

Examiners' Report
June 2013

GCE Religious Studies 6RS04 1B

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Introduction

1. It was fundamentally important to examine the passage itself. All the level descriptors in the indicative mark scheme for AO1 begin with reference to the passage. There are a variety of ways this may be done. Some candidates presented a detailed exposition of the passage. This has much to commend it, including those who used this technique to explore the context of the wider source. One possible drawback was that this could become a simple comprehension exercise. This can be overcome by placing the passage in a context and showing an understanding of a detailed analysis of the more important terms and ideas. Another popular method was to present an overview of the whole source from which the passage was derived in order to examine the key points from within the passage. This method was useful in enabling candidates to show their understanding of the ethos of the passage. However, a potential weakness was that such an overview may be completed without sufficient focus on the passage itself.

2. Similarly, it was essential to answer the full demands of the AO2 part of the question:

- do you agree with the idea(s) expressed
- justify your point of view
- discuss its implications for understanding religion
- discuss its implications for understanding human experience.

It was important that these demands were addressed in an explicit manner rather than implicitly.

3. This unit is the synoptic part of the GCE RS course. In that respect candidates are expected to link their answers to related parts of their studies. Sometimes this may be achieved by relating work to one or more of the other sources in the anthology and also by drawing on material from any of the other three units. This enabled some candidates to compare and contrast a variety of possible responses.

Question 1

AO1 features of good quality

Candidates:

- presented well-informed answers focused on the passage. Those candidates who referred to the source as a whole or to related ideas managed their answers in such a way as to demonstrate their understanding of the passage. There was effective use of scholarship.
- structured their answers in a coherent manner, with evidence of analytical thought across the answer.
- were clear about the synoptic features of this unit relating their answers to other sources and related material in other units.

AO2 features of good quality

Candidates:

- displayed effective use of argument
- referred to scholarly opinion
- displayed a thoughtful evaluation of alternative views were explicit in their material on implications for understanding of religion and human experience
- constructed well-justified arguments leading to a coherent conclusion.

AO1 features that require improvement

Candidates:

- tended to present a basic examination of some ideas but the answers were not well-focused on the passage. Some treated the passage like a simple comprehension exercise.
- sometimes had a problem with unsatisfactory allocation of time, related to the two parts of the question. For example, some candidates spent too much time on part (b) in spite of the mark allocation. There were a few candidates who combined (a) and (b) but with those who did there was a tendency to have insufficient material given the range of demands in AO2.
- presented a generic account of the whole source from the anthology or a general account of related teachings at the expense of a focus on the selected passage.

AO2 features that require improvement

Candidates:

- presented basic points of view with limited use of argument.
- displayed limited explicit focus on implications.

Observations from scripts:

There were some excellent scripts. The better quality scripts were good on analysis of key themes (e.g. virtue ethics) with effective links to the Schneewind's article and to his major ideas. Candidates drew on the 3-fold structure about marked recent developments in moral philosophy and used this to good effect. A number of scripts were scholarly, including reference to Aristotle, Kant, MacIntyre, Mill and Williams. Successful candidates related their answers to pertinent emphases in Jamieson and La Follette. The best answers were precise and used technical language proficiently. Synoptic approaches included reference to ethical theories and ideas in other units, especially 6RS03.

In some cases candidates focussed on the whole Schneewind article to the detriment of the selected passage. Some candidates referred to other ethical theories but did not relate them to the selected passage. The lower levels contained little reference to the article and used basic accounts of a few ethical theories.

Good AO2 answers were rooted in academic debates with extensive use of scholarship. Some considered reasons and evidence to support their own stance followed by criticisms against their own initial position. In AO2 candidates drew on a wide range of relevant material such as cultural relativism and relevant implications derived from sociology and psychology. Candidates made effective use of topics such as medical ethics, war and peace, environment, animal rights and gender issues.

Less successful candidates relied on knowledge from AO1 but were unable to develop this into a cohesive argument. Material on implications was minimal and these failed to arrive at a justified conclusion.

