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Examiners' Report

June 2011

GCE Religious Studies 6RS01 01

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Introduction

It is always a joy to see how many candidates know their material through consistent hard work and commitment and are able to adapt it to the questions in such an attractive and capable way. Teachers have generally taught and prepared their candidates well and they have responded with some wonderful answers.

There were some candidates who preferred to answer the question they hoped would be set, rather than the one that actually was set. There were a number who showed little evidence of structuring their answers by way of paragraphs. This often showed a less analytic way of thinking.

Question 1 (a)

This was the most popular question and in general was well handled. Many showed good knowledge of Aquinas and Paley and were able to use the idea of analogy to explain the idea of how this related to the origin of the world and therefore the existence of God, but many left the notion of evidence for the existence of God implicit. Good responses were able to analyse the different forms of the argument and the ways each provided 'evidence' for the existence of God.

AO2 required that the weaknesses of the argument show that the universe could yield a totally natural explanation; so the objections had to be related to this question. However quite a number of responses tended to focus on scientific evidence (Big Bang, Darwin and Dawkins), to reject design without relating this to disbelief in God.

Some candidates were able to reflect on the value of the evidence which would lead them to the conclusion that God was more probable than not. Some responses tended often to give reasons for atheism or agnosticism without directly addressing the design argument as such.

> Aquinas' five ways are five ways that attempt to prove the existance of God, he says that there is a beneficial order in the world and that this beneficial order could not have happened by chance. Then he says that there are things in the world that do not have the intelligence to work towards an end and so something that does have the intelligence must be directing it, therefore God exists, this provides evidence that God exists.

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Examiner Comments

This candidate goes briefly through Aquinas and Paley's arguments and the Anthropic and Aesthetic principles. This reaches to the top of level 3 but more detailed analysis would have brought it to the highest level.

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Examiner Tip
Note that "examine the ways" does not mean simply "describe."

Question 1 (b)

Good responses were able to handle the various forms of the argument and deal with issues like 'necessary being', infinite regress and the inductive form of the argument. There was almost always mention of Aquinas, though effective analysis of the Three Ways was rare. The Kalam version, Craig, Leibniz and Copleston also figured prominently.

Some responses gave potted versions of Aquinas or the Kalam without analysing the key concepts. Many candidates did not explicitly consider whether the cosmological argument has a trustworthy basis. Most candidates identified God as the source of motion, causal sequences and contingent being, but sound responses also drew attention to the rejection of 'infinite regression' as a motivator for the explanation of trustworthy basis for belief.

A02 tended to be quite well written, although the term 'proof' was often considered in a pedestrian manner. However many candidates demonstrated clear knowledge of terms like a posteriori and inductive.

> Another philosopher who put forward an explanation for the world was Leibniz who supported Aquinas and his second way of cause. He uses used his 'principle of sufficient reason' to claim that: 'nothing takes place without sufficient reason', therefore there must be a sufficient reason for the existence of the contingent cosmos. He rejected that the universe came into existence through chance or natural occurance and instead argued that there must have been a first, uncaused cause on which everything else depends. For him, this must be God. This can be viewed as another explanation for the existence of the cosmos, and provider providing a basis for belief in the existence God of classical theism.

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Examiner Comments
This candidate tries to explain what Leibniz says rather than simply mention the principle of sufficent reason.

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Examiner Tip
Quotes by themselves do not demonstrate that you have understood the philosopher.

Question 2 (a)

Most candidates gave Augustine and Irenaeus as their two scholars though there were more this year who used Process theories. Good responses had detail and depth of analysis and tended to open with a brief exposition of the significance of the problem of evil together with a succinct introduction to the theological response of theodicy, before diving into the fray. Reference was made to Hick's epistemic distance, but often candidates were unable to explain what this actually meant. Again many omitted the possibility of salvation through Jesus' sacrifice as a key element in the Augustinian theodicy.

Some responses identified one or two aspects of their solutions but lacked analysis of key concepts, indeed some did not address the issue of strengths at all.

AO2. Some candidates opted for the descriptive route dealing with each one separately and did not show evidence of weighing up the two theodicies or setting them against each other in a bid to prove one better than the other. The general conclusion reached was that neither could offer a watertight solution to the problem of evil therefore both were intrinsically flawed. Sound responses attempted to discuss the flaws, referring to scholarly comments thus demonstrating interaction with the material.

