



Examiners' Report

June 2010

GCE AS Level Religious Studies

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Introduction

It was impressive again to see how well so many candidates have been prepared for this examination and how hard some students have worked. There were some stunning answers at the highest end of the spectrum. There were some problems with some candidates not answering the question set and it appeared that some have come with prepared answers that were going to be written whatever the question said. For some candidates there seemed to be more work to do in understanding what evaluation meant for the part (ii) of the question.

Question 1

Q1a

This produced some good responses addressing the word 'strengths' and 'convincing' which assessed the force of the argument as convincing or gave reasons why the argument seemed convincing but not conclusive.

It was good to see candidates understanding how the argument has developed over time; but it would be better if the analogical logic of the argument could be focused on more by candidates. They tend to state Paley's watch and assume that it is obvious how this relates to the inductive logic of the argument.

Too many students were too quick to criticise the arguments rather than examining the fundamental ideas in depth. This also led to many students losing out on marks in the AO2 because they gave their criticisms and evaluation in the AO1 part with the result that they they struggled to find new material when it came to the AO2 part.

Q1b

It is encouraging to see that answers now tend to include not just Aquinas, but good knowledge of how his argument has been developed, e.g. Lane-Craig / Coplestone, though some candidates struggled on contingency. Some candidates analysed these features one by one e.g. causality in the Kalam and Aquinas; or the infinite regress. Others examined the key features of the different forms of the argument including more modern forms in Coplestone and McCabe. There was some excellent discussion of infinity and the work of Cantor.

The demands of the AO2 were not always grasped; a list of objections is not evaluation. Better answers used the different objections to weigh up the merits of the features mentioned in part (i).

Some weaker candidates obviously felt that they had answered this in the first section and so this was then a very short response. Other weaker responses followed the route of a discussion of the weaknesses rather than exploring whether the strengths could overcome them.

This candidate scored close to maximum marks for this response.

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Examiner Comments

Notice the weighing up of Aquinas in part (ii).

Aquinas makes the assumption that the unmoved mover, uncaused cause and most important being is the God of classical theism that holds the characteristics of being omnipotent and omniscient. We can agree with Aquinas in the sense that there is an unmoved mover but this being could be many Gods or not even a God type being. The assumption weakens the argument as there is no proof. However, Okham's Razor suggests that the simplest explanation, i.e. God is the best. In those circumstances it is clear that the weakness of assumption outweighs the strength as just because something is the "best" explanation does not mean it is true.

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Examiner Tip

Make sure you give time to weighing up as well as listing strengths and weaknesses

Here is an example of a good standard answer.

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Examiner Comments

It begins by splitting the argument into two parts and then goes on to analyse the two parts chosen.

The teleological argument can be split into two parts, the argument 'to design' and the argument 'from design'.

to the teleological argument. It is presented by 20th Century philosopher F.R. Tennant in two parts. The first is called the 'anthropic principle' in which Tennant states that the world was created in such a way to sustain human life, and with the main purpose being to benefit humankind. The second part is the 'aesthetic argument', in which Tennant makes the claim that beauty has no natural purpose. As it has no purpose then the conclusion must be that an intelligent designer God, has put it there out of love for human kind.

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Examiner Tip

Analyse how you are going to present your material in relation to the question that is set.

Question 2

Q2a

Candidates tended to do the first part well; a significant number of students struggled to balance out their answers, spending far too long explaining the problem of evil and not leaving enough time for the solutions. Once again candidates spent time drawing out the triad with labelled diagrams that were unnecessary when they had also explained it. Most explained Natural and Moral Evil.

The majority of candidates used Augustine and Irenaeus as their exemplars though some competently used Process theology instead of Irenaeus. A few tackled the question for the Buddhist/ Hindu point of view.

Good answers to part (ii) came to a balanced view that recognised the merits of Augustine / Irenaeus / Process as well as their difficulties. Weaker responses simply listed some objections to the theories without addressing the words 'partially successful'.

Q2b

Very few students wrote on this. Students were mostly able to give two definitions of miracles, although sometimes this was very brief. And indeed some candidates simply offered their own definitions of miracle.

Students generally found difficulty in giving reasons for belief in miracles, but some candidates were able to offer positive, philosophical reasons for believing in miracles which usually resulted in an exploration of Swinburne and examples from Lourdes etc. Weaker responses simply avoided this part of the question and some students chose instead to write on Hume's critique of miracles, despite this not being in the question.

Most answers used Hume in answer to part (ii).

Good candidates explored Hume's argument, directly addressed the words 'potential criticisms', and then analysed each of the issues and showed how they might be defeated and so reached a conclusion that was supported by their argument. At the weaker end there tended to be an exploration of Hume's argument with no real link to the question and the fact that belief in miracles might be stronger than the critics.

Many candidates were left with nothing to say in (ii) because they had misread (i).



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Examiner Comments

Some candidates were able to utilize Hume and weigh up the arguments as shown in the second clip.

The reason a person may adhere to such belief is because events are witnessed which usually ~~com~~ fit into that definition. Examples ~~the~~ people may experience is the ~~stage~~ ~~magical~~ ~~of~~ ~~part~~ for example the a man being water turning into wine, or man cured from polio in one minute which many Christians claim. They see it having a significance to their lives. And also it fits into the belief of God like the Biblical stories ~~perhaps~~ illustrate, which may view such could not ~~flow~~ except by divine power, to which laws of nature could not explain.