The first and second examples below illustrate good practice and the third represents a problem with unequal quality across the two parts of an answer.

1a. Schneewind opens in this passage opens with the suggestion that there are numerous issues concerning modern moral philosophy, instead of the highly prevalent topic of divine command morality or that of the autonomy of the self-governing individual. Schneewind reveals that philosophy is dealing with issues that affect the community and the country as a whole; "social and political problems". Therefore, it is concerned with debates which affect people on an everyday basis such as that of business, hence we can link this to the work of Jamieson when he argues that moral theorising is something that people do in everyday life and is found on "the highways and byways", and this is perhaps due to the social and political problems Schneewind reveals.

Schneewind states that modern moral philosophy is now concerned with social and political issues, however,

It could be said that Jeremy Bentham, founder of the 18th century utilitarianism dealt with the social and political aspects of his time. Schneewind uses Bentham in his historical chronology to oppose the work of Kant, and to highlight that philosophy needed to be ^{accessible} ~~accessed~~ to all groups of people. This is also exhibited with Reid's common sense morality. Bentham was a social reformer and thus, he clearly dealt with social and political ~~reform~~ issues, which, as Schneewind states, modern philosophy also deals with.

Schneewind reveals in the passage that there has been a return to virtue ethics posed by Aristotle (384-322 BCE). In Schneewind's introduction he states that morality was centred around the highest good in the Ancient world and the matter of virtue, ~~for~~ In virtue ethics the highest good would be to reach the goal.

of enlightenment (flourishing, total happiness). Therefore Schneewind reveals that philosophy has perhaps come full circle and humans are now interested in the development of virtues to better themselves as people. This view draws ~~parallel~~^{parallels} with the work of Jamieson and his use of the scholar Anscombe. Anscombe rejects the law conception of ethics stating morality has moved away from belief in God ~~and~~ and is becoming increasingly secular. This standpoint is highlighted in Schneewind's argument with Montaigne who argued ~~the~~ people could not live up to Christian standards, and thus, Christianity could not provide practical guidance. This is further expanded upon ~~at~~ when Schneewind illustrates that Pierre Bayle stated that a group of atheists "could form a perfectly decent

society". Thus, the vision that morality was imposed upon us by God began to fade, resulting in the idea that morality is derivative from human nature itself. In the passage this idea is taken up as virtue ethics works to develop characteristics such as ~~be~~ honesty and courage in order to aid a person when contemplating moral decisions. Therefore these virtuous characteristics could perhaps, help to solve the social and political issues dominating philosophy.

In the passage Schneewind illustrates how scholars such as MacIntyre and Williams believe the community to hold importance in regards to morality. This is supported by Schneewind's use of the philosopher, ^{Hegel} previously in the argument to illustrate the primacy of the community. Hegel argued that the moral

personality was formed by the community, and thus, the moral autonomy of individuals is affected by those around them. Hegel stated that the community has "an impetus of its own", thus placing importance upon society as a whole. This is reflected in Schneewind's passage as the social and political issues he describes, such as environmental ethics, affects the whole community and not just the autonomy of the individual.

The "abstract principles" which Schneewind refers to in the passage in regards to virtue ethics, could be that of theories governed by rules such as Kantism. Schneewind in his argument uses Kant to highlight the move towards moral autonomy and that morality was an expression of human nature. Kant believed one should impose

duties which a person is morally obliged to perform; a person is a "law-making member" in the kingdom of Ends. Although, as Schneewind reveals, ~~morality~~ ^{philosophy} developed on from this concept, in his concluding remarks in the section 'New Directions', Schneewind highlights how ~~the~~ the philosopher Rawls, is trying to revitalise Kantism ~~and~~ through combining it with attributes of Hegel's views.

In the passage Schneewind's third area of concern is that the autonomous agents in the community need to work together in order to come up with effective solutions to the problems. The concern is no longer with the autonomy of the individual but with public morality, affecting the vast majority of people. These issues such as the environment and nuclear war ~~to do not~~ just affect the

individual ~~but~~ ^{at this} moment, but affect the community and the future of the world, and thus, as Schneewind reveals in his concluding remark that people in many different professions are attempting to solve these issues. It is no longer the domain of philosophers.

