteriori, as it draws on something we have experienced and do so every day.

In his book the 'Summa Theologica', Aquinas had three 'ways' with which he laid out the argument:

The first way, from motion, is the theory that everything in the universe is either in motion or has the potential to be

'moved' or changed. For example wood has the potential to be hot, but must be moved by fire. And so, since the universe is in motion, it must also have been moved, and if infinite regression is rejected, then the most logical explanation is that this is God.

The second way, from causation highlights that through our experience, every effect must have a cause. And since science has proven that the universe is an effect, there must be a cause outside of it, which counter's Hume's critique that asks 'Why does the universe not cause itself?' So if everything is caused, and infinite regression is again rejected, then an 'uncaused cause' or first cause is demanded by logic. So this, Aquinas argued, was God.

The third way, necessity and contingency, explains that ~~everything~~ everything in the universe is contingent i.e. it depends on other thing for its existence and will cease to exist, just as it previously did not exist. Since everything at one point did not exist, then how has the universe come about? For everything depends on something else for survival, if everything was contingent then nothing would exist. Again logic demands another explanation, this time, a necessary being upon which everything relies on for existence and, since this argument is for a ~~theistic~~ God, one which maintains the universe here.



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Examiner Comments

This script was awarded mid-range L3 for AO1. It has a clear presentation of the Three Ways but does not develop these in relation to key concepts. The answer could have referred to other forms of the argument or developed the key concepts more fully here to improve the marks.

Other philosophers have also expanded on the design qua purpose argument. Firstly, Tennant presented his anthropic and aethetic arguments. The anthropic argument states that the universe was designed in order to support the ~~design~~^{existence} of human or intelligent life. This is supported by Aquinas' 5th Way, which states that

"that which has not intelligence cannot work towards an intelligent end", and therefore there must be a supreme intelligence designing them to do so, this being God".

Furthermore, Arthur Brown commented on the existence of the o-zone layer, saying that,

"something that so perfectly supports human life must be the result of a designer"

It was for ~~the~~^{the} reasons set out by the anthropic argument that Swinburne concluded that

"it is more probable that the universe was designed".



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Examiner Comments

This answer scored 18 for AO1 and has a good level of detail. It would have been improved by referring directly to the thrust of the question about 'strengths' throughout the response.



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Examiner Tip

Don't forget to refer to the wording of the question in your essay.

Question 1

Questions 1(b)

This was a less popular question but did elicit some good responses. Many answers did contain more philosophical sophistication and focus on the question in this topic. The more able candidates dealt with 'fundamental concepts' clearly whilst the less able simply cantered through Aquinas' three ways with little analysis. Few candidates dealt in any depth with the notion of infinite regress but some did use Leibniz to good effect. In part (ii) less able candidates tended to get personal about whether the argument was compelling *for them* without much attention to scholars' views. The good answers displayed a range of knowledge and skills. Detailed discussions of issues raised by physics (quantum physics, Heisenberg), by maths (Kantor on infinity) and of course, Hawking ('finite but unbounded') are a tribute to some excellent teaching and well-prepared candidates.

Question 2

Question 2(a)

This was an extremely popular topic again and there were some outstanding responses. The problem of suffering was generally well-discussed but less able candidates did not include this much at all. Some gave a variety of challenges the problem raises but more able candidates used the material carefully to draw out the main issues rather than presenting a wealth of information to little effect. Most candidates focused on Augustine and Irenaeus, although there was much good material on Process theodicy presented. Less able candidates were confused over chronology and scholars and some only gave a superficial summary of each theodicy without referring to key characteristics. They become too descriptive of these theories. More able candidates were able give significant detail and analysis of the thrust of the theories and their shortcomings. In part (ii) more able candidates addressed the issue of what a 'successful solution' means. Less able candidates simply presented weaknesses of a chosen theodicy with little reference to the question.

Although there was much very good material in this question there are still a large proportion of formulaic responses which tend to leave candidates with generalised summaries and little ability to tailor these to the demands of the question.

Question 2

Question 2(b)

This was not as popular as 2(a) and some responses were lacking in depth and became too narrative but overall it seems answers are on an upward, improvement curve. Candidates are better informed; show a better use of technical vocabulary and an awareness of the problems inherent in the different definitions of miracle. More able candidates were able to examine Hume's critique and discuss how definitions of miracles can cause problems in believing in miracles. They were also able to discuss the Principles of Testimony and Credulity clearly. Less able candidates tended to 'get confessional' or descriptive. These answers tended to give a list of views without threading them into an argument to address the question. The best answers gave a to-and-fro of scholars' views to advance their argument. In part (ii) less able candidates became confused or repetitive because they had used all their material on 'weaknesses' in (i). The best answers evaluated the views they had explained in (i).

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

i)

| S | W |
|---------------|------------------------|
| God Evidences | science witnesses |
| explaining | God; miracle dimension |

The strengths for believing in miracles is that there is usually no other alternative, there is a lot of evidence at hand so it is hard to deny their existence and that the if one has great faith in God, they will believe them to be the word of God

and therefore it is hard to deny such existence. Yet the weaknesses are that the evidence on offer is too poor, they go against the laws of science, which are unchanging, and they go against the classical theistic nature of God.

A particular strength of believing in miracles is that there is an abundance of evidence that should not be denied or dismissed. Evidence ^{of miracles} can be found particularly in the Bible, such as when Jesus heals the daughter of the Canaanite woman in Matthew 15:35. When he says "Woman, you have great faith, your request is granted!" Richard Swinburne argues that such evidence should not be dismissed on the grounds that there is a lack of scientific evidence; the testimonies in the Bible should be trusted and taken to heart. John Locke also argues that the evidence of miracles is actually a message from God, making it far more reliable than ever. He claims that "if the messenger vouches his miracle from God" then his account should be "trusted entirely". Therefore, the evidence is a great strengthening of belief in miracles because they can be seen as the word of God and should not be denied.

in rebuttal to this argument

However, ~~to debate this claim~~, David Hume has previously claimed that the evidence provided is a great weakness to belief in miracles because it is far too unreliable. ~~and~~ He argued that not in all of history has a miracle been

attested by a sufficient number of men of ~~good~~ unimpeachable good sense, education and learning, to allow it to secure itself against all delusion." By using the phrase "good sense, education and learning," he was trying to make the point that witnesses were either uneducated or irrational, which he later ~~is~~ explains was probably because they were religious. He was not attacking religion itself but stated that "a religiousist may be enthusiastic and imagines what they see was no reality" because they will actually want to see miracles, and believe that God is intervening with them. This makes the evidence unreliable because ~~it~~ the emotion would lead to an exaggeration of simple delusion. Miss Sumburne argues the principle of "testimony and credulity", Hume claims that the witness may just think they are telling the truth, when in reality they are possibly imagining things ~~as~~ as he describes "the passion of wonder and surprise arising from miracles gives a tendency towards belief in them." ~~as~~ ~~is~~ ~~not~~ ~~real~~ therefore the evidence can be seen as being a weakness to belief in miracles because it is arguably unreliable and exaggerated.



ResultsPlus Examiner Comments

This answer was clear and well organised deploying good detail in a clear structure that focused on the demands of the question well. You can see from the introduction that the candidate is approaching the task set. This essay went on to score 21 for AO1 maintaining its clear focus on the question throughout with a good range of scholarship. This shows the first half of part (i).

4 Another solution was proposed by Irenaeus, who also relies on the free will defence as a characteristic, although he does give some responsibility for evil to God. Irenaeus claimed that during life, humans are still in the process of creation. Each human is born in the image of God, as an imperfect being, with the potential for good, and human co-operation is required to morally develop into the image of God; this development is not completed until the afterlife. Without evil, Irenaeus argues, we would never have the opportunity for moral growth as we would never have the chance to be tempted by evil; we would be moral by default. This would also deny us the chance to develop compassion and courage, as we would never experience any form of suffering. Some thinkers a modern proponent who spoke of 'salt-making', and used his argument 'key characteristic' was the "best possible world" theory. This states that the purpose of the universe is not to be a paradise of pleasure, but an environment where humans can grow and develop. Another characteristic used by him was the necessity of epistemic distance; if God constantly revealed himself to us, this would effectively remove our free will as we would have no choice but to obey him. If this was the case, our love for God would be the love of a robot - genuine love must develop through our own free choice. A key characteristic of this ^{argument} is that this

a counterfactual hypothesis; it considers what the case would be if the situation were reversed and then concludes that in fact our situation is the best one possible.