Problematically, Hume's views can be criticised on the view of his probability. Firstly John Hick said belief miracles should be considered ~~as~~ as laws of nature may not be always known unlike Hume alluded to. Because we don't all of the laws of nature and if a miracle was to place, it should extend our knowledge on laws of nature, ~~something~~ A example that can be understood is of the sun, sun rises ~~then~~ we suspect it will rise again this 'generalisation formulated on past experience' however there is slight possibility it may not rise. Thus, in the same way ~~as~~ as Hume was alluding laws of nature to be ~~perfect~~ however it is descriptive.



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Examiner Tip

More marks are given for a poor answer to the question than for a good answer to a question that was not asked.

Augustine said that future salvation in Christ justified the suffering. Many left out this "eschatological verification".

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Examiner Comments

Note how this candidate deals with Irenaeus in a detailed and precise way.

IRENÆUS' theodicy claims that God made humans 'in his image' (Genesis 1 v 26) but an immature version that had room to grow and develop into the 'likeness of God' (Genesis 3 v 26) and eventually become 'children of God', through a process of 'soul-making'. He claimed that humans are therefore inherently imperfect and have the potential for evil in order that they can actually choose to become good and to become like God. He believed that moral evil was the result of free will and people choosing not to follow God and that natural evil had a reason - to produce good qualities such as compassion, generosity and kindness in people. He therefore stated that evil was necessary in God's creation.

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Examiner Tip

It does not have to be long to be detailed and precise

Question 3

Q3a

A good proportion of candidates answered this question well by carefully selecting relevant information about the key strengths and weaknesses and engaging with terms such as 'consequentialist', 'hedonist', 'teleological' and 'relativist'. The 'Principle of Utility' was well stated by many and good candidates demonstrated clear knowledge and understanding of the hedonic calculus by utilising good examples.

Weaker candidates tended to over simplify their responses by focusing on Bentham advocating happiness. Sometimes their introduction paragraph on Bentham was way too long and not really made part of the argument. The individual criteria of the hedonic calculus tended to be stated and left undeveloped. Some candidates wrote everything they knew on Utilitarianism without clear reference to the specifics of the question. Many answers typically displayed a narrated feel which prevented some students from reaching the higher levels.

For evaluating whether the strengths outweighed the weaknesses some simply went through what they had said in the first part. Some of the better answers explained the modern developments of Utilitarianism in terms of addressing the weaknesses of the original theory. The least effective answers relied on retelling stories of utilitarian decision situations at great length.

Many were able to deal fully with AO1 but had difficulty with evaluation.



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Examiner Comments

Some responses, having described historically in (i), thought that a description of strengths and weaknesses would do as part (ii). Some, however, weighed them up competently, as can be seen in this example.

~~Also~~ Also, in terms of ^{weaknesses} ~~aspects~~ of the theory, it requires accurate predictions of the future. Being a consequential and teleological theory, the result is ~~the~~ the important thing and therefore requires people

to be able to accurately predict the result. Some things may not ~~be~~ be pleasurable in the short-term, but will be pleasurable in the long term, for example education.

Nevertheless, Utilitarianism also has some strengths. Bentham said that "mankind has been placed under the governance of 2 sovereign masters: pain and pleasure." This ~~is~~ seems to be true and it ~~does~~ does make sense to try to seek pleasure and avoid pain, which ^{fits within} ~~is~~ this theory. We are, after all, hedonic beings and so Utilitarianism makes sense. It is also relatively simple to understand and carry out.

Utilitarianism considers instrumental ^{actions} ~~as~~ rather than intrinsic, this should make it practical however it could be argued that this could mean you could use the theory to justify almost anything. If you could claim that it brought about pleasure, you could ~~just~~ condone almost any action.



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Examiner Tip

Plan what to put in each section of the answer.

Q3b

There were some excellent responses with candidates exploring a whole raft of characteristics and grounding their answers in the milieu of the '1960's' exploring Fletcher and Robinson's views carefully. Most answers showed secure awareness of the context in which Situation Ethics developed. Agape was known and well understood as were most of the common features of the theory (e.g. working and fundamental principles). However, this was often delivered as a list rather than thoroughly explained.

A number of responses failed to address the question and merely gave some general strengths and weaknesses of Situation Ethics. Weaker candidates tended to focus on a simple understanding of Agape love without developing or engaging with the main proponents of the theory.

Part (ii) created more varied quality. Far fewer students were able to sustain a debate relating the religious principles of the theory with other religious moral codes. Candidates that chose to discuss clashes with Natural Moral Law and Divine Command Theory as well as those who used more modern interpretations and who referred to scholars to illustrate their comments were impressive. Many were able to make simple comments about how situation ethics meshes well with the New Testament teachings of Jesus.

This question on Situation Ethics was quite unpopular. Some chose it as a last resort, but some knew their material well.

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Examiner Comments

This is a good answer showing analysis into distinctive characteristics.

One distinctive characteristic is that it rejects ~~another~~ forms of extreme decision making. It rejects legalism, eg. pharasaic judaism and christianity that follows Bible commandments, as the sets of rules that govern them don't allow for the complexities of every day life - they say it's wrong to murder, but does this apply if it was in a war, or killing in self defence?

A distinctive characteristic is also how it provides an alternative to Christian ethics whilst maintaining a gospel version of Jesus and the "love thy neighbour" commandment. It is based on the fact Jesus broke rules for the greater good of love - he worked on the sabbath by healing someone.

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Examiner Tip

Analyse the material to fit the question.

Question 4

Q4a

Many candidates were able to examine the history behind both Just War Theory and Pacifism and explain the link between the two. Many were able to explain how each was formed, giving detailed characteristics of each and used case studies without these becoming arduous. The best answers were characterised by clear use of scholars and developed their answers to include current thinking and utilised well WWII and current conflicts in Iraq and Afghanistan.