The philosopher St Augustine developed his theodicy from the Bible, saying that evil is not ~~a priori~~ created by God and does not exist in its own right but is the result of human sin in the Garden of Eden and is a punishment for it. He explains that evil is a privation of good meaning it is a lack of good. Therefore if a person has cancer then they lack the good health that they otherwise would have had and if someone robs someone they lack the qualities of respect and care for other peoples properties. This is a relatable theory as many people can ~~say~~ claim that, people suchas ~~themp~~ are not essentially bad people but may not have the qualities or have developed the sight to see that what they are doing is wrong. Augustine did not think that anyone can be purely evil as in order to be purely evil a person would have to have some good in them to be corrupted.

Although the Ireanaeus theodicy solves some problems in Augustine's such as how evil came from God it still poses problems of its own. The idea that God could allow so much suffering purely for the 'soul-making' of people is not comforting to some and doesn't show attributes of an all-loving God. Furthermore suffering does not always cause

Question 2 (b)

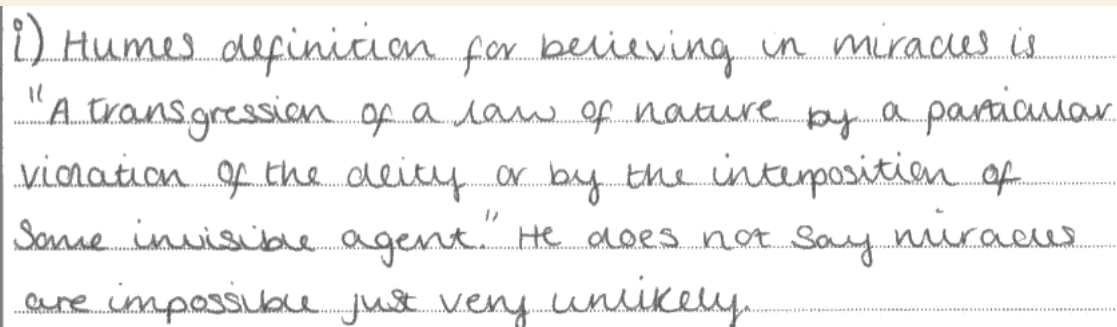Sound responses were able to examine the different definitions of miracle and to highlight the distinctive features of each and to relate their two philosophical reasons to the different definitions. Some responses became confessional or descriptive without analysing their concepts in relation to the question. The 'two philosophical reasons for belief' taxed the candidates more than the definitions. Quite a number missed out altogether the reasons for believing in miracles or failed to distinguish and identify 'philosophical reasons for believing in miracles' from 'definitions of miracles'.

AO2. Candidates discussed why miracles probably did not happen, eg coincidence. Some explained Hume's idea of miracles cancelling each other out. Some good responses challenged the legitimacy of Hume's criticisms, one nicely even arguing his definition to be worthless since it defined into non-existence the thing they define.

Hume's definition is the one that all candidates seem to know, but few seem to realize that Hume was an atheist and was defining it thus to show it could never happen. Very few of the candidates treat this definition as anything other than 'gospel true', it would be good to see it analysed and challenged occasionally. Many candidates gave no philosophical reasons for believing in miracles at all and limited their range of marks by not answering the whole question.

> i) Humes definition for believing in miracles is "A transgression of a law of nature by a particular violation of the deity or by the interposition of some invisible agent." He does not say miracles are impossible just very unlikely.

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Examiner Comments
The clip below is a very typical opening. The candidate gives three short defintions followed by some philosophical reasons. It is in level 3.

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Examiner Tip
Ensure all parts of the question are answered.

Question 3 (a)

There were some extremely good responses focussed on a range of material: the Euthyphro dilemma, Divine Command Theory, Aquinas and Kant. Many candidates argued that both positions could be argued from the basis of either the activity of theists or atheists by referring to a range of scholars. There were some excellent philosophical analyses of the various positions. However, many candidates gave general responses to the question that lacked any clear indication that they knew how key thinkers related to the issues. Some simply examined the strengths and weaknesses of the different relationships between Religion and Morality.

AO2 Sound responses explained why certain solutions were helpful as opposed to not using them.