ResultsPlus
Examiner Comments

This was an excellent answer and an example of a script that earned full marks. The candidate presented a full account of the problem and two theodicies with good terminology and detail. This section is from the middle of AO1 and deals with the Irenaean theodicy. The candidate presents detailed information but also focuses on the terms of the question regarding 'key characteristics.'

ii) There are various strengths each solution to the problem of evil, yet overall there does not seem to be a successful solution to the issue.

Some believers might accept either the Augustinian or Irenaean theodicies ^{as a successful solution} due to the merits that each has. The Augustinian theodicy for example, does successfully clear God of any responsibility for evil and transfers the blame to humans. This theodicy might seem more attractive to conservative Christians, as it is highly scripturally consistent and can be used alongside a literal interpretation of the Bible. For more liberal or non-Christian believers, the Irenaean theodicy has the strength that it does not depend on scripture and is compatible with any form of theism. Furthermore, it removes the issue of whether allowing God would enforce punishment for punishment's sake, even if deserved. The ~~However~~ reliance of each theodicy on

The free will defence could also persuade its adherents that there is a successful solution to the problem of evil.

However, there are also numerous weaknesses which undermine the success of the free will defence. For example, Friedrich Schlegel pointed out that a perfectly created world cannot 'go wrong', and that evil must have already existed in some form for angels to have been tempted to turn to evil. The Epicurean theodicy avoids this problem, but its success is still undermined by various other issues, or it is clear that often suffering does not produce moral growth, but in fact prevents it; for example, many child abusers were themselves child abuse victims. Additionally, the sheer scale of suffering seems too great and unnecessary for a loving God to allow; D.Z. Phillips argued that if God could permit this, even with the intention of 'soul-making', he would have to be a corrupt God. The free will defence is also problematic since evil is often caused not by willful misuse of free will, but by mentally disturbed individuals who are not acting freely.

In conclusion, it appears that there is not a successful solution to the problem of evil. Even though there are some strengths, the arguments are unable to offer a reasonable explanation which can be reconciled with

God's loving nature.



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Examiner Comments

In part (ii) the candidate weighs up the strengths and weaknesses of the theodicies considering who they may appeal to and concludes neatly at the end. The answer is focused on the question from the outset.



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Examiner Tip

A clear structure to your answer is very important.

Question 2

AO2 I believe that it probably a mistake to believe ~~in~~ in miracles for the reasons I listed earlier. What if you are putting all your trust in god and hoping he gives you a miracle and it doesn't happen? What about if he gives someone else a miracle and not you? David Hume said that only superstitious people believe in miracles and I think that is correct. It might say they happened in the bible but is the bible truth? has it been changed in time?



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Examiner Comments

This AO2 section illustrates where a candidate has run out of steam, there is little new material and instead a series of simple questions rather than engaging with the question in detail, evaluating whether it is a mistake to believe in miracles or not. This answer only reached Level 2 for AO2.



Make sure you save enough time and material, to tackle both parts of the question fully. Avoid listing or repeating material from i).

Question 3

Ethics

Question 3(a)

Utilitarianism was an extremely popular topic and produced many excellent answers. Lots of candidates were able to contextualise the theory and relate this to the question. There was much good material on Bentham and Mill and a good deal of well-presented coverage of more modern responses, including Singer, Hare, Pooper and Moore. Less able candidates did not draw out the 'important features' as required by the question and there was confusion in some answers over dates and relationships between Bentham and Mill. In part (ii) there were a number of candidates who did not fully grasp the necessity of commenting on the view that the weakness outweighed the strengths and instead provided the strengths and weaknesses in list form without evaluating or prioritizing. More able candidates focused on the thrust of the question directly and presented a balanced and scholarly response giving clear and well thought out answers.

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

Plan

- consequentialist
- principle of U.
- Norm principles
- hedonic calculus
- Mill
- Preference

Utilitarianism is a teleological, relative approach that looks at the consequences of an action in order to determine its morality. It is secular and was first formally devised by Jeremy Bentham in the 18th century at a time of great social change. He believed there was no ^{moral} absolutes except for pleasure that was the 'sole good' and that pain was the 'sole evil'.

An important feature of this approach is the fact it is consequentialist, meaning

the moral virtue of an act is based on whether it achieves the final goal. This means no action is intrinsically good in itself, it has only instrumental goodness. As a central idea this makes the approach flexible and easily tailored to an individual's situation.

Bentham formulated the hedonic calculus in order to be a 'moral arithmetic' for calculating the consequences of an action, and this is an essential aspect to the approach. He said there was 'two sovereign masters; pleasure and pain'. The calculus is an objective measure of the virtue of a moral act by minusing the pain resulting from an action from the pleasure. It takes into account 7 factors and is a purely quantitative measure as Bentham believed no one person's pleasure was greater than another's - 'pork pie as good as poetry'.

Another key idea that is important to this approach is the principle of utility, which is summed up by the phrase 'greatest good for the greatest number'. This is democratic but also involves the possible rights of the minority potentially being sacrificed for that of the majority. ~~However Bentham~~



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Examiner Comments

This script was awarded Level 4 for AO1 and AO2. It gives a full account of the features of utilitarianism and covers a good range of material. This introduction sets the context well for the rest of the essay. This is the first half of the answer.



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Examiner Tip

A context is useful as long as it does not distract you from directly addressing the question.

Others have criticised Utilitarianism as not guaranteeing human rights as Bentham even said 'justice is an imaginary instrument'. However, Mill's harm principle saves his weakness outweighing the strengths of the theory. As he ~~states~~ states the rights of the minority can only be sacrificed if harm is prevented.

Overall, the approach, despite suffering some criticism, has stood the test of time as it is still ~~a model~~ an influential theory in the modern day. This is likely to be due to the freedom it gives its users while providing the guidelines encompassed in the hedonic calculus.



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Examiner Comments

AO2 was similarly high scoring and reached mid Level 4. This final section shows how the material has been evaluated around the demands of the question and a clear conclusion reached.

Question 3

Question 3(b)

Situation Ethics saw fewer responses than Utilitarianism and there was a range of material presented. Many of the candidates were able to give an account of the conception of Situation Ethics and the effect of the culture in the 1960s that led to it becoming popular. Less able candidates presented the discussion of the strengths and weaknesses in a fairly rudimentary manner and there were a number of candidates who did not address the question and instead provided the features as opposed to the strengths and weaknesses of Situation Ethics. In many answers there was a lack of work on ideas, such as Personalism and Positivism although this did appear to be very well covered by some candidates. In part (ii) the teaching of Jesus, as well as Old Testament passages was successfully deployed and many answers presented an argument that if Situation Ethics was to be effective, its secular qualities had to be acknowledged alongside its religious roots. Less able candidates tended to stay at the "love one another" level of response.

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

1) There many strengths and weaknesses.

A strength of situation ethics is that it assess the consequences or end result of an action instead of the intention. This allows this theory to be a fair one.

Another strength of this theory is that all humans are different but we all have the same fundamental view of ~~what~~ morality. Love is recognised by everyone to be a good moral value to follow. This makes the theory universally equal because it ~~recognised by everyone~~ a love is recognised as a good moral value to be followed.

Another strength is that in the New Testament Jesus

said "love thy neighbour" which is one of the greatest commandments. This commandment of love is grounded in the Bible, which allows us to understand that love is something that God recognised as important. Situation Ethics bases its whole theory on agapé love, this shows that it's a good moral ethical theory to follow because it's being recognised as important by God and Jesus.

However there are some weaknesses to this theory for example some people may agree it gives us too much freedom. Many people like being told by God in the Bible and Jesus' teachings what is right and what is wrong rather than making decisions by themselves.

Another weakness is that the theory is too individualistic. This means one person's idea of love could be different to someone else's. For example one person may believe assisted suicide is love and someone else may disagree with this.