Candidates attempting this question showed a clear understanding of the fundamentals of both issues though the balance between the two sides was uneven for some. When writing about the just war some candidates descriptions amounted to little more than a list.

In addition many candidates had been well prepared to talk about different types of pacifism and show the modern contribution of religious and secular groups (e.g. Quakers). However, some less able candidates made only passing reference to Martin Luther King and Gandhi. Many candidates failed to explain that pacifists can adopt either a teleological or deontological justification for their position.

However there were candidates who made clear from their answer that they had only learnt either the Just War Theory or Pacifism, so they were at an obvious disadvantage.

Students were able to make good connections between relative pacifism and Just War Theory although few responses referred to other scholars. The better responses were able to identify the philosophical similarities between the two positions (both start from certain presuppositions about war for example) rather than the more superficial similarities between when some types of pacifists would consider a war “just”. Stronger candidates recognised many of the subtle distinctions between the two sides, to their credit.

Some students did not address the question in part 2. Many candidates wrote about the strengths and weaknesses. Some answers were unable to relate the theories accurately to examples of wars.

This was a straightforward question and many candidates were able to answer, with specific detail, the requirements for a Just War. Pacifism in its varying dimensions was not as fully known. Evaluating 'to what extent' was what some found difficult.


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Examiner Comments

This candidate sums up what had been said in evaluation with this final paragraph, showing that the demand of "to what extent" has been met.

In Conclusion many Pacifists would say Pacifism could only work with alongside a Just War to only a minor extent because Absolute Pacifists would never work with the a Just War because it is a war and so is inherently wrong, Relative Pacifism would only work with a Just War to a minor extent because even if the war was Just it often still has many flaws that need to be looked into and regulated and only a minor group of Nuclear Pacifists would work with a Just war because the Just War theory is contradicted and does not work not made with the belief that nuclear weapons were invented. In my belief Nuclear weapons the Just War Theory

would have to be replaced to be able to work with the ever changing conceptual and technological idea of war and would need to be changed solely in the purpose of nuclear weapons.


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Examiner Tip

Good answers always keep the question in mind.

Q4b

Many candidates completely misread the question and wrote about two dilemmas, not two ways the dilemma may be resolved. There were a number of ways candidates chose to answer the question: some chose to focus on the notion of the dilemma being resolved; for example through tolerance and respect. The better responses focused on a single dilemma, often homosexuality, and considered the issue from two distinct ethical perspectives, typically Divine Command Ethics/Natural Law and Libertarianism. Through this analysis, some candidates were able to identify problems with the theories themselves. The better answers were sensitive yet insightful. Some candidates were inclined to stereotype some religious groupings without supporting evidence.

The question on sexual ethics still seems to attract the less able students, though not exclusively.

Weaker candidates tended to describe their dilemma without explaining or exploring means to resolve it and presented simple and sometimes inaccurate opinions of some believers on sexual issues.

(ii) The better responses questioned what was meant by the term freedom of choice and used deterministic analysis to argue that such positions were illusory. Others commented that while freedom of choice was central to the issue, freedom inevitably required some limitations. These candidates often made reference to the 'harm principle'. Weaker responses simply saw religion and religious laws as challenging freedom of choice with little or no analysis of the position: it was taken as self-evident. Other candidates assumed that because some religious laws were out of step with modern cultural positions, this in itself made those laws redundant, without any further analysis.

This question is asking for resolution of dilemmas not just descriptions of the dilemmas.

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Examiner Comments

This candidate is describing, as well as commenting, on the resolution of this particular dilemma.

However, the Christian standpoint is criticized by Gareth Moore, who states that the use of Scriptures just reinforces prejudices towards minority groups, as the Church are happy to

believe that homosexuality is wrong, but then reject the passage which says homosexuals should be beheaded.

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Examiner Tip

Prepared answers need to be re-adjusted to fit the form of the question actually set.

Question 5

Q5a

(i) Many candidates seemed to focus on the religious context rather than the historical context although some incorporated relevant material from both areas. Some candidates wrote mainly in narrative form rather than analytically examining the context. It seemed that many candidates seemed to be familiar with the time of the Buddha rather than the time prior to the Buddha.

(ii) Generally candidates used evidence and argument about say the Buddha's rejection of aspects of Hindu theology or the caste system to support their conclusions. Some of the weaker candidates answered this section with the narrative of the Buddha leaving his family and life in the palace to seek understanding.

In this question description of the context was known but evaluation of Buddha's reaction to Hinduism seemed to be less well known.



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Examiner Comments

This response does attempt to differentiate between things of which the Buddha was very critical and those of which he was less critical.

adjust to those beliefs he did not agree with. Because of this, Harvey argues that the Buddha's teachings are even relevant now, thousands of years on as the Upanishads show a personal religion.

The Buddha was very critical of the Vedic beliefs. He sought true noble ^{respect} behaviour was gained through behaviour, not your cast. He criticised the authority the Brahmins held as custodians and also them taking soma, as it clouds the mind instead of clearing it. He taught animal sacrifices were cruel and useless and their Gods didn't help on the spiritual journey due to them being subjected to the same terms of samsara.

He was less critical of the folk tradition, teaching that although spells were harmful for the Brahmins, he accepted their belief of offerings to the dead.