1b. The idea Schneewind reveals, that modern moral philosophy is concerned with social and political issues, is an extremely plausible and relevant suggestion as these issues affect the entire community. We, as humans, are no longer concerned with whether morality was derived from God or whether we alone know what is moral, rather we are interested in ~~the~~ problems which directly affect our way of living. The implication of this is that as these issues affect

the vast majority of people, the community will bind together to effectively come up with new solutions.

Schneewind's argument that society is placing less value on religion is a highly plausible and convincing argument. Secular morality dominates society, and this is ~~highly~~ ^{illustrated} with the use of democratic governments. The implications for religion in this regard means that religious authority, experienced in the 14th century, does not hold power any longer. Religion has to develop with modernisation in order for it to keep up with modern moral philosophy. However, perhaps a solution is seen with ~~situ~~ → Robinson and Fletcher's situation ethics which bases moral ~~ethics~~ ^{decisions} on agape love. But problems also derive from this as it is limited practically

as how do we decide what is the most thing to do?

Thus, the rate of secularisation as Anscombe reveals in Jamieson's argument, is that modern thinking banishes God. However, this claim is highly controversial and not as convincing as some as it is clear that a lot of people still uphold morality from divine foundationist beliefs. Therefore although Schneewind reveals there is a move away from this, many ~~people~~ ^{absolute} theists still believe in ~~this~~ morality, and the rate of secularisation will never change this. However, I still believe that Schneewind's argument is convincing as there has been a decrease in the number of people attending ~~the~~ church.

However, although Schneewind's argument is highly reasonable, it could be argued that although we are a

secular society, focusing on social and political problems, much of the political law is actually influenced by religion. For instance; our law that murder is illegal was influenced by the Decalogue with the command "thou shalt not kill"; Therefore ^{religion} ~~morality~~ will perhaps, ~~and~~ always play a part in morality as it has historical influence. Philosophers such as Aquinas, although promoted the existence of God, ~~and~~ also highlighted that one should follow the government and ~~there should~~ their authority.

Schneewind's argument that we ~~s~~ are no longer ruled by divine command implies that we are fully autonomous. However, this means we cannot have an infallible leader, and thus, no one can tell anyone how to behave.

The implications of this is that society could become authoritarian, and this is undesirable, I believe, for both theists and atheists/agnostics.

Schneewind in the passage highlights a return to ^{the} virtue ethics of Aristotle. I believe this is the most plausible and effective philosophical theory as it is ~~of~~ a retoric and focusing on the individual. It further allows for both secular and religious morality, which in our modern society is crucial as there are varying beliefs and faiths. The implications of using virtue ethics highlight that everyone is able to develop and ~~achieve~~ ^{merit} achieve ~~and~~ characteristics such as that of empathy. This draws links with LaFollette's work in which he argues intimate relationships allow a person -

to develop empathy and thus, apply this to impartial morality. The return to virtue ethics is therefore highly efficient and also holds implications for personal relationships as people will be able to interact with one another on the same level, and also aid each other in developing the skills of virtue.

Schneewind's remark in this passage that ~~the~~ modern moral philosophy affects everyone is highly plausible, along with the suggestion that it is not just concerning the profession of philosophers. This draws links with Jamieson and his argument ~~that~~ that anyone can theorise and it occurs everyday. The issue of public morality is highly prevalent and in this regard I completely agree with

Schneewind's assumptions.



ResultsPlus

Examiner Comments

This is an example of a script gaining full marks. The candidate paid scrupulous attention to the full question and addressed the range of demands in a clear, explicit manner. The candidate kept quite close to the text in part (a) and elaborated on key points when required. Throughout there was good use of a variety of scholars.

In AO2 the candidate thought through the various points of view and drew out a good range of implications.