Human tendency are often to be selfishness so this theory could be run on someone selfishness rather than love. So this is another weakness for situation ethics.



ResultsPlus Examiner Comments

This answer scored high Level 3 for AO1 and AO2. It is an example of a clear and solid response to the question that covers a fair range of material. It has a clear structure which helps the candidate retain focus on the question. It could be improved by further depth or scholarship. Here are some extracts from the AO1 section.

A weakness in situation ethics would be that the idea of "love" is too simplistic and Fletcher acknowledged that and came up with the Four Working principles and Six Fundamental principles to help solve the dilemma of what the most loving thing to do is. An example of one of the 4 working principles is personalism which ~~is~~ ~~there~~ ~~just~~ explains that people are the most important thing so they must be put first as Fletcher says "you should love people not prohibitions". An example of personalism is in the Gerasene Demoniac where Jesus kills the pigs and saves the man in order to cast out the Demons as people are the most important thing. Another example of the 4 working principles ~~is~~ is pragmatism which says that the action must be practical. Lastly an example is Relativism which claims that there should be no absolutes such as "never" and "always" as each situation is judged separately.

Examples of the 6 fundamental principles are Love is the only ~~norm~~ norm which explains that love is one of the most important things overall. Another example of the 6 fundamental principles is Love ~~is~~ ~~not~~ is not liking and love will the neighbour good' which means that you don't necessarily have to like someone but do the most loving thing unto them. Although Fletcher devised these ideas the question of what is the most loving thing? is still left to be asked. ^{2 people} ~~Some~~ could approach the same situation but could come to two separate conclusions on what is ~~morally~~ ~~right~~ they feel is the most loving thing so how then do we decide who is morally right/correct.

A ^{weakness} ~~strength~~ in situation ethics is that it is a teleological theory meaning that it only focuses on the consequences of an action but surely the motives should be considered as you can't always predict the consequences accurately. However ~~the~~ ~~fact~~ the fact that it is a consequentialist theory can also be considered a strength as people are more impacted by consequences than motives.

Another strength of situation ethics would be that ~~it~~ ~~is~~ ~~not~~ each situation is judged separately so the individual is taken into account however, ~~it~~ it is a Christian ethic and the Bible has moral absolutes that are for all people and it would be unfair to change them for some. ~~The~~ ~~weakness~~ The weakness is that situation ethics could be applied to help justify adultery, murder and genocide in the interest of love. A bad action is not

made good ~~simply~~ just because it came from a loving motive. For example Euphrosia, Sophocleanists may argue that the most loving thing is to allow Euphrosia * ~~and put them out their misery~~ but the Bible would count it as the sin of murder. Is it fair for the person who helped Euphrosia to be acquitted whilst someone else who committed a murder under different circumstances to be ~~is~~ charged? Situation ethics would probably argue yes however "just because something is morally good it isn't morally right." Vardy & Grosch.



ResultsPlus Examiner Comments

Here is an extract from a much fuller AO1 approach. This illustrates the depth of material worthy of a high Level 4 mark in AO1. Material is supported by evidence and example and a focus is retained on the issue of strengths and weaknesses throughout, in an integrated fashion.

Question 4

Question 4(a)

The Just War question was also extremely popular and the best answers didn't spend too long going through the minutia of the theory, but used it instead to answer the question. This question provided good answers on Just War theories in general but often they were not related to the question. Many focused on listing the justifications for going to war, while others made good attempts to illustrate points with examples. In part (ii) regarding the relationship between religious beliefs and war many were able to give well-argued and balanced answers. Some sought to show that the ideal of peace and of action can both be seen by different parts of Jesus' life; many focused on the tension between the Ten Commandments, love thy neighbour and the idea of taking life in war. A significant number of candidates were able to bring in the teaching and actions of other faiths (Buddhism) and people such as Gandhi. Some candidates answered the question by listing the differing types of pacifism that there are and linking this to particular religions and faiths. Weaker responses simply listed types of pacifism with no reference to the question.

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

ai- Under some circumstances, war can be permitted, but only if it is under a justifiable cause.

The Just War theory was devised by St Augustine. This theory states that there are certain conditions as to when a war should be started. Firstly there should be a just cause, a good reason to go to war, and that every preventable measure has been taken. Secondly it should therefore be a last resort for the nation, which would make the war justifiable. Thirdly, the war must be declared by a competent authority, which is not under any conditions of duress or bribery. Fourthly, there must be a reasonable chance of success that can arise from the resulting war. It is unjust to attempt a war when fully knowing that there is no chance of success. Fifthly, no civilians should be hurt or targeted by the use of weapons, and lastly, that the use of weapons is proportional to that necessary to win the war with as minimal damage inflicted on the enemy.

~~The Just War theory is useful for agreeing with the claim that 'A nation or state must be able to make the decision to go to war on some occasions'. It is useful as it~~

The Just War theory also states that there are three 'rules' which should be taken into account when actually participating in war. Firstly, that war should be discriminate, it should not endanger the lives of innocent civilians under any circumstances, especially not deliberately. Secondly, the use of weapons should not be excessive, it should be what is necessary to win the war, which links to the first point about no harm being deliberately inflicted on the civilians. Lastly, that the chance of success is still ~~is~~ higher than the likelihood of defeat.

The theory can be used to allow a nation or state to make the decision to go to war on some occasions. This is because the principles concerning the beginning of a ~~state~~ state of war are all logical principles. The fact that there has to be a justifiable cause to go to war is surely a logical point which in a personal opinion should not define a merely a 'just' war but any war. The idea that war should always be the last resort is also a point which can be ~~used~~ used to defend a nation's decision to go to war. The need for a reasonable chance of success is vital as otherwise a nation would simply be sending its military forces into an impossible task whereby they would have no logical chance of success.

However, the just war theory has some weaknesses which could undermine the claim. When Augustine devised the theory, he did so under religious principles and with guidance from God through the Bible. The ~~first~~ first problem with this is that the Bible only speaks about ~~the beginning of~~ a spiritual war between good and evil, NOT the physical war between two countries. This could cause a problem to the claim as it means that ~~the~~ the just war theory could possibly not be applied to the claim. Secondly, when Augustine devised the theory, the existence of nuclear weapons and nuclear warfare was not even thought of, so therefore with relation to a modern-day decision concerning modern governments and modern weapons, it is not logical to consider the just war theory as a viable principle when deciding whether to go to war or not.

~~The conclusion~~ From the strengths and weaknesses provided, it can be concluded that there are very few circumstances in which a nation could go to war and therefore it is not viable.

to give a nation this decision when ~~the~~ using the Just War theory as a deciding factor. However under circumstances whereby the Just War theory is not applied, I think that war ~~could~~ ~~be~~ ~~justified~~. Could possibly be justifiable.



ResultsPlus Examiner Comments

This answer scored high Level 4 marks in AO1 and the top of Level 3 in AO2. Part (i) has good detail on the conditions of the Just War Theory in its opening phase and applies it to the key point of the question in the second section of part (i). There is a good consideration of both sides of the debate. Here is the whole of AO1.



ResultsPlus Examiner Tip

Present your detailed knowledge but also apply it to the issue set, a variety of approaches are possible here.

aii - Religious beliefs could be used to justify this view to a small extent.

This is because the Sanctity of life principle says that under no circumstances is war or violence considered right. The Sanctity of life principle is a religious principle which Christians fully believe in and are somewhat commanded by it. Therefore it can be presumed that the Christian teaching about war would be about it not being permitted. This would be supported by the ideas in the Bible. The Bible states that "thou shalt not kill" which shows that God did not want war to be an option, that diplomatic negotiations would be a more viable approach.



ResultsPlus Examiner Comments

The AO2 response included material on religious views in the form of a variety of pacifist stances and also a good section on religious principles included here.

This section scored top Level 3 but needed more direct evaluation to reach into Level 4.