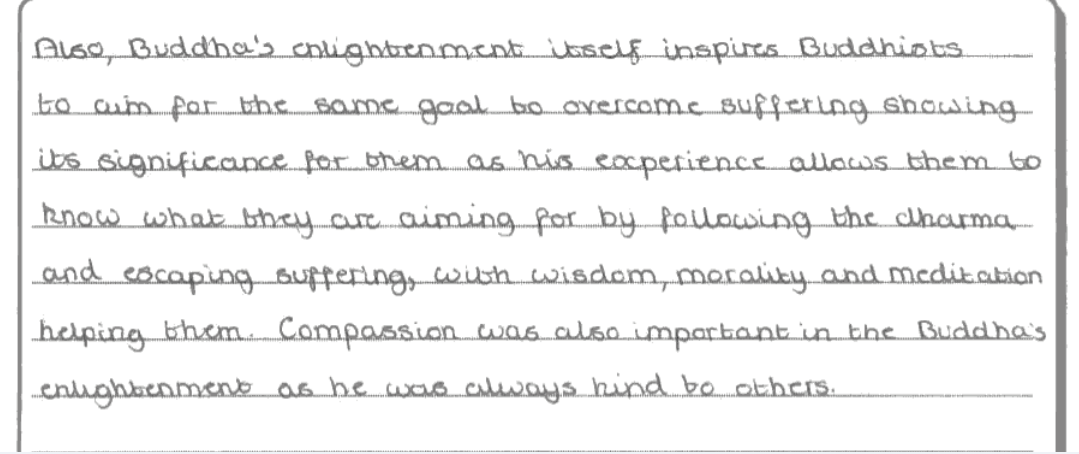
Q5b

(i) Again many wrote a narrative of the Buddha's enlightenment and death but not all were able to identify what might count as a key feature. More students knew about the role of Mara in the story than about the levels of understanding that Buddha achieved.

(ii) Most students were able to make evaluative comments on the significance of Buddha's enlightenment for Buddhists. The most able drew out the significance of both events and related it to Buddhist philosophy and practice

The life of the Buddha was well known though not all examined key features. The evaluation of his significance was less well done.

Here the candidate attempts to evaluate the significance of the Buddha's enlightenment.



Also, Buddha's enlightenment itself inspires Buddhists to aim for the same goal to overcome suffering showing its significance for them as his experience allows them to know what they are aiming for by following the dharma and escaping suffering, with wisdom, morality and meditation helping them. Compassion was also important in the Buddha's enlightenment as he was always kind to others.

Question 6

Question 6a

(i) Most candidates focused on the wording of the question on the links between the Sangha and the Dharma. But often this was at the expense of showing in depth understanding of the refuges separately or of the idea of refuges. Therefore the answers were often focused but lacked depth.

(ii) There was a tendency for some candidates to repeat material from part (i). Some candidates analysed the Sangha in more depth in this part of the question instead of commenting on its significance. Most were able to identify the significance in terms of the reciprocal relationship of the four Sangha in Theravada, but there was minimal reference to other Buddhist traditions, save for occasional comparisons with the Friends of the Western Buddhist Order.

Some candidates could write about the Sangha and the Dharma but not deal very effectively with examining the linking between them.

There are many links between all three of the three refuges. They are intertwined to all work together to support those on the quest for enlightenment. The main link between the Sangha and the Dharma is that the Sangha teaches the Dharma. The Sangha teaches Buddhists of the importance of the teachings revealed in the Dharma but reminds them that it is not enough to just know the teachings they have to be personal to yourself they have to link to experience.

Both the Dharma and the Sangha were revealed by the Buddha. This link between them is of up most importance because without the Buddha the Dharma wouldn't have been revealed and the Sangha wouldn't have been developed.

Another link is that the Dharma relies on the Sangha to keep it going. Without the Sangha it is likely that the Dharma would stop being taught and would disappear this would result in the collapse of Buddhism and we would have to wait for the birth of another Buddha for the Dharma to be revealed again.

Another link between the Dharma and the Sangha is

that the Sangha relies on the Dhamma without it there would be nothing for the monks to teach or refer to in the struggling quest of enlightenment.

The Sangha is of utmost significance for Buddhist. It is the main support mechanism for those who are on their quest for enlightenment. The Sangha teaches and supports it helps those to remember what they are struggling for and what the strugglings will achieve.

The Sangha is significant because it is like the Buddha's five disciples. The Buddha wanted others to achieve like he did and the Sangha allows for teachings to be spread and for all those practising to group together and discuss how their strugglings are progressing.

The Sangha is significant because it teaches the Dhamma, the Dhamma is complex and difficult to understand but the Sangha's teaching helps for it to be understood.

The Sangha is also significant because it is a real live reminder of what we are aiming for. The Sangha reminds the lay community that in their next life they may be living within the Sangha and attempting to achieve what they are. The Sangha helps to keep others motivated in their searches for enlightenment or in their right doings to come back in their next life in a form in which they can begin their search for enlightenment.

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Examiner Comments

Here the candidate does what is asked and gains marks in the higher level.

Q6b

(i) Many candidates struggled to re-order the material that they had learnt on meditation to the questions set in the context of the Noble Eightfold Path. Those who did understand the significance of meditation in relation to wisdom and morality were often still vague about the eight areas of the path and could not give much detail to support their points.

(ii) This question was answered well by most students but sometimes lacked a discursive or evaluative emphasis.

Meditation was well known though most candidates struggled to place the material that they had learnt on meditation in the context of the Noble eightfold path.

This candidate is very clear and relates the two types of meditation chosen to the eightfold path.

In the Noble Eightfold path, meditation must be practised along with the aid of a teacher, who can help guide the individual through the different Jahnas and experiences they may be enduring. If practised correctly, meditation can be very rewarding to a Buddhist who is looking for an 'ideal way of life' as it will help them gain the right concentration, effort and mindfulness which is needed to become the 'ideal person'.