> There are many reasons to deduct that religion does not depend on morality; firstly some people argue that not only are they not connected but that also religion causes immorality in some cases. This can be seen in the Bible, in the story of many ~~error~~ Abraham. God commands him to sacrifice his son in the name of ~~immoral~~ religion. Some

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Examiner Comments
Here the candidate says there are many reasons and delineates two: that religion can cause immorality and that non-religious people can act morally. This response reaches to level 3. To reach the highest level more analysis and the use of some scholars might have been expected.

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Examiner Tip
Setting out your work clearly: firstly, secondly, helps you to focus more carefully on the question and ultimately gain more marks.

Question 3 (b)

Utilitarianism The majority of candidates provided a reasonable outline of Bentham and Mill, with many moving on to look at the contributions of Sidgwick, Moore, Hare and Singer. There were some impressive explanations of the historical context, the development of the theory from Bentham to Mill and some scholarly explanations of where the theory becomes deontological. Sound responses managed to explore the crucial differences between the different versions and the problems each was trying to overcome. Some responses are making excellent comparisons to other ethical theories and showing how the theory fits in historically.

Many candidates did not examine key ideas but simply launched into a prepared answer.

> Bentham proposed the hedonic calculus to weigh up the pain and pleasure generated by an action to decide the best one to pursue. It is a quantitative analysis, measuring criteria such as the extent, duration and certainty of the pleasure caused. Since this theory is based on actions, it is called Act Utilitarianism, and it is a teleological theory because it focuses on the consequences of an action. Bentham thought that all pleasures were

> Finally, both main forms of utilitarianism call for no bias. However, people cannot forget their 'prima facie' obligations to their family, and people are likely to be altruistic and selfish when it comes to making a moral decision. Nevertheless, Rule Utilitarianism is a much stronger theory than Act Utilitarianism (which has not survived the challenges it has faced) so Mill's theory is much more successful.

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Examiner Comments
This is a clear answer that reaches to level 4. The candidate not only uses technical terms but very succinctly explains them as in the 1st clip below. The AO2 comes to a clear conclusion after weighing up alternatives as in the 2nd clip below.
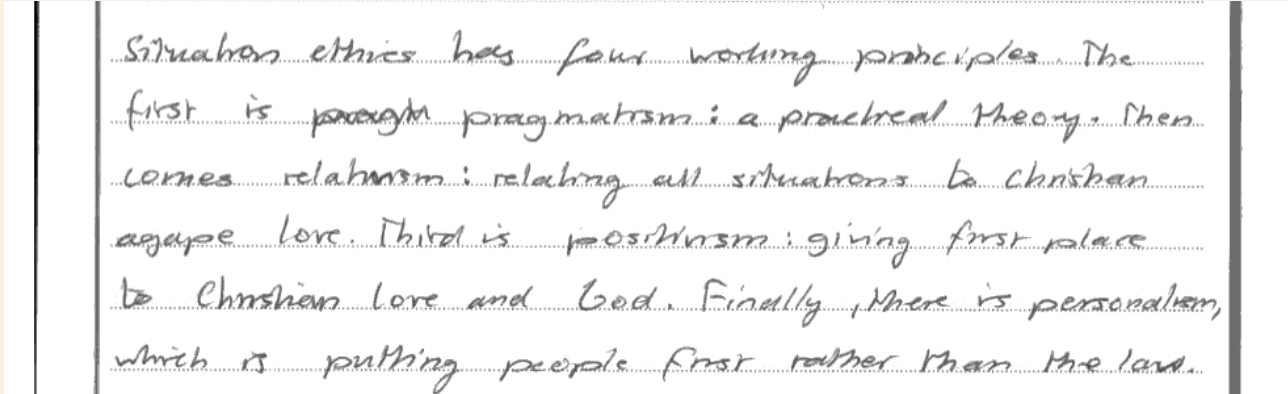
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Examiner Tip
Make sure you show that you understand technical terms by the way you use them.

Question 3 (b)

Situation ethics This was not as popular as Utilitarianism. Some candidates analysed the key ideas carefully others simply wrote descriptively. Barclay was often used to discredit the value of Situation Ethics and many candidates focused on the weaknesses of it being a teleological theory and the difficulties in predicting outcomes. Other candidates gave a fuller explanation of why the ethic has failed to survive the challenges.

Many candidates did not examine key ideas but simply launched into a prepared answer.