Question 4

Question 4(b)

Many candidates seemed to run out of time when answering this question as it is often their final question and many resorted to bullet points. Most gave much fuller answers on one of the two dilemmas. The most popular dilemmas selected were homosexuality and sex-outside/before marriage. As regards homosexuality most mentioned the quote from the book of Leviticus and many stuck to the teaching of the Catholic Church. In a small number of fuller answers the teaching and belief of other Christian Churches and other faiths were referred to. Many good answers were made though, with reference to liberal, conservative and Muslim attitudes to dilemmas in sexual ethics. There was good use made of biblical material and the work of Reverend Jeffrey John and Jack Dominian and on homosexuality and sex outside marriage. In part (ii) in a significant number of cases the candidates saw this part of the question as being about the teachings of different organisations and not about the individual and their freedom. Many did bring in the problems and situations that are implied in the question though, such as one's place in a society or group if dealing with these issues in which your views go against the norm.

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

Homosexuality / pre marital sex
Utilitarianism - non religious Jeremy Bentham
Situational ethics - liberal - Joseph Fletcher
Deontological/natural moral law - strict
Catholic - S.T. Thomas Aquinas

A dilemma is a problem in which faces many conflicting influences and decisions must be created

i) A dilemma is a problem in which faces many conflicting influences and decisions thus creating a ever bigger problem. some of the problem never really can be agreed on. ~~and never~~

~~The problems to discuss~~ The two dilemmas I will discuss is Homosexuality and pre-marital sex.

on Jesus' teachings ~~in the new testament~~
~~testaments~~ and started by the claim of 'Love thy neighbour' (Mark). Rules are not followed by the ~~inherently~~ whether it's right or wrong. Such leading figures as president Obama and prime minister believe gay people should legally be allowed to ~~marriage~~ marry.



ResultsPlus
Examiner Comments

This section of a part (i) answer comes from a script that scored Level 4 for AO1. It is clearly structured with good detail throughout. It goes on to tackle a second dilemma in sexual ethics in the same manner.

11) However I believe people should make their own decisions about how they should respond to sexual ethics as each has its own weakness and strengths. The deontological ethics are supposedly there to 'protect' us but what if to prevent us ~~from~~ ^{from} us ~~from~~ what we think is right and giving us true happiness. For a strict religious person, they would compromise their happiness for the sake of their religion, for an example a ~~priest~~ ~~who~~ ~~hopes~~ ~~to~~ ~~become~~ man who wants to become a priest who sacrifice his chance to marry his partner in order for him to become a priest. With homosexuality the person must make their own decision

Elton John believes that marriages should be allowed for both heterosexual and homosexual as it's the basic human right.



ResultsPlus
Examiner Comments

This second extract shows that the candidate was not able to maintain this standard in part (ii) presenting a fairly brief attempt at evaluating the issue without much supporting material.



ResultsPlus
Examiner Tip

Balance the time you spend on each part of the question carefully.

Question 5

Buddhism

For the Buddhism section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

Question 5(a)

Most responses focused on the context prior to the time of Buddha but also included material from the time of Buddha to extend the answer. There was some confusion over the relationship between early Buddhism and Jainism. In part (ii) most candidates were able to identify how Buddha had responded to his context – more able candidates focused on the question of 'distinctive reaction' but many did not comment on or evaluate these reactions.

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

(i)
Prior to the time of the Buddha, India was a rapidly developing country with many religions/cultures. Both the religions and social context prior to the Buddha (before 6th - 4th century BC) played an important role in what the Buddha accepted, rejected and reinterpreted in reaction to these contexts.

In India, in around 2800-2000 BC, lived the Indus valley people/ Harappan people. They had historically gone from a folk based religion (with spells and charms) to a city based culture (harappa) with an organised religion. The Harappan people had developed a major trade in fishing and sold overseas to other countries. There is evidence of stamps/seals used by the Harappan people to suggest that they practised meditation and yoga because there were stamps discovered with figures in yoga positions. In terms of religion, there were both horses discovered which could have implied possibly punitry before a God. This implies that the Harappan people believed in God but because there wasn't more evidence other than the both horses this suggest they were mainly focused on establishing overseas trades and building a strong country.



ResultsPlus
Examiner Comments

This script scored mid Level 4 for AO1 and AO2. There is a good level of detail and clear focus on the question. The candidate sets out a helpful context in the introduction and then tackles the question head on.

However, there were many things the Buddha distinctively rejected. Firstly the idea of a caste system was rejected, the Buddha treated everybody as equal and nobody was higher than the rest - unlike Brahmanism. He also rejected the idea of their being a god or a soul (atman). This is distinctive because Buddhism as a religion has no god. The Buddha also rejected sacrificing animals, ~~or~~ ego's and the use of soma because it impurify the mind and doesn't make it clear.

The acceptance and rejection of these contexts are distinctive reactions of the Buddha and understanding them is key to understanding why the Buddha rejected many ideas and why he believes other such as meditation is so important. The Buddha,



ResultsPlus
Examiner Comments

This extract from part (ii) shows a thorough level of detail in AO2 and also a focus on the demands of the question. This is safely in Level 4.

Question 5

Question 5(b)

Candidates struggled to relate material about Gautama's enlightenment to its importance in his life. Most were able to describe the 'watches of the night', the encounters with Mara and the insights into the dharma in varying amounts of depth. A lot of candidates retold Gautama's life story mentioning the enlightenment but not as the central focus of the answer. In part (ii), the answers identified that Gautama's enlightenment was an inspiration for other Buddhists to achieve this goal. Again there was little evaluation/argument about this in terms of the requirement to 'comment on'. Those who did comment on it explained the Theravada view of Gautama and his enlightenment.

Question 6

Question 6(a)

All Three Refuges were examined, often with more emphasis on the Sangha including the interrelationships of the 4-fold Sangha. In part (ii) more able candidates grappled with what could count as the essence of Buddhism but most answers were quite repetitive of material used in part (i). Often answers argued about which refuge is more important rather than referring to the wording of the question.

Question 6

Question 6(b)

A good range of purposes were identified overall but some candidates struggled to adapt material about types of meditation to the question's focus on purposes. More able candidates identified spiritual development, moral progress, insight into dharma, as well as mundane purposes. In part (ii) candidates mainly identified practical challenges of meditation.

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

i) Meditation in Buddhism is referred to as bhavana and is ~~used~~^{said} to develop an altered state of consciousness used to create peace of mind. The practice of bhavana is central to Buddhism as only deliberate training of citta leads to enlightenment. Pauling labels this as 'a way of working on the mind, with the mind'.

There are two major types of meditation

in Buddhism; Samatha and Vipassana. The first literally means 'calm abiding' and is used to create peace of mind and concentration. Usually, Samatha is used prior to Vipassana and the main purpose of this is to aid Vipassana and to clear the mind of any distractions, preparing it for the complexity of Vipassana. Another key part of Samatha



ResultsPlus

Examiner Comments

This example scored mid Level 4 for AO1 and low Level 3 for AO2. It has a clear and focused introduction and then begins to tackle the forms of meditation.

ii) There are many challenges posed to Buddhists by meditation.

Firstly, although Samatha can be taught to beginners and is relatively simple, Vipassana is extremely complex therefore it is challenging to many Buddhists and it is very difficult to grasp the concept.

Also, Buddhaghosa recommended that different personality types should focus on different topics during meditation, for example the extrovert should focus on decomposing corpses in order to understand anicca fully. However, this means Buddhists are faced with the challenge of selecting an appropriate topic for their own meditation. This is because if the wrong topic is chosen it may detract from their own path in Buddhism.

Similarly, meditation can arouse various mystical states, however the Buddha told Buddhists not to make false claims to these. Also, Buddhists have the challenge of not becoming attached to these mystical states and powers as this would equally ~~detract~~ distract them from their path towards nirvana.

Conclusively, Buddhists are given a teacher during meditation in order to help them overcome the many challenges posed to them by meditation.



ResultsPlus
Examiner Comments

Although AO2 began well the candidate was not able to sustain the standard of AO1 throughout this section and thus only reached Level 3.



ResultsPlus
Examiner Tip

Try to maintain your depth of comment from AO1 into AO2 as well.

Question 7

Christianity

This section saw a relatively small entry but there was a good range of responses.