~~Plan Schreier~~
~~Western thought~~
~~Actual social and political problems~~
~~Questions of a moralistic level~~
~~Abortion, environmental ethics, just war, medical treatment, business practises...~~
~~For example the dilemma with 'just war' is on a moral basis is it correct to engage in combat and kill people for political reasons.~~
~~The second "concern" is the resurrection of virtue ethics, an ancient theory dating back to the Stoics and Aristotle. Elizabeth Ascombe first revived the Aristotelian~~

1) a) In this passage of the article 'Modern moral philosophy' by Schreier he is putting forward his view on the three most prominent "concerns" there are within modern moral philosophy. The first is the "actual social and political problems" that modern moral philosophy is faced with, questions of a moralistic level are bound to arise when confronting controversial issues such as: "abortion, environmental ethics, just war, medical treatment, business practises...". For example the dilemma with 'just war' is on a moral basis is it correct to engage in combat and kill people ~~for political reasons~~ for political reasons.

The second "concern" is the resurrection of virtue ethics, an ancient theory dating back to the Stoics and Aristotle. Elizabeth Ascombe first revived the ~~theory~~ Aristotelian

ethics in 1938. She believed it had the potential to work as all the other ethics which had principles failed to function. For example she criticized Kant for his deontological approach. She considered an ethics that consisted of principles without a divine lawgiver to be illogical. By outlining the weaknesses with each ethical theory she ~~concluded~~ concluded that virtue ethics was the most successful. Philippa Foot later on agreed with Anscombe in 1978 when she went further to outline what was good about it. ~~Alison~~ Alasdair MacIntyre and Bernard Williams were the most recent modern moral philosophers to comment on the theory and they concluded like Anscombe that it was successful because of its independence from principles.

The final "concern" Schreier outlines is the problem of what to do with people when the perfect theory is created, or how should they be "co-ordinated". He uses the example of a rural retreat ~~in~~ at a lake, if everyone was to go to the retreat it would lose its value, so if everyone was moral it would pose problems. He likens this to other

problems we are experiencing in the twenty first century like "population control and prevention of nuclear war." A recent example is North Korea claiming it has nuclear weaponry, although it is highly probable it wasn't going to be used even if they did possess such advanced weapons, if they did decide to use them on a moralistic level justifying such actions would be near impossible. These problems caused much controversy in recent years among not only moral philosophers but also among "economists and mathematicians."

Schneewind begins his article with how we went from being in ancient western thought which consisted of superstition and God to free autonomous beings who can decide how to be moral for themselves. It is this transformation from a secular to autonomous that Schneewind outlines in this argument in the passage also as it displays how the change in perspectives of morality has resulted in this modern moral discussion.

In ancient western moral philosophy they also focused on ~~issues~~ "actual social" and "political" concerns, Aristotle in

fourth century BCE also wrote about politics and how they could be improved. He also did work on ethics in his most famous book 'Nicomachean' ethics which resulted in virtue ethics. The involvement of the church in medieval church within the government also supports this premise as theistic ethics determined the law and therefore the ethicality of such laws must have been discussed on a political level.

~~the enlightenment period was a time when scholars began to question the authority of the church and the government before the enlightenment period~~ Schreier is highlighting the controversial ^{al} issues we find within society today when he is referring to his first 'concern'. Scholars such as Montaigne, Grotius, The first Earl of Shaftesbury, Hobbes and Locke would not have had to have faced these concerns until the enlightenment period and even then they were the focus point of ~~the~~ moral philosophers. The enlightenment period was more concerned with deontological thinkers such as Kant ~~and~~ He focused on principles and how to be moral. Hume another scholar of the enlightenment period also

focused on how to be moral through his emotivist approach to ethics. He believed how we felt was moral to act and moral because we feel it. Kant and Descartes believed the senses were fallible and were "open to manipulation." Our minds and ability to "rationalise as rational human beings" is what enables us to be moral.

1) B) I personally agree with Schreier, the three concerns of: "actual social and political problems", "the return of Aristotelian ethics and the problem of what to do ~~if~~ ~~with~~ with everyone once they are moral are correct issues that modern moral scholars as well as ~~the~~ economists and mathematicians are discussing.