Situation ethics has four working principles. The first is pragm pragmatism: a practical theory. Then comes relativism: relating all situations to christian agape love. Third is positivism: giving first place to Christian love and God. Finally, there is personalism, which is putting people first rather than the law.

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Examiner Comments

Sometimes candidates simply list the four working principles. It is a difficult balance between going on at greater length than there is time available, and simply listing them. This candidate manages to get somewhere in the middle in this single paragraph as in the clip. It reached level 4 in both A01 and A02.

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Examiner Tip
Learn to deal with these lists succinctly.

Question 4 (a)

The majority of candidates attempting this question were able to keep the focus on pacifism and only used Just War Theories where appropriate to the question. Many candidates wrote about the different types of pacifism, sound responses explained the key ideas and beliefs which underpin these very different positions.

However some candidates relied on the retelling of the stories associated with Pacifism, without developing this by using ethical principles. Some simply wrote about the Just War Theory with little or no application to the question.

AO2 There were some excellent responses that offered several reasons why holding a pacifist position is so difficult; and some gave their answer in chronological form which in most instances worked very well.

i) There are four main types q pacyism, Absolute, Realative, Selective/nuclear and active pacyism. Pacyism is basically the idea q Supporting and provoking as little vidence as possible.

Nuclear and Selective pacyism can be upholded with ease, until it is without the power q pacyises to try and support the non-usage q nuclear weapons. This is because it will always fall down to the governments and leaders q war wheather or not to use nuclear weapons. A Selective pacyict can Support no nuclear weapons, but not physically take controll q the weapons. Active pacyism is different depending on what actions are being committed to prevent certain types q vidence. Nelson Mandella

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Examiner Comments
Many candidates opened like this with the differing types of pacifism and then went through them as in clip 1. This candidate weighs up how difficult it is for each type and reaches level 4 for AO2 as shown in clip 2.
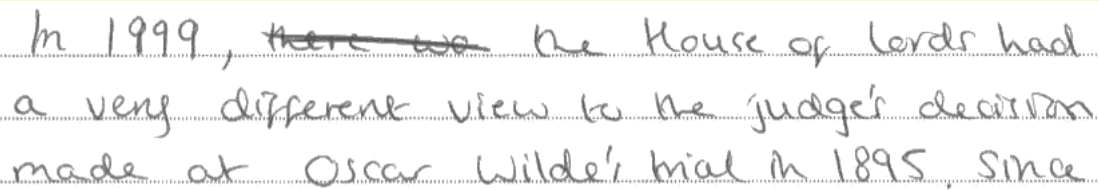
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Examiner Tip
Be prepared to alter the material that you know to fit the question exactly as it is asked.

Question 4 (b)

Sexual Ethics There were some excellent responses covering sacred texts, conscience and faith; and then relating these to contemporary society. Many candidates were able to give responses about the differing approaches to sexual ethics as found in the Catholic Church and natural law theory as opposed to liberal and secular approaches. Weaker responses often did not explore the nature of the dilemmas which might be encountered in the particular issue that was chosen.

AO2 Some candidates found imaginative ways of exploring the relative merits of different solutions by applying different ethical theories to the debate and offering a personal viewpoint. They included biblical material and relevant case studies such as the recent controversy on gay priests in the Church of England.

> In 1999, ~~there we~~ the House of Lords had a very different view to the judge's decision made at Oscar Wilde's trial in 1895. Since

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Examiner Comments

Here the candidate has a very strong opening showing the chosen dilemma and illustrating the changing panorama of the history of this issue as show in the clip.

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Examiner Tip

A strong opening and conclusion can help.

Question 5 (a)

Many candidates referred to a good range of beliefs and practices from a variety of traditions prior to time of Buddha. Some focused on the caste system more as a social phenomena rather than drawing out its religious relevance. Some candidates were confused about which beliefs and practices were associated with which traditions.

AO2 Candidates understood the demands of the question although often referred to adaptations rather than the wording refined. Sound responses focused on the reasons for the Buddha's responses but many listed what was rejected and what was adapted.

Question 5 (b)

Sound responses were able to draw out the religious significance of the events as part of the key features. A few candidates focused clearly on the two stages asked about in the question but at the expense of the relevance of the wider context to these periods in the Buddha's life. However some responses simply told the life story.