In Samata meditation, ^{Contemplation} once a Buddhist has gained 'one pointedness of mind', they will be able to suspend negative thought processes, which will hinder their idea of becoming an ideal person. By learning the 'right concentration' along with the 'right effort', the 'right mindfulness' will become easier to achieve, therefore increasing motivation for the Buddhist to continue.

In Vipassana meditation, ^{Insight} the Buddhist will journey through deepening levels of concentration (Jahnas) and will ^{eliminate} ~~eliminate~~ ~~the~~ ~~negative~~ ~~thoughts~~ ~~and~~ ~~feelings~~ ~~which~~ ~~hinder~~ ~~the~~ ~~path~~ ~~to~~ ~~enlightenment~~.

the 3 fires (greed, ignorance + hatred)
Cultivate anatta (non-self) and amara (impermanence)
and Investigate attachment and the 6 Spheres
(body, feelings, states of mind + dharmas -
Buddhan teachings) as Vipassana Meditation
is Buddhism, whereas Samata is pre-Buddhism.
By investigating, Cultivating and Eliminating,
Buddhists will achieve insight, therefore
aiding the part of the Eightfold Path,
mindfulness.

Question 7

Q7a

Most candidates answered the question by referring to Luther and Calvin. Some good responses included a discussion of Luther's doctrine of Justification by Faith in Christ and that you cannot buy salvation from an indulgence as humans are unable to free themselves. Instead they need God's mercy and redemption which can only be achieved through faith in Christ. A few opted to discuss the life of Luther and not even mention the person and work of Jesus. It was difficult to offer any marks for this.

Other responses centred on John Calvin. Here candidates referred to Calvin's innovative description of the work of Christ as prophet, priest and king. Some good responses made the point that man was reconciled to God through Christ the spotless mediator who was perfectly good and divine. Some described Calvin's doctrine of double predestination without referring it to Christ.

Most chose to examine the teaching of Calvin and/or Luther. One or two examined much of their teaching except that of the person and work of Jesus. It was difficult to award any marks for this. However many wrote well on their chosen subject.

Calvin believed in the idea of Christ having two natures that are united as one but not fused together. It was this thinking that led many to believe that Calvin was leaning to a Nestorian^{ous} thinking however Calvin reveals in his book 'The Institutes' that Nestorian^{ous} pulled apart the idea of ^{the two natures} ~~united~~ of Christ, instead of defusing the idea.



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Examiner Comments

This candidate tackles the celebrated question of whether Calvin was theocentric or Christocentric; an issue raised by those who see his teaching on predestination as central even though it occupies such a small place in the Institutes. He also deals with the charges of Nestorianism that Calvin faced.

Q7b

Many candidates chose to refer to the early patristic period here and discussed the Arian and Athanasian views of the nature of Jesus mentioning the relevant ecumenical councils of the time. Candidates discussed what it meant for Jesus to be fully man and fully God and how this related to him being able to offer a sinless sacrifice to redeem mankind. These ideas were related to Church views on transubstantiation and consubstantiation and to the Nicene Creed. The extent to which Jesus could be involved with the world was set against what it meant for him to be fully divine. Candidates discussed the significance of these teachings by referring mainly to the Creeds and worship. There was little reference to scholarly opinion and majority of responses were generalised.

Others referred to James Cone and the blackness of Jesus. Candidates compared the crucifixion of Christ to the lynchings suffered by black people. Most responses discussed the freeing of the Israelites to show that God was and is on the side of the poor/ oppressed. References to Martin Luther King and Malcolm X were dealt with by those candidates who had a better grasp of the material and were able to develop it appropriately within the context of the question.

AO2 responses to this question were weak and candidates did not seem to be able to make much more than generalised comments about the significance of the teachings outlined in the first part. There was no mention of the possible relevance of Barak Obama at the White House

These answers were either from the modern period or the patristic age. Many showed great expertise in unravelling the Arian controversy and examining the key Greek terms involved.

Some had more difficulty relating on the significance for Christians.

ii) The significance of these teachings for Christians is that The Nicene Creed is still used world wide today. It is used to judge heresy as it clearly states what the church believes in. ~~It~~ It is read out every sunday and at festivals to allow Christians to confirm their faith.

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Examiner Comments

Here the candidate goes directly to the Nicene creed as an answer to the universal significance of the controversy.

Question 8

Q8a

Some did not seem realise that they had to discuss both God as Personal and God as Creator in order to achieve the higher marks, many answers concentrated on one aspect of this and at times completely ignored the other. Candidates were generally quite good at discussing God as a Creator, looking at the various models of Creation, construction, artistic expression, emanation and what it meant for God to create ex nihilo. The idea of God making the world out of pre-existing materials and the problems this causes Christians was compared to the scientific explanations for the origins of the universe.

The concept of God as personal tended to focus on Martin Buber's I-thou and I-it relationship. God's immanence versus his transcendence was related to how humans can truly know God as Father/ Saviour. The extent to which God was able to suffer with us and retain his distance was discussed by the better candidates.

The relevance of these teachings concentrated on God versus Science. Candidates used the Creeds to attempt to discuss the idea of God as personal with the hint of what it means for our salvation to have a personal God. The perfection of God was contrasted weakly with the necessity for him to limit himself by having a personal relationship with us in order to save humanity.

Not many candidates tackled this question, some just used it to discuss creation rather than God as Creator but many candidates did manage to raise some of the deeper issues involved.

The issue of a personal God raised two issues "Can God Suffer"?

A God who loves his creation can suffer and share in their suffering, as he

He shared in the suffering of his ~~children~~ children in the land of Egypt.