For the Christianity section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

Question 7(a)

Few candidates opted for this question but those who did had a good range of knowledge and scholarship with which to address the question. Calvin was particularly well-marshalled by many candidates with a good range of scholarship and clear structure. Most candidates using this material had a structure that allowed them to refer to the question but there was not much room for individual response within this, material had been thoroughly prepared and well-produced though and candidates were able to score well where appropriate. In part (ii) the best answers tackled ideas about how to live a Christian life and view salvation with reference to a number of scholars.

Question 7(b)

This was a popular question on this section and many candidates opted to discuss the Arian controversy. This was done with varying degrees of success. Less able candidates were confused in terms of key figures, terminology and issues but more able candidates had a clear understanding of the terms and concepts at stake. Many good responses included detailed reference to scholarship and came to a clear conclusion about the significance of these issues for Christians. Other areas of response included the work of Bonhoeffer, which was at times almost exclusively biographical with little focus on the life and work of Jesus, Liberation theology which saw some candidates make good links to the life and work of Jesus and a few responses on Black Theology which was largely handled well.

In 1942 Bonhoeffer was arrested for an ~~attempted~~ involvement in an attempted assassination of Hitler, while in prison Bonhoeffer wrote his novel 'Letters and Papers from Prison'. The work addresses the idea of 'religionless Christianity', in a religious context Bonhoeffer believed that Christianity should be centered around Christ (Christ alone) rather than the body of the church which appears to be influenced by state involvement. He argued that humans are not naturally religious, as the church stated, but ~~that~~ that in the world 'come of age' Christianity would be based upon the relationship humans share with Jesus Christ. Bonhoeffer believed in the doctrine of 'imitation',

~~was~~ that Christ emptied himself of divine knowledge, to walk among humans on the earth. It is through the sacrifice of Christ that we may form a relationship with him. Bonhoeffer answers the question 'who is Jesus Christ?' by showing that he was pushed out of our world through suffering on the cross. Whereas the church received a new answer every day.

One of Bonhoeffer's well-known sermons can be studied in a social context to illustrate how the idea of 'costly grace' is focused on human relationships through the pain of Christ's crucifixion. Bonhoeffer explains the idea that grace is costly, God's son died on the cross to save our sins, to achieve grace of cost him his life. What is costly for God's son should be costly for us too. His ideas may have been influenced by the ~~same~~ occurrence of the Second World War illustrating that many people were suffering therefore he believed that to achieve grace would be costly.



ResultsPlus Examiner Comments

This extract from a piece on Bonhoeffer shows how the candidate presents detailed information with a focus on the question and an awareness of the importance of the context.



ResultsPlus Examiner Tip

Use the context of your material to highlight themes but focus on the question clearly to avoid writing a biography.

Question 8

Question 8(a)

There was a good range of material in these answers. Less able candidates re-told elements of the Genesis creation story and more able candidates dealt with complex themes of the types of creation and the implications for the nature of God in these views. Notions from Plato, Biblical material and discussions in the Early Church were well-used and the issues arising from this dealt with well by most candidates. There was a good deal of clear explanation of emanation, construction and artistic expression in some answers, although some merely described these terms with little further discussion. Part (ii) was largely done well with good discussion on the advancement of science, evolution and the importance, or not, of religion in the modern world.

Firstly, we must look at how God could be the Creator of heaven and earth. Early Church Writers spoke of the theory of 'Emanation', this teaches that God had an overflow of energy resulting in him creating the universe. Despite many agreeing with this it would have meant the act was somewhat involuntary, which is not as the Bible teaches. A second theory ~~they~~ the people came up with was the theory of 'construction', almost as if God was a builder, they believed he took time planning and building the universe. However this theory is flawed as it would imply there were pre-existing materials he made them out of, rather than being made from ex-nihilo (nothing) as the Bible teaches. A third theory that was believed was called 'Artistic Expression' this taught God made the universe like a piece of art with love, care and down to detail. However this falls into the same flaw as 'Construction' being dependent on pre-existing materials.



This extract is from part of an answer that earned Level 4 for part (i). It dealt with a number of models of Creator and was clear and thorough in its approach.

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

(i) The Christian belief about God as creator is most important for the faith, God as creator is one of the core and essential beliefs about Christianity. God is the maker of all heaven and earth and repeatedly prayed to and mentioned as "the Creator in Scripture, ^{and} the bible. ~~exactly~~ Although the idea of God as creator does bring about a number of issues, Christianity doesn't question God as creator but how and why did he create what he did.

A number of theories are about which could explain God's place in creation, the idea that there are both primary and secondary causes is one of these. The primary cause being God the creator of all life, and the secondary cause being nature, in which he created. This argument ~~suggests~~ suggests that God acts through secondary causes and is still active as a creator in the world. However this could oppose the argument that God had created the world in a way that was self-sufficient, after he had created all life, ~~but~~ "he saw that it was good" (Mark) yet how far it is arguable

how far this ^{belief} argument can carry the christian faith when there is evil and suffering in the world.

Aristotle said that "God is utterly transcendent," making him the first and foremost impotent being in the universe there for the primary cause and in a state that is unchangeable, this could mean that we as "humans can not have personal communication" with God (Spinoza) Yet he is a "father" like figure in the christian faith.

There are also ^{beliefs} theories to suggest that God ^{acted as} is the "light from light" when he created mankind, this suggests he had spilt out his light and heat when creating the world, however this would mean that God was unintentional in creating the world. There is also the construction belief, that God had constructed the world as a "builder ^{with} and bricks" this would lead to the idea that there was some pre-existent matter. This could easily be argued with Ex-nihilo; that God created the world from nothing. And lastly that God created the world through artistic expression; As a painter does with paint he had put his heart and into creation.

In conclusion there are a number of ~~beliefs~~ beliefs in christianity to back up God as creator however how he acts in the world, and how he created the world is debatable.

(ii) The ~~to~~ modern world arises challenges for Christianity but also a number of other faiths. The two most important being ~~Godless~~ and Religion versus ~~Religion~~ Science and Society but also the argument of evil and Suffering in the world, and its ~~mass~~ origins.

As an elaboration from (i), ^{if} God is the primary cause and nature is the secondary cause

It could be argued that evil and suffering comes from the secondary causes itself; from us humans, yet this still does not answer natural disasters such as the ~~to~~ ~~sub-Saharan~~ Sub-Saharan ~~famine~~ or somalian famine of 2011.

God is known to be all-loving (God's classical theism) yet the question arises, would a God of "Love" create evil and the devil knowingly forseeing their effect on his creation.

The argument of religion versus Science is very common in the post 18th century. Scientific theories such as the big bang and evolution counter argue God as creator. Point Omega is a theory which states the "Alpha and Omega" idea; God being the Alpha and the First; So he is beyond all time and space and Omega; which is Jesus referring to the Second coming of Jesus, this theory tries to blend together both science and religion making a more modern approach to God as creator.

In Conclusion ~~Altho~~ although. ~~tho~~ ~~the~~ core belief of the faith is one that is not questionable for the faith, it could be argued and opposed against in ^{the} modern world, yet for a Christian of full faith in these religions would have to be able to accept there God as he is creator of all, despite evil and suffering which could be seen as a test.



ResultsPlus
Examiner Comments

This extract from part (ii) shows a candidate presenting modern discussions on creation and reaching a balanced conclusion. This answer demonstrates part of a Level 3 response in AO2.

Question 8

Question 8(b)

Responses to this question saw some detailed knowledge and understanding of baptism in two Christian Churches but also some very simplistic descriptions of the practice of baptism with little discussion of the teaching involved; for example in relation to salvation and the efficacy of baptism. In part (ii) many candidates listed their description again but had little more to add in terms of the practice demonstrating the teachings of that Church.

Question 9

Hinduism

For the Hinduism section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

Candidates produced some high quality work in this section. Many made effective use of scholars, such as Basham, Bahree, Flood, Hinnells and Sharpe, Jamieson, Kanitkar and Zaehner. Some referred to relevant Hindu scriptures.

Question 9(a)

The question contained the option that candidates could include the Indus Valley culture and most candidates focused on this culture. A few candidates incorporated material on the Vedic period and this was entirely relevant. More able candidates used their material to focus on distinctive features, including the ability to identify those which were most important. Some less able candidates used too much descriptive material at the expense of analysis.