AO2 Links were made between the Eightfold Path as magga / middle way but most focused on the middle way as lifestyle between extremes of luxury and asceticism.

Question 6 (a)

There were some very good response to this question, however some candidates dealt with the three refuges rather than focus on the Sangha.

AO2 Most managed to avoid repetition from part (i) although some continued to write about the three refuges' significance rather than focus on the emphasis of the question.

Question 6 (b)

Most candidates described Samatha and Vipassana meditation, with the Brahma viharas being popular sometimes as part of Samatha and sometimes as part of Vipassana. Some scripts had a good focus on why the types were important but some found it difficult to write about this without using material on purposes which would fit better in part (ii) which sometimes led to repetition or a less substantial part (ii)
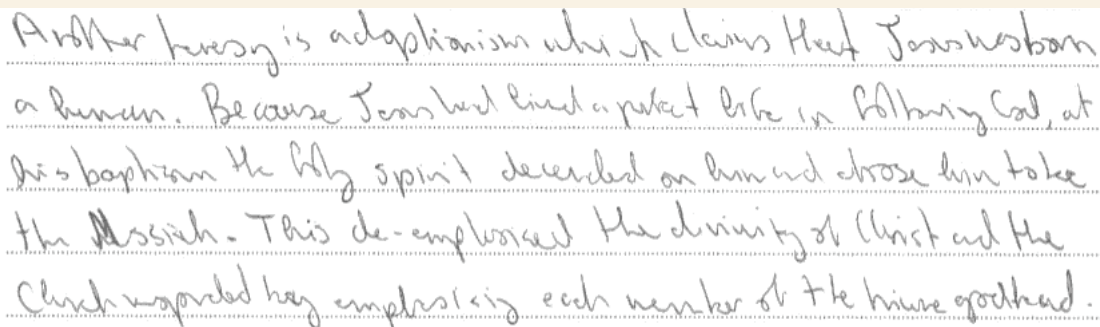
Question 7

This question was answered well with candidates demonstrating their factual knowledge of the patristic period, referring to the numerous debates and revolutionary advancements in Christian thought. Candidates referred to the heresies and the arguments surrounding the natures of Jesus commenting on the significance of whether He was fully divine or fully Human and Divine. Decisions of the Church councils were used to illustrate that this period was important in the development of Church doctrine about the nature of Jesus. Weaker responses, of which there were few, opted to discuss Jesus' life and his titles.

Some responses referred to the work of James Cone and Black theology commenting on the significance of Jesus being black and on the side of the oppressed. Liberation theology and the base communities were used to illustrate praxis in action. The idea that Jesus was lynched like the oppressed black people was discussed.

Other candidates referred to the theology of Bonhoeffer, commenting on his teaching about the Cost of Discipleship and his life in Nazi Germany. Candidates were able to relate the teaching to being a true disciple of Jesus. Some were able to make a link with Buber's thought that 'God as God was seen to suffer through the persecution of the Jews in Nazi Germany.'

Many candidates referred to the work of John Calvin and Martin Luther. Responses contained relevant material about Calvin's view of Christ as Prophet, King and Priest. Luther's justification by faith not by works was discussed in relation to salvation. However most responses were quite superficial and did not explore the significance of either of these teachings in connection with the life of Jesus or for the development of the Church. The concept of Predestination and election were alluded to by some but not in any great detail.

Many chose the early church option in 7Qb and this patristic period was very well known in most cases, weaker responses did not address this option.

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Examiner Comments

This response reached level 4; the candidate goes through various heresies and how the Church reacted to them. The clip shows one succinct example of dealing with adoptionism.

Question 8 (a)

There was a range of responses reflecting varying degrees of knowledge of the material. Candidates defined what is meant by personal and then considered what it meant for humans to have a personal relationship with a God. Some responses centred around God being a creator who interacts with his creations. Different models of Creation were then explained highlighting God's role in each. However these were not always made relevant to the concept of God being personal. Others concentrated on Buber's I thou and I it concepts where God is seen to have a reciprocal relationship with humans through prayer. In contrast to this Spinoza's idea that God cannot change and hence cannot be personal because being loving and personal implies vulnerability was discussed.

AO2 Responses contrasted God's immanence with his unconditional loving nature, referring to idea of how he intervenes to stop suffering and whether God can suffer. Candidates often chose to deal with Moltmann's concept of the Crucified God here.