Critics like Gnostics, Greek philosophers, Theophilus of Antioch and Justin Martyr said that God cannot suffer as that will make that he can change. Early Christian writers like Irenaeus said God suffered. Martin Luther, Moltmann, did argue that God suffered through Christ on the Cross.

Another issue raised is that of omnipotent God which means that can do anything within his ordering and absolute power as argued by William Ockham.



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Examiner Comments

Here the candidate tries to deal with the question of the impassibility of God with a wide range of reference.

Q8b

Better candidates were able to include depth by including the meanings behind the features, so for baptism answers New Testament references were included as well as scholarly viewpoints. For the Eucharist, candidates concentrated on describing the service and then referred to the nature of the Eucharist itself looking at immanence versus transcendence. Some misinterpreted the question to mean two different denominational views as opposed to two features.

AO2 Many made generalised statements agreeing that practices did reflect beliefs. Better responses included scholarly opinion and highlighted differences between denominations. For the Eucharist this included discussion of memorialism and remembrance. For Baptism, responses discussed infant baptism versus believer's baptism.

Many were able to describe the features, some had more difficulty in showing that the practice demonstrates beliefs.

b). due to the church believing in real presence they show utmost admiration for the eucharist, this is shown through the genuflection when entering the church. Furthermore catholics believe only at the age of 7 are you ready to receive christ. In order to receive christ's body catholics believe that you should have fasted for one hour previously, be free from all mortal sin and have the right intent. Any left over bread is retained in the tabernacle to retain christ's being. catholics go practically receive individually from stored vessels. Due to their belief in the real presence when the priest enunciates 'this is my body' a bell is rung to ensure the importance of the moment of consecration is understood. The mass is a re-enactment of the last supper and as the breaking of bread changes to resembling christ. Glorified. The eucharist is celebrated daily even if few parishioners are there, however catholics are obliged to go once a year.


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Examiner Comments

Here a candidate uses genuflection and bells to show Catholic eucharistic belief.

Question 9

Q9a

There were many good responses to this question where candidates showed that they could analyse the features of the Indus Valley culture as well as the Aryan influence upon it, using scholars in their examination of the material.

Some weaker candidates focused more on the features of the Indus Valley rather than the Aryan influences on the Indus Valley. Others simply wrote all they knew about the Indus valley in a narrative style.

In their evaluation many candidates were able to show links from the early stages of Hinduism and understandings of ritual and purity today.

Some candidates chose not to include details about the Aryan influences on the Indus Valley and focused more on the features of the Indus Valley.

Less able candidates simply wrote all they knew about the Indus valley.



ResultsPlus

Examiner Comments

Some candidates also relied on pre-prepared essays and failed to understand or answer the question.

Q9b

Not that many candidates seemed to answer this question but there were some good responses that gave a full account of the various Vedic beliefs such as practices, gods and worship, including some excellent use of religious terminology. Less able candidates wrote all they knew about the Vedic gods and failed to include any information on Vedic practices.

Some candidates were able to evaluate the importance of these key features for the development of Hinduism. Others struggled with evaluation.

Some candidates simply wrote all they knew, but the better responses analysed the beliefs and practices before they began to write.



ResultsPlus

Examiner Comments

This candidate goes through Vedic beliefs and practices sometimes using scholarly quotes to demonstrate their understanding.

A key feature of Vedic belief is in the Patriarchal Society. Ling says the "Vedic Gods were predominantly male" and this is further emphasised by their after life being called "the world of the fathers". They ~~do~~ did not worship any female idols, thus indicating their strong belief in a Patriarchal Society.



ResultsPlus

Examiner Tip

Plan what you are going to write.

Question 10

Q10a

There were some good answers with balanced examination of the distinctive features of two types of yoga; Bhakti and karma yoga were the popular choice. Some candidates spent too much time on one type of yoga and only partly addressed the second yoga.

Some explored the issue of self-liberation and made reference to the Hindu scriptures, others include scholarly opinion.

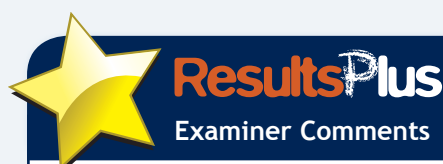
Some candidates, however, gave a narrative response frequently repeating the information that they had already written

Part (a) and (b) included excellent use of religious terminology and good use of facts.

For Part (a) some candidates failed to understand the question and repeated the information that they had written in Part (b).

The devotee would practice Kṛpā bhakti using ritualised worship, called puja. This may be in a very disciplined way which is similar to Raja Yoga. This would involve, the offering of

Abhaya. Kṛpā bhakti is a symbol of the ego or "fruit of action", to the deity, also circumlocution and austerity (again similar to the Raja Yoga). He may also practice fasting or give up sleep in the deity's name. This practice also may bring about Dhyana "one pointed focus", but using an external object, which is similar to the Raja Yoga. However in this case in the word of Caitanya, an 15th century devotee of Krishna "It is Devotion which cleanses the mind of the mind".



This candidate has examined fully two types of yoga and has been awarded higher marks for this answer. This is how the answer finishes.

Q10b

There were some excellent responses which examined both belief and practice and with both Krishna and Rama. Many simply wrote narrative accounts of the stories associated with Krishna and Rama. Some candidates failed to write about practices associated with the Gods and focused just on beliefs, others spent too much time on one god and only partly addressed the second god.

There seemed to be some reliance on pre-prepared answers.

There were some good evaluations which were able to select the significant contributions to the development of Hinduism well, using very good religious terminology. Many candidates referred to the International Society for Krishna Consciousness.

This was a popular question but answers were of variable quality.

Some candidates failed to address all parts of the question.


ResultsPlus

Examiner Comments

This candidate has learnt to write precisely, using very short quotes, so that a great deal of material can be processed quickly; this was in Level 4.