Part (ii) sometimes contained more material than that presented in part (i) and candidates need to be aware of the implications of the mark distribution of (i) 21 and (i) 9. There was some very good material in this AO2 section including good debate and consideration of alternative views.

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

The Indus Valley Civilisation was first discovered by Sir John Marshall and RD Banerjee and first excavated by Sir Mortimer Wheeler. It now lies in Pakistan but was originally a part of India before the British reign who had split the country apart.

Over 1200 sites were found, such as Harappa and Mohenjo-daro, all of which show sophisticated town planning as the sewers went downhill, the water was separated into rain water and drinking water, indicating a sense of hygiene awareness and the houses were built in a grid like structure.

A further distinct feature of the origins of Hinduism is that of Puja. In modern Hinduism an arti ceremony takes place that thanks the deities for their ~~best~~ blessings by offerings of

gifts of sweets, ~~and~~ fruits and flowers ^{and by lighting an incense stick.}
Such an event can be seen in the Vedic period during Yajna, where a Brahmin priest would read from the Vedas and offer medha (sacrificial substance such as goats, ghee) into the fire and invite the devas to celebrate with them. This was done in order to ask the Devas for something such as maintenance of the cosmos or removing famine. ^{Soma was taken in order to see the devas.} It is unknown if such an event took place in the IVC, but the existence of two fireplaces would indicate a ^{possible} religious ceremony. Furthermore female figurines were found in the IVC that were elaborately dressed with big eyes. Female goddesses are very distinct to Hinduism and big eyes allow for Darshan. This would show a continuation from the VC to modern day Hinduism and suggest the origin was perhaps the IVC.

In addition, Hindus cremate their dead. An act found in the Vedic period but not in the IVC. Yet in the IVC people were buried with their belongings, insinuating a possible belief in the after life, like that of Egyptian Mummies. A further distinct feature of ~~the IVC~~ ^{Hinduism} is that there is a caste system in place and it is from this caste system that everyone knows their Dharma. whilst some may argue that the caste system does not exist, only the twice born can read conduct a puja ceremony and in the vedic period

belief "in a large number of gods" (SMART). The Aryans had a variety of gods, predominantly male who ~~was~~ they worshipped and these gods were divided into heavenly deities, gods of the atmosphere and gods of the earth. An example of one of the heavenly deities is Varuna whom "considered to be the highest ethical creation of the Vedic Indians" (JAMISON)

Varuna was the god of creation and it was believed he created everything in existence, furthermore, he was known as the "all seeing god of the Vedas" (Zachner) as he was believed to be a very compassionate deity who looked upon his creations. Indra is one of the well known atmospheric gods and he was initially worshipped as a storm god but in later ^{Vedic} years he became predominantly a warrior god, he was believed to "have taken part in human warfare" (JAMISON) and "overall living men he rules" (BAHAM).

Indra was anthropomorphised as a god with his "fair hair and beard" he was believed to have had. The Aryans treated their gods much in relation to themselves as "the Aryans were warriors and so were their deities" (HINNELLS + SHARPE). Agni is one of the most worshipped earthly gods as he was the god of fire which was highly important in sacrifice for the Aryans. There was a variety of gods that the Aryans worshipped and "these deities ~~could~~ could be compared ^{to} the planets in the sky... some are low on the horizon and others at their zenith" (LING).

ii) Some Vedic practices were extremely significant in the development of Hinduism such as sacrifice which is still used in modern Hinduism in festivals such as Diwali although the sacrifices ~~are~~ are often just fruit and nut but sacrifices are significant in showing dedication to a deity which the Aryans began as a tradition. Furthermore the Vedic practice of cremation of the dead ^{is} also still practised in modern Hinduism with the belief of the reincarnation of the soul where as the pre-Aryans buried their dead with possessions as found in the 'Mounds of the dead' so it is evident the Vedic practices aided the development of Hinduism.

In conclusion the Aryans were significant in the development of Hinduism

with their caste system which is still in practice today with the Brahmins still considered spiritually closest to the gods, and idea that sacrifice pleases the gods, however it could be argued the pre-Aryans had some contribution as modern Hinduism is no longer patrilineal like the Aryans and worships many goddesses including Kali and Devi.



ResultsPlus Examiner Comments

These extracts come from a script that was in Level 4 for AO1 and AO2. It has a good level of detail, focus and scholarship. The candidate marshals their material well and maintains a good balance across (i) and (ii).

Question 10

Question 10(a)

Candidates who answer questions on yoga tend to be very well informed across a range of relevant material. Some presented a fine breadth of types of yoga with appropriate detail and excellent use of terms. There were a number of thoughtful answers to part (ii), including those who debated the notion of importance as used in this context.

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

Yoga is ~~the~~ one of the oldest, classical, philosophical schools in Hinduism. The origin of yoga can be traced back to the Indus valley civilisation where images of ithyphallic men in yogic position were found. The word yoga comes from the Sanskrit word 'yuj' which translates to 'to harness' or 'to become one with', and as the name suggests many yogis practice yoga in order to reach samadhi, a more ^{spiritual} consciousness, and become one with their atman. Yoga

is a dualistic system for it was paired up with the philosophy of Samkhya by Patanjali, who is also another school of Yoga that teaches about attaining Moksha is Jnana Yoga, path of knowledge. Jnana yogis are ~~santa~~ sannyasins and they live in small communities lead by a guru who has attained jnana, knowledge of the absolute (Brahman). Gurus help their chelars understand the ~~es~~ esoteric texts of the Upanishads and help them meditate and reach Samadhi. Jnana yogis follow the philosophy of Advaita Vedanta of Shankara which states that Brahman and atman are the same. Brahman is the reality behind all objects and atman is the pure being in all beings. But, Jnana yogis believe that the world is illusory and in order to attain jnana they must remove their senses from the world of Prakriti. Only ~~one~~ once they have done this can they progress towards attaining Moksha.



ResultsPlus
Examiner Comments

This is another example of a Level 4 answer. There is a clear context and then a series of forms of yoga are presented with a good level of detail.

Question 10

Question 10(b)

Candidates presented ample relevant detail and were well informed across a range of related topics. Candidates were successful in balancing the various demands in this question including beliefs and practices associated with Rama and Shiva. Part (ii) contained good quality discussions, noting the importance of the period of Hinduism under consideration and alternative points of view.

Question 11

Islam

For the Islam section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

Question 11(a)

It was good to see that many candidates used a pleasing range of sources from scholars, such as Armstrong, Guillame, Mawdudi, Rippon, Shabban, Turner and Watton. Those gaining marks in the higher levels demonstrated clear knowledge of the religious features prior to the time of Muhammad and examined these methodically, making good use of their sources. However, whilst there was more evidence of scholars being quoted this session, sometimes less able candidates did not follow these up with comment and some did not make any reference at all. Less able candidates wrote brief, descriptive details of Pre-Islamic Arabia without sufficient examination of these, though it was good to see that most focused on 'religious' features rather than giving a generalised picture that was not required. In part (ii) more able candidates grappled with thrust of the question about how successful he was and the reasons for this. Some analysed how far he reformed and how far he revolutionised change with the Ka'ba for example. Less able candidates often wrote short answers that were generalised and vague.

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

At first glance the population of pre Islamic Arabia seems much categorised + divided leading to the assumption that since these tribes are so different in both lifestyle + society they must hold very individual views on both religion and the traditions within it + there is much evidence to support this assumption for example:

The most common form of tribes were the Beduin (often known as the nomadic tribes as they moved from one area to another without completely settling down

Due to their profession of pasturing camels and the arid climate of Arabia. These tribes were believers of Animism, A religion consisting of many gods + which held the belief that spirits / Jinns inhabited objects such as stones / Trees. These could be both good or evil. However these gods held very little importance in the lives of the believers as they believed the main events in their lives was not determined by god but was determined by a impersonal force known as time or fate. Despite this they held a strong belief in tribal humanism which consisted of celebrations for the various heroic exploits of previous ~~the~~ tribe members ~~and~~ A belief which arose from a strong tradition of poetry, as most animists were illiterate therefore story telling + poetry recitations were a primary form of worship. Apart from this Animists were not very practicing believers, except for their Annual pilgrimage to the Kaaba in Mecca which was a Journey ~~that~~ that had to be made anyway for financial reasons.