> To make things clear, Martin Buber explains the fundamental distinction of two relations. The 'I - It' relation is one between a subject and an object. It is impersonal and the knowledge of this relation is indirect, mediated through another and has a specific content. The 'I - You' relation is a relationship between two active subjects and is also known as a 'mutual-reciprocal relation' where knowledge of it is direct, immediate and lacks specific content because strictly speaking, there is no content to knowing someone.
>
> God, therefore could not be reduced to a concept. Buber's preferred term of God was the 'Absolute You' where God is the 'Thou', who can by its nature never become an It'. As Alister McGrath points out, we know about an 'It' but we know and are known by a 'You'.

Question 8 (b)

Many candidates did not develop the rationale behind baptism and there was a distinct lack of scholarship or critical analysis in these responses. Some made the distinction between believer's baptism and infant baptism but only offered a basic explanation for this.

Many responses consisted of simple accounts of baptism in two different churches.

AO2 was generally answered descriptively and again did not develop the ideas of salvation through the sacraments or whether baptism was declaratory or efficacious, or whether it was an ordinance or a sacrament.

Sadly some candidates confused teaching and practice and used part(i) to describe the practices of two Churches.

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

(i) Baptism in the Baptist Church is called "Believers Baptism" and may only be carried out on adults as Baptists believe that children and infants are not able to make ~~their~~ their own decisions and judgements until they are adults. They come from 'anabaptists' who rebaptise their children once they have become adults. Baptists believe in the 'Priesthood of all Believers', emphasising the inclusive nature of the Church as anyone who has been baptised may baptise someone else. Baptists believe that Jesus gave 2 ordinances in Scripture; "Baptise them" and "Do this in memory of me"; Therefore, ~~Baptise~~ Baptists believe that by Baptising people, ~~_____~~ they are giving them membership of the Church and bringing them closer in their relationship to Jesus, as, once you've accepted baptism and gained grace, you've accepted Christ as your Saviar and, therefore, will be saved.

membership of the Church and bringing them closer in their relationship to Jesus, as, once you've accepted baptism and gained grace, you've accepted Christ as your saviar and, therefore, will be saved. Baptists believe that baptism isn't ~~regeneration~~ transgression, but is a regeneration of the person as a new believer in Christ and the Church, washing away all sins. ⊛

Baptism in the Roman Catholic Church is different. They believe in 7 sacraments of the Bible, 'baptism' being one of ~~the~~ the 7 "graces" to be gained by a member of the Church. It is commonly called "the Door to the Church" as they ~~but~~ ~~believe~~ ~~believe~~ believe that once someone is baptised they are now a full member of the Church. Roman Catholics, therefore, baptise people of any age, while Baptists, as they believe that becoming baptised gives you salvation and grace and "outside the church there is no salvation". Baptism in the Roman Catholic Church is always done by a priest ~~as~~ because of the hierarchy in the Church of Pope, Bishops, Priest, People. Roman Catholics believe that Baptism symbolises the washing away of sins and also ~~the~~ the full acceptance of Christ. ⊛ This is done through full immersion in the water whilst the formula is recited, as opposed to Roman Catholics where water is only placed on the head of the receiver.

placed on the head of the receiver.

(ii) The Baptist church believes in 'sola scriptura' (through scriptura alone), and Biblical authority, emphasised through their practice of full immersion when baptising someone. This is because, in scripture, John the Baptist fully immersed Jesus when he was baptised. The fact that any member of the Church is able to baptise reiterates the inclusive nature of the 'Priesthood of all Believers', giving no clear hierarchical structure to the Church, unlike the Roman Catholic church. The font by the door of the RC church emphasises the 'Door to the Church' name for Baptism, as once you are baptised you gain membership to the church. Roman Catholics believe that you have an immediate relationship with Christ, gaining grace, once you've been baptised, therefore, by baptising children, they gain grace before they are fully aware of their faith and beliefs. precede grace as people need to understand their religion before receiving Baptism and grace. This is emphasised and shown through their teaching of no baptism of children, as they may not fully understand their faith yet. However, despite this teaching, many may say that this clearly goes

many may say that this clearly goes against one of the 4 freedoms, of "soul", as it is not allowing people to make their own judgements and decisions, possibly going against their teaching of "individual soul liberty", also.