Rama is the 7th avatar of Vishnu and his descent to Earth, told in the Ramayana is important as it makes him appear caring and relatable to devotees. Rama is a role model to devotees as he is "Hinduism at its best" as mentioned by Jamison. Rama is ^{also} "chivalrous, ~~and~~ and ~~was~~ kind".

Rama is considered the "perfect husband" (hingi) and Hindu husbands try to treat their wives as Rama treated Sita. Moreover, parts of the Ramaya are read at Hindu marriage services.


ResultsPlus

Examiner Tip

When four things are being asked, some sort of plan is essential.

Question 11

Q11a

Many responses to questions relating to the three features of the religious context prior to the time of Muhammad referred mainly to the context of Polytheism, with some reference to Animism and Christianity, or Zoroastrianism and Judaism. The three religious features commonly examined were idolatry and the importance of the Ka'aba in Mecca and the Hanifs. Those achieving marks in the higher levels carefully selected their material.

Those achieving marks in the lower levels simply used narrative accounts without examination.

Candidates achieving marks in the higher levels were able to explain why Muhammad rejected some of these features and demonstrated areas in Islam where he had actually incorporated some of these features into Islam.

Others gave very short answers and either referred to something rejected by Muhammad, such as idolatry or simply commented that he had rejected everything from the earlier times.

The AO2 demand "to what extent" was not addressed by most candidates which meant they could hardly get beyond level 2. For example, it is plain that Muhammad did not reject the monotheism of some of the religious context of his time.



ResultsPlus

Examiner Comments

This candidate in AO2 has gone through the various features saying which ones were thought positive and which ones negative and then comes to this tentative conclusion. This is just in level 4.

In conclusion, I feel the religious features must have had both a positive and negative influence on ~~the~~ Muhammad, therefore there became ^{is a} certain limit to what extent Muhammad rejected these religious features.



ResultsPlus

Examiner Tip

To refine is not the same as to reject.

Q11b

Many responses about the differences between life in Makkah and Madinah provided only simple biographical details of Muhammad's life. Some were able to focus on key differences and comment on Muhammad as a persecuted Prophet in Makkah and a theocratic leader in Madinah. Very few were able to pay attention to the ideas of theocracy or present a scholarly understanding and meet the demands of this question. Candidate's responses often struggled to make the links between these periods explicit.

Some candidates answered this part well and created an answer focusing upon the question.

Many, however, provided a generalised opinion or a narrative answer with no evaluation.

There were very few level 4 answers for this question. Very few were able to pay attention to the ideas of theocracy or present a scholarly understanding and meet the demands of this question. Candidate's responses often struggled to make the links between these periods explicit.

**ResultsPlus**

Examiner Comments

Work achieving the higher levels focused closely on the question and examined the differences between Muhammad's life in the two cities but most scripts tended to be descriptive rather than analytical and the differences were not examined

Question 12

Q12a

Many responses dealt with the key ideas of tawhid and showed a good understanding of this belief. Other responses showed good understanding of angels, risalah and Akhirah. Most answers were able to examine three features and many candidates were able to meet the demands of this question.

This question may be tackled by either beginning with the two key beliefs and then linking them to the five pillars or as most candidates did, by going through the five pillars and demonstrating how they related to the two key beliefs.



ResultsPlus Examiner Comments

This candidate shows the influence of charitable giving in keeping the community of the faithful together.

The Islamic Faith is a charitable one, as is evident in the Qu'ran, and is very specific about the nature of charity. In a somewhat socialist fashion, the third pillar, 'Zakat', states that 2.5% of the wealthier families income is to be redistributed among the poorer section of the community. Though Ramsey describes it as divisive, he acknowledges that it 'does more good for the spirit of community than bad'. This pillar shows a key belief in Muhammad as the prophet of Allah, that of charity and community which is a constant throughout the Qu'ran

and was also evident in the life of the prophet himself.

Q12b

Many responses were unable to meet the demands of this question, while there were some thorough explanations of the five pillars, there was a lack of association with the terms 'islam' and 'ummah'. Sometimes beliefs were confused with the five pillars. The purposes of the pillars were highlighted well in most responses. This question seemed to gain the lowest marks in many responses.

This was a popular question. Those gaining marks in the higher level crafted answers that closely related to the question, using material from the five pillars to support their arguments. However, too often candidates failed to observe the question and simply wrote all they knew about the five pillars and this had implications for their AO2 answers.

Most answers were able to examine three features and many candidates were able to at least begin to meet the demands of this question for AO1. AO2 was much weaker generally.

**ResultsPlus**

Examiner Comments

This candidate begins to give a purpose for Hell but with little sense of arguing a case for evaluation. This just gets into level 3.

Hell also serves as a deterrent for evil
in the world, by fearing God.

Question 13

Question 13(a) and 13(b)

There were a small number of responses for this section. Some good answers demonstrated a sound knowledge and understanding of either Judah Halevi or Moses Maimonides and their historical and religious context.

The evaluative sections of each question were often quite short or generalised and thus weaker than the first part.

It is important that candidates plan answers carefully to maximise the marks that may be awarded in particular sections of their answers.

Question 14

Question 14(a) and 14(b)

There were a small number of responses for this section.

Most questions, though not all, were competently answered with candidates showing a sound knowledge of Orthodox or Reform Judaism.

As in 13, the evaluative sections of each question were often quite short or generalised and thus weaker than the first part.

There were a very small number of responses for Questions 15 and 16.

Question 17

LUKE

(a) Many responses were able to deal with this subject matter in a thorough and scholarly way and use the Biblical accounts to illustrate their examination. Others tended to focus on general issues and offer a narrative account of Luke's stories regarding forgiveness.