ResultsPlus Examiner Comments

This script shows a clear introduction drawing out religious features and then going into more detail on one area before moving on to a wider consideration of religious features. It scored mid Level 4 for AO1.



ResultsPlus Examiner Tip

Tip

By all means give an overview and then focus on a few key areas.

Question 11

Question 11(b)

This was not as popular question and most answers were largely descriptive. A few selected relevant incidents and drew out how they evidenced Muhammad's qualities to varying degrees: the camel incident and the wars being the prime examples here. A few mentioned the constitution. Less able candidates listed a few personal traditional qualities, such as al-Sadiq, al-Amin. Slightly better ones showed their origin in some incidents in the Prophet's life. More able candidates used the qualities to build a case along the lines of Muslim tradition arguing that his status as a perfect sinless man, worthy of imitation and of this being a corner stone to his role as leader. Also that someone who is worthy of imitation may win the hearts, minds and respect of the ummah and as such is worthy of leadership/statesmanship. There was a broad spectrum of response in part (ii) and many grasped the nuance of the question to varying degrees although few really sharply honed in on the religious issue.

Question 12

Question 12(a)

Answers here tended to be simplistic and repetitive with many candidates referring to the idea that the pillars underpin the ummah as all Muslims perform the same acts. Better responses did try to demonstrate how that happens in the pillars. Part (ii) was discussed reasonably well. Some responses only presented one-side of the argument but others evaluated both sides of the statement and came to a conclusion.

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

'Islam can never be theoretical it is always practical' - Al Wudidi

Many Muslims view the Islamic religion as the 'house of Islam.', this is because in the Eastern world houses were set on foundations, thus the foundation for the Islamic religion is the Quran. Each house was supported by the pillars and these are represented by the five pillars of Islam: Shahada, Salah, Sawm, Zakah and Hajj. Each house needs a roof and for Muslims this is represented by the Shari'ah law.

The most central pillar of the Islamic

religion is the Shahada, it is the Muslim creed which represents everything you need in order to be a Muslim. The words of the creed state 'There is no God but Allah.

The pillar of Salah uses the theme of Umma as it helps unite all Muslims around the world. One way of doing this is because each Muslim prays 5 times a day and each time they face the Ka'ba. This can be seen to unite all Muslims because at their time of prayer they can all relate to one another as they know their other Muslim counterparts are doing the same as them at that time. In the mosques of a Friday during Juma prayers all Muslims pray in sometimes, saying same words and doing same actions.

(ii) Some people would argue that the Umma is a hope rather than a fact and they would say that amongst the Muslims there is diversity with ~~sects~~ sects of sects such as Shia & Sunni Muslims and the situation in the middle east where there is war amongst these groups of Muslims. However the students would say that these are just radical cases within the Muslim world and the majority of Muslims are united as an Umma and therefore Islam being the fastest growing religion in the world.

there is always hope for the ummah to grow
but amidst the corruption in the world the
muslims have found found comfort with other
muslims or when a muslim came to it in
danger everyone from around the world
gives aid and shows that there is love for one
another. For example in Palestine muslims are
being mistreated and their lives have been at risk



ResultsPlus

Examiner Comments

This shows a nice approach to the topic, the answer goes on to a systematic analysis of the Five Pillars and how they underpin umma and thus reached Level 4 for AO1. Here are a few sections to demonstrate this.



ResultsPlus

Examiner Comments

This extract from a part (ii) answer shows a candidate clearly focusing on the demands of the question and drawing on modern exemplars to evaluate the position given. This answer reached Level 4 for AO2.

Question 12

Question 12(b)

This question also saw largely descriptive responses. The less able candidates gave generic answers that could largely be true of any of the monotheistic faiths. Most did give enough detail to make it clear they were discussing Islam with more able candidates including a few quotes or reference to the Qur'an or select use of Hadith, although there was little analysis presented. In part (ii) few responses really tackled the question. Lower end responses were a little generic and weren't specifically Islamic. These were along the lines of avoiding hell by shunning evil, obtaining heaven by doing good whilst many also missed the idea of faith. Better responses drew out the implications a little, such as the Day of Judgment gives a sense of urgency since we don't know when it will be. Some more able candidates illustrated this with a specifically Islamic Hadith, such as the tale of the Prophet's thumb and index finger. Some argued the most important moral implication was to be religious namely the importance of not committing shirk.

Question 13

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

Question 17

New Testament

Exemplars are selected from Luke and John's gospels across the questions.

Question 17(a)

In both the question on wealth and poverty from Luke's Gospel and the 'I am' saying from John, candidates gaining the higher levels wrote precise answers that focused closely on the particular question. These candidates reflected the views of a range of appropriate scholars and showed a good knowledge of both related Old Testament background and religious language as well as a good knowledge of the text. Hence these answers were well-crafted, informed and had depth.

Those candidates not achieving the higher levels sometimes lacked textual accuracy and were muddled. Candidates would do well to study the immediate impact of each sign or 'I am' declaration or key Lucan teaching on wealth and poverty. Some candidates lacked background knowledge and either simply used terms such as Replacement theology or high Christology without explaining them or did not make any reference to these at all.

In part (ii) those gaining the higher levels closely applied their answers and fully responded to the question giving a scholarly approach whereas less able candidates often wrote a brief general, descriptive answer that either referred to the particular teachings or gave a personal view or evangelical tract.

Question 17

Question 17(b)

The question relating to John's Gospel was answered successfully by a number of candidates who demonstrated a good knowledge of the text, its significance and the views of scholars. It must be noted nonetheless that few candidates made reference to the disciples believing and the glorification of Jesus.

Whilst there were answers relating to the healing of the bleeding woman and raising of Jairus' daughter gaining the higher levels, others were sometimes brief concerning the significance of these people and their situation and lacked convincing explanation concerning what they revealed about Jesus' ministry.

For part (ii) those achieving the higher levels wrote structured and full answers that demonstrated a clear understanding of the controversy surrounding Jesus' miracles. Most candidates were able to identify some reasons for controversy though less able candidates simply listed these rather than giving reasons for the actual controversy.

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

(c) Jesus turns the water into wine in chapter 2. The wedding takes place on the third day linking to the third day in Genesis 2 when God creates the primordial chaos, similarly Jesus turns water into wine, echoing God conquering the waters. The wedding also foreshadows the glorification of Jesus, linking the turning of water into wine as life overcoming death.

The wedding represents God's relationship with the people of Israel and the eschatological banquet. God is the bridegroom and Israel is the bride. Jesus is the rightful bridegroom since he can convert water into wine, which re-established the power of God to the people of Israel since 'there is no wine' which can indicate that Israel was no longer blessed; wine is a symbol of God's blessing in the old Testament. Since Jesus produces the 'Best wine' this can indicate that Judaism has been fulfilled via Christian Christianity.



ResultsPlus Examiner Comments

This extract is from an answer on John's gospel and deals with the 'I am' sayings. This answer also reached Level 4 and is a good example of a range of detailed material being presented in a clear structure, dealing carefully with the symbolism involved.

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

(i) The bleeding woman reveals a lot about Jesus as a person, showing he was human and Divine. This miracle shows Jesus had compassion as "his heart went out to her". He is not afraid to put human needs before religious rules as he helps a person that is seen 'unclean' from her bleeding, this shows Jesus' ministry reaches out to all.

It shows that Jesus has divine power, but does not need to enforce this physically as "she touched him... she was instantly healed", ~~the power~~ as she touched his cloak and Jesus said "power has gone out from me". Leon Morris stated: "The healing would not centre on the human Jesus, it was God that the man glorified". This shows Jesus had the power of God working through him but also had

(ii) The miracles Jesus performed brought his ministry publicity, some good and some bad. Some of the Jewish community especially the Religious authorities may have seen them as controversial. Jesus performed four kinds of miracles: over nature, like the calming of the storm, over spiritual world, like demon possessed man, Healing, like the paralysed man and raising the dead to life, like Jairus' daughter. The miracles gave Jesus a reputation and compelled people to follow him. E. P. Sanders said this was because of his "reputation as a powerful healer".