Question 9 (a)

This question attracted some good quality responses with an abundance of material, but some candidates did not include details about how the features of the Indus Valley culture have been absorbed into the Aryan culture, they simply listed the key features of the Indus Valley.

AO2 Sound responses focused on the various invasion and migration theories and included scholarly contributions.

Question 9 (b)

There were very few responses for this question, sound responses gave a full account of the various Vedic deities and gave evidence of these beliefs. Most candidates mentioned Soma, Varuna, Agni, Rudra and Indra.

AO2 Those who knew their material well produced very good responses.

Question 11 (b)

Some responses simply described Muhammad's life in Makkah in varying detail, whereas sound responses focused successfully on the question and used their material carefully while also dealing competently with reasons for Muhammad's persecution.

AO2 Sound responses dealt well with the importance of the Hijrah for the development of Islam but raised the points of Muhammad's calling as the Seal of the Prophets and the fact that Islam embraced the earlier prophets and hence Islam itself was not new. Other responses simply described the Hijrah or ignored this part of the question.

Question 11 (a)

Most responses demonstrated a sound knowledge of life in Arabia before the time of Muhammad and examined the religious features in varying detail, drawing out relevant implications. Many candidates found difficulties in suggesting the possible ways that these features influenced Muhammad and most added only brief or generalised comments relating to the influences, whilst some ignored this part of the question. Sound responses reflected knowledge of the period and demonstrated how Muhammad had been exposed to particular influences and how these were adapted and reflected in Muslim belief and practices such as pilgrimage, the role of the Ka'aba and fasting. Some candidates were also able to show how Muhammad's abhorrence of certain practices led him to emphasise particular teachings such as those relating to tawhid, shirk, ummah and social ethics. Weaker responses contained only a few examples of religious features whilst others wrote generally about the period.

This candidate answered the question fully and systematically dealing with polytheism (paganism), monotheism(in Christinaty, Judaism and the Zoroastians) as well as the ka'aba. However it does not have sufficient depth to reach the top level.

> Although Muhammad revolutionised Arabia there were some aspects that he arguably kept. The sense of loyalty to tribe members and the hard working attitude of the working classes was developed through his teachings to lead to a fairer society. The sense of loyalty people felt to their religions in pre-islamic Arabia was moulded to fit the Islamic views and the idea of Ummah. Under Muhammad many religious and social features were rejected, whatever the cost. However he did so under the divine instructions of Allah in the hope of creating a fairer and religiously pure society.

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Examiner Comments

In AO2 the candidate presents a balanced approach describing which features Muhammed accepted, and which he rejected, but does not fully weigh up why this may have been so.

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Examiner Tip

To get into level 4 AO2 you need to show reasoned argument.
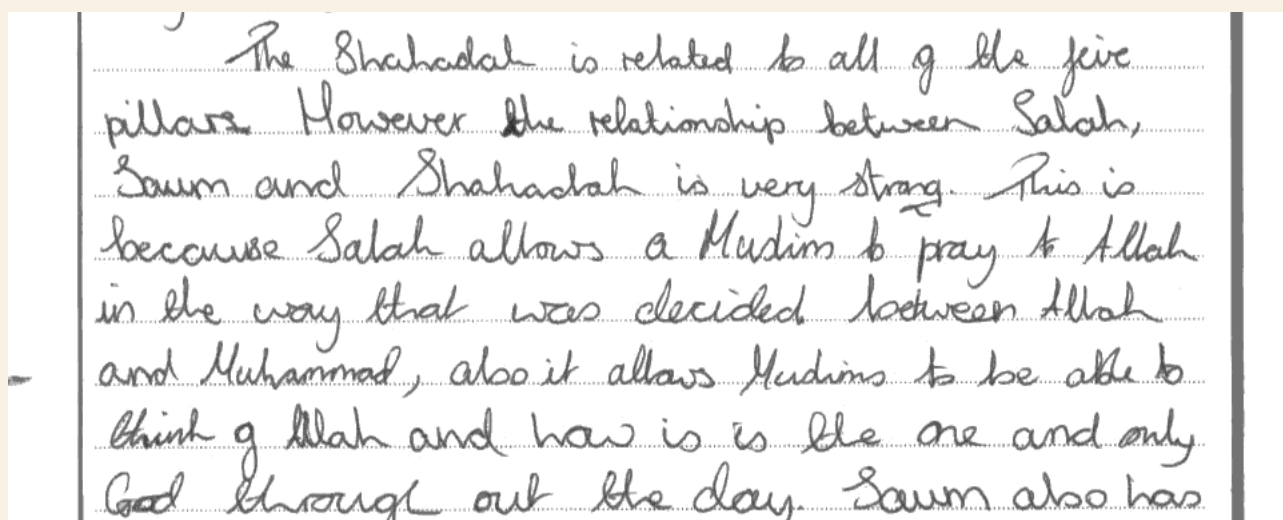
Question 12 (a)