(ii)

Most answers to this section were competent, showing sound knowledge of the subject and those candidates gaining marks in the higher levels gave answers that clearly explained why the sayings were controversial and often used scholarly opinion to back up their comments.

(b) This was a very popular question and generally reflected a good knowledge and understanding of the miracles/signs. However quite a few candidates relied on narration of the stories of the miracles with insufficient analysis. Those achieving the higher levels were able to relate their significance carefully to the ministry of Jesus, using scholarly opinion to back up their statements.

Those gaining marks in the higher levels provided interesting discussion, often giving thoughtful arguments for and against the statement that Jesus' miracles added little to his ministry and reaching a conclusion, while a number of candidates simply repeated information from the first part in a slightly different manner.

LUKE: This question asks what the stories teach about the ministry of Jesus. The danger is the presentation of narrative as if it were teaching. Many were unable to relate the stories chosen to the actual ministry of Jesus.



ResultsPlus

Examiner Comments

This candidate begins straight away by saying we can learn a lot. This candidate does enough to get into level 4.

We can learn a lot from the calming of the storm. In the story, Jesus says to his

In the raising of Jairus' daughter, Jesus says to the Jairus, 'Just believe and she will be ~~lived~~ raised'. Morris says that Jesus is referring to make an act of faith, and that faith is one of the most important things in the ministry. Jesus said to the family to stop crying and said, 'she is not dead, but asleep'. Morris says here that would people see as ~~death~~ dead is only

asleep to Jesus. Jesus says 'Child, get up'. The child did and started to walk. This shows the power of God through Jesus and also shows that the coming of the kingdom. Jesus shows compassion as he then says for the people to get her something to drink showing that the ministry is about love. Jesus then says not to tell anyone.

Luke

Some answers tended to focus on general issues and re telling of the stories regarding forgiveness with little examination.



ResultsPlus

Examiner Comments

This candidate goes through the material and then makes the following summary before ending with a quote from Angela Tilby.

in a forgiving manner. In these parables Jesus is stating that all true followers of his must 'Forgive to be Forgiven' and to show a universal love to all and not just those who deserve to be loved (Angela). C. M. Murray states 'The role of a true follower is to forgive. If presently they can not forgive then the eschatological hope for them is diminished'.

To conclude, Jesus forgiving nature is seen throughout all of Luke's Gospel. Jesus' main message is to teach his followers that they can only be forgiven and recorded in heaven if they themselves forgive and love others including outcasts*. In our daily lives we.

Question 17

JOHN

(a) Many candidates structured their answers well and were able to set the question within its context, explaining the significance of the 'I am' sayings and related their answer to the healing of the 'Blind Man' sign. Their answers reflected a good knowledge and understanding of Jesus' teachings and included critical scholarly comments.

(b)

This was a very popular question and generally reflected a good knowledge and understanding of the miracles/signs. However quite a few candidates relied on narration of the stories of the miracles with insufficient analysis. Those achieving the higher levels were able to relate their significance carefully to the ministry of Jesus, using scholarly opinion to back up their statements.

Those gaining marks in the higher levels provided interesting discussion; often giving thoughtful arguments for and against the statement that Jesus' miracles added little to his ministry and reaching a conclusion, while a number of candidates simply repeated information from the first part in a slightly different manner.

There were some excellent answers to this question which thoroughly analysed these sayings with scholarly contributions.



ResultsPlus

Examiner Comments

This candidate prepared the ground in this opening paragraph for an examination of the two I am sayings. This response reached high level 4.

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

(i) Jesus uses the phrase 'I am' twenty six times throughout the four gospels and these can be split into three groups: those with no attachment at all ('I am'), those which have a pre-expressed meaning and those which have predication. There are seven predicated 'I am' sayings and one which is used twice is 'I am the light of the world'. This is used first in the story of the woman caught in adultery and second when Jesus heals the man born blind.



ResultsPlus

Examiner Tip

Plan what your answer will say.

Question 18

LUKE

Some candidates knew their material on the Sabbath and backed it up with considerable scholarship; others seemed to be dependent on pre-prepared answers which focused largely on story telling.

JOHN

Many candidates were able to deal well with these two conversations and draw out their implications in a scholarly way. Some candidates gave stereotypical responses on the role of women which did not always have sound context and background.

(ii)

Many candidates showed an excellent understanding of the significance of Jesus' teaching on worship, though some were mainly descriptive rather than evaluative. The significance of Jesus' conversation with the Samaritan woman and Mary Magdalene as well as the importance of these to the gospel itself was well evaluated by many candidates.

**ResultsPlus**

Examiner Comments

This candidate has an excellent opening before going through five examples of Jesus' actions on the Sabbath.

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

The Sabbath was the Jewish holy day of the week where all work ceased just as God rested on the seventh day after creation. The ten commandments stated 'Remember the Sabbath by keeping it holy. Six days you shall labour and do all your work but the seventh shall be a Sabbath to the Lord your God'. By the time of Jesus this rule had been complicated by a number of rules and regulations devised by the Jewish authorities stating what people were and were not allowed to do on the Sabbath. G. Reid: 'Jesus spoke out against this huge burden of regulations because he felt the true meaning of the Sabbath had been lost'. This attitude brought Jesus into conflict with the religious authorities as they believed healing was forbidden on the Sabbath unless there was danger to a person's life.

Grade	Max. Mark	A	B	C	D	E	N	U
Raw mark boundary	90	63	56	50	44	38	32	0
Uniform mark scale boundary	100	80	70	60	50	40	30	0

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