The word Luke uses to describe Jesus miracles is 'dunameia' or 'act of power/mighty work', as it is seen has the authority of God working through Jesus. As Marshall stated: "The impulse of the people was to glorify God... The activity of Jesus was evidence of God's saving power". With each miracle the controversy grew.



ResultsPlus

Examiner Comments

This extract from (i) shows a neat introduction to the passages from Luke and what they reveal about Jesus followed by detailed knowledge and good use of scholarship. The candidate maintains this throughout part (i) and reached Level 4.

Part (ii) saw a systematic analysis of the controversy produced by Jesus' actions and a clear conclusion. This part of the answer reached Level 4 as well. The first and final paragraphs of (ii) are selected above.



ResultsPlus

Examiner Tip

Keeping a clear structure helps maintain focus on the issues.

Question 18

Question 18(a)

Those achieving marks in the higher levels in the questions on prayer and praise in Luke and the important elements of Jesus' meetings with women focused well on the actual question, had a good knowledge and understanding of the particular text and related texts, as well as different views from scholars.

Other candidates sometimes merely referred to the topics without examining them and some wrote descriptive answers without any critical content. It is worth noting that candidates should be careful of making personal valued judgements concerning women as 'second - class citizens' when discussing Jesus' conversations with women in the four gospels. It is possible to comment on the contrast between the attitude of Jesus and the religious authorities using evidence rather than personal views.

For part (ii) again, those achieving the higher levels applied their answers to the question and drew out the implications of the emphasis of Luke and John on these topics.

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

18ai) Jesus' ~~relationship~~ treatment of women in the fourth Gospel played an important role. They were often ~~to~~ quicker to understand and show faith in Jesus. Reid observes 'Jesus regarded women disciples as important as the 12 male disciples.' Barrett observes 'John intended to bind the Church to apostolic witness but in other respects leave it free.' This meant he could feature women much more prominently than in the synoptic Gospels.

An ^{significant} important meeting with a woman in John's Gospel is with the Samaritan woman. Tyler observes 'she is the ideal disciple' as she met Jesus in a state of ignorance and understood ~~st~~ Jesus' message and went to spread the good news about Jesus.

~~through~~ 'through her testimony many other Samaritans believed' Marsh observes 'she is Samaritanism at its best, she hears the voice of the true bridegroom'.

and goes and spreads her hearings. 'She' is the first true disciple as she is the first Jesus tells he is the messiah to; the places women in a significant role in the early church.

(Baird) These meetings are important as they emphasise Jesus' superseding the ideas of Judaism at the time towards women and show the universality of Jesus.

Stanton observes 'women were markedly inferior in the ancient world, including Judaism' women were not allowed to receive religious teachings - 'the words of the Torah are sooner burnt than taught to a woman' - Sotah. Vardy observes 'in religious affairs they had almost no role' they were not counted as making up the minyan of 10 for service or allowed to give testimony.

However Jesus' meetings with women emphasised that he wanted to 'bring women before God on equal footing with men' Jeremias. ~~to~~ Jesus' meetings showed that men were not the only ones involved in religious affairs.

Jesus gave women the same challenging teachings as men and performed signs for women, for example the raising of Lazarus.



ResultsPlus

Examiner Comments

This essay on women in John gets straight to the point. It is confident in its use of the text and scholarship and sets the reader out on a clear path. This is maintained throughout the essay and reaches Level 4 for AO1. These extracts demonstrate the confidence the candidate has with the material. The first part of AO2 in (ii) also shows this confidence and use of scholarship. This answer reached Level 4 for AO2 as well.



ResultsPlus

Examiner Tip

Tell the reader where you are going by getting to the point early on, a summary can work well for this. A clear direction helps structure your essay and lead to a conclusion.

Question 18

Question 18(b)

Candidates achieving the higher levels in part (i) knew their material well and structured their answers carefully, balancing teaching on the subject of discipleship with evidence through examples. These answers reflected good academic analysis rather than the descriptive and often brief approach of those achieving the lower levels.

In part (ii) only more able candidates were able to distinguish between pneuma and Paraclete when writing about the Holy Spirit in John. These candidates produced full, thoughtful and structured answers whereas other candidates produced very brief answers with either general reference to the Holy Spirit or the Holy Spirit at Pentecost.

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

(i) The most significant teaching and over-riding teaching of Jesus regarding the life of a disciple is that they must follow him and obey his other teachings. This is clear as the word disciple is taken from the Greek word 'mathetes' meaning learner or pupil, so it is clear a disciple must learn from Jesus. Discipleship is very important in the fourth gospel - as Raymond Brown says, discipleship is the 'primary Christian

category for 'John'. Brown went further and categorised the four types of disciple in the fourth gospel: not only the 12, but also women, gentiles and future believers. This idea that discipleship is for everyone who believes in God is echoed by one of the most famous passages in the gospel, John 3:18, which says 'whoever believes in him will not perish but have eternal life'.

Another significant teaching of Jesus is that a disciple must be a witness to Jesus, which Jesus clearly says in the Johannine discourses in 15:27 as he demands 'you must testify about me because you have been with me from the beginning of my ministry'. From the beginning of the gospel it is clear a follower of Jesus must be a witness, as Jesus calls Nathanael 'a man of complete integrity' in 1:47, and then Nathanael declares Jesus is the 'son of God' in 1:49. Therefore, it is clear that Nathanael is demonstrating correct behaviour, and that all disciples must accept and proclaim who Jesus is. As Marsh has said, the role of a disciple is to 'proclaim the death and resurrection of Jesus as a historical event that has reconciled God and humanity'. The blind man also demonstrates what it means

to be an ideal Johannine disciple, as he proclaims Jesus' identity after his three-fold development ~~to~~ when he says 'Lord, I believe' in 1:38, and he also worships Jesus even in the face of persecution. As Guthrie has said, ~~the healed man's~~ 'the healed man's crisis has been faced in his excommunication, which is further sealed by his act of worship in Jesus'.

Jesus also teaches that the life of a disciple must involve a new approach to worship, particularly through his interactions with the samaritan woman. He suggests that the old ritualistic ways of worship must be done away with when he says 'a time is coming where you will worship neither on the mountain nor in Jerusalem' in 4:23. This echoes the old testament prophecy in Amos 5:5, which says 'do not worship the altars at Bethel, do not go to the shrines at Beersheba and Gilgal'. He suggests that now worship must be based on a personal spiritual relationship with God as he says 'you must worship the Father in Spirit and in truth, for those are the kind of worshipers my Father seeks' in 4:23. This need for a spiritual, personal relationship with God is also shown in chapter 15 in the Johannine discourses

where Jesus says 'I am the true vine... remain in me and I will remain in you'. As Smalley said, 'the Christ of St John invites people not only to live, but to go on living in him'.

(ii) The Holy Spirit is very important to Jesus' ministry as it links God and Jesus. Pneuma is the word used to describe not only God's spirit at work in the old testament - in Genesis 1:2 it says 'the spirit of God hovered over the surface of the waters' - but also the spirit at work during Jesus' ministry. This links the spirit of God in creation with the work of Jesus the Logos, the word of God incarnate. As Marsh has said 'Jesus is the central figure that allows the fulfilment of God's promise to pour out his Holy Spirit. This is only possible because the spirit perpetually dwelt within Jesus'.



ResultsPlus Examiner Comments

This question on discipleship in John's gospel has a good range of textual material and scholarship to support the points presented. It is a clear and well-structured response and as such reaches into Level 4. It includes ideas of learning from Jesus, being spiritually reborn, bearing witness and doing so in the face of persecution. Part (ii) has a clear theme that is systematically supports and reaches just into Level 4.



ResultsPlus Examiner Tip

Have a checklist in your mind of the key themes for a topic and then deploy them around the question.

Paper Summary

Based on their performance on this paper, candidates should:

- try to manage their time carefully in the exam
- use the answer booklet correctly, one complete answer comprising of (i) and (ii) in each of the three sections (p2, p10, p18)
- support points made with examples
- refer to the question directly and tailor information learnt to answer that particular question
- continue to develop a good range of scholarship in their answers.

Grade Boundaries

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