Sound responses showed a good knowledge of the Six Beliefs and demonstrated a sound understanding and detail of the key beliefs about angels and prophets while also quoting both the Qur'an and various scholars. Other responses simply outlined this teaching.

In AO2 sound responses used their material wisely and showed clearly the importance of these for both Muslim beliefs and practices.

Question 12 (b)

This was a popular question and although the standard of responses was variable, most responses were generally competent; demonstrating sound knowledge of two of the Five Pillars and the Shahadah. Candidates gaining marks in the higher levels related their responses closely to the question and carefully examined the distinctive features of two pillars in detail.

This candidate has made a good attempt to describe the key features of two of the pillars.

> The Shahadah is related to all of the five pillars. However the relationship between Salah, Saum and Shahadah is very strong. This is because Salah allows a Muslim to pray to Allah in the way that was decided between Allah and Muhammad, also it allows Muslims to be able to think of Allah and how is is the one and only God through out the day. Saum also has

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Examiner Comments
To reach level 4 there would need to be more analysis of the differing features.

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Examiner Tip
When the question has two demands, as here, when each of the pillars chosen has to be related to the Shahadah, ensure that you have two separate paragraphs dealing with each and then a concluding paragraph putting them together.

Question 13

There were too few entries and responses for questions 13, 14, 15 and 16 for any worthwhile comments to be made.

Question 17 (a)

There were many "I am" responses which were in-depth with many references to the Old Testament and putting the sayings in their appropriate context. However quite a number of responses, particularly those on Luke's Gospel, tended to focus on general issues and the re-telling of the stories regarding outcasts without enough depth of analysis.

Question 17 (b)

There was much re-telling of the stories of the miracles and very little in depth analysis of the context and background. Only some candidates attempted to answer how these stories helped the reader to understand the character of Jesus' ministry.

Question 18 (a)

Many candidates seemed to have pre-prepared responses which focused largely on story telling. The majority of candidates taking the Luke option prepared good responses on prayer but the praise section was mostly very weak. There was a great deal on the teaching of the Lord's Prayer.

For many of the responses on the role of women in the Fourth Gospel the candidates gave a solid answer which took into account context with good scholarly opinion. There were some stereotypical responses given by candidates on the role of women which did not have sound context and background.

This candidate makes a good beginning to this answer setting out the main theme straight away.

18 (a) (i) We are told by Stanton that 'the status of women was markedly inferior to that of men throughout the ancient world, including Judaism'. However, on examining the fourth gospel, we are presented with a very different picture of the role of women in Jesus' ministry. C.K. Barrett observes 'John intends to bind the church to apostolic witness, but in other respects leave it free'. This highlights the way the fourth evangelist was able to feature women prominently in the gospel, and through examining the meeting of the Samaritan Woman and the scene of the resurrection, we learn a lot.

In conclusion, throughout the fourth gospel we receive an impression of women as the fore runners of the ministry. They are seen on an equal footing with men - 'Jesus was not content with bringing women upon a higher plane than was

bringing women upon a higher plane than was then the custom' – <u>Jeremias</u>, and work just as hard to spread the word of Jesus. Mary Magdalene is unmatched in her importance of starting off Christianity, and we can therefore conclude that Jesus went out of his way to ensure his attitude towards women was revolutionary. He serves to demonstrate the statement 'for the law came through Moses, grace and truth came through Jesus Christ' (1:17).

Question 18 (b)

There were many in-depth contextual responses for the discipleship question. However there were some fairly repetitive responses with the re-telling of stories of the calling of the disciples too.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx

Ofqual

Llywodraeth Cynulliad Cymru
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