Schreier states that the "rights of animals" is a social problem, this is correct as recently Peter Singer created 'preference utilitarianism' whereby he deemed animals just as valuable as us and went further to state that we ourselves are animals. He ~~claimed~~ On an ethical basis he claimed we should consider the preferences of animals. With many animal protection charities etc

in place politically the views on the rights of animals needed to be adapted and hence forth we have the RSPCA. He is correct that "rights of animals" is a political problem of today to as we have laws in place to prevent the ill treatment of animals. ~~The~~ The implications of this for religion is negative as animals are receiving the same treatment as humans as they have rights. Christian teachings prohibit the idea of animals having souls and exhibit that we are superior to them. Plato was also careful to distinguish between human and animal souls. ~~Other issues~~ The wider implications of this for humans as an experience is good as morally we are empathetic beings and therefore should consider other living things that we haven't in the past that lead to immorality.

The return of Aristotelian ethics is supported by four modern moral philosophers: Elizabeth Anscombe, Philippa Foot, Bernard Williams and Alasdair MacIntyre. Anscombe outlined the negative aspects of Kant, Utilitarianism and Situation Ethics but maintained in support of Virtue Ethics and considered it the best theory. Later on Foot went further

by outlining what was good about the theory Alastair MacIntyre and Bernard Williams were the most recent moral philosophers to resurrect the theory and they believed it was the idea of "Eudaimonia" or "focus on human flourishing" was why it is successful as well as the absence of principles in the theory when there is no divine law given to prohibit immorality. The idea of ~~them~~ them developing a "communitarian view" is not entirely correct as the theory does ~~specify~~ specify on individual "flourishment" and not on the flourishing of others like with Utilitarianism where it is "the greatest happiness for the greatest number". Although Aristotle did say "we learn virtuous behaviour from virtuous people" or the "ideal types" which would require a community with people.

With regards to the third concern of "effective action being taken" and how to "co-ordinate people after Schreier" is also correct many anti-theorists would agree with him such as Susan Wolf who stated that if we were all "moral saints" life would be boring, not only that but we would all be alike and

the concept of individuality would be lost. William Blake the self proclaimed profite stated "without contraries there would be no progress." This ~~is~~ is something Schreiering neglects to mention that without bad there would be no good, we need the contrast to define them.

The ~~other~~ overall implications for ξ religion in the passage from Schreiering's article 'modern moral philosophy?' is that religion is no longer needed when deciding how to be moral, without religion all ethical theories face the problem of 'why' to be moral if there is no divine law giver to dictate what is right and wrong and to punish us for being immoral which is supported by the modern moral philosopher Bernard Williams. The ~~bigger~~ wider implications for human experience is that is evolving and we need to find ~~another~~ a way to be moral and why to be moral. Morality consist more in question form for humans and that is how we experience morals through asking if something is moral not through the use of principles like Kant. Jonathan Dancy would support this as he created

Particularist ethics "the ethics with no principles" where by he said we know what to do but we don't create principles because of it. Conclusively overall the passage suggest we are evolving from ancient western moral thought.



ResultsPlus
Examiner Comments

This is an example of a script gaining full marks. Candidates at this level of ability have many commendable features. There are two that are note-worthy for this current task. First, throughout the essay the candidate makes exemplary use of scholarship. Secondly, the candidate structures the answer very well indeed, and this can be seen especially in part (b).

1a) plan: moral philosophy - morality

① - Social + political problems

↓ racism, politics, inequality

• abortion, environmental etc.....

↳ religion + morality teaching / conflicting thoughts

② - Aristotle → virtue ethics, centre

become - better person practice → ③

In this passage by Schaefer, it concerns recent developments in moral philosophy. This is based on morality and so focuses on the acts of someone that is right or wrong rather than the character of that person. Here he focuses on the social and political problems in modern day that have developed in modern moral philosophy, this forms one of the three developments, it addresses questions concerning abortion, environmental ethics, just war, medical treatment, business practices, animal rights and the position of women and children. All of these concerns are controversial problems in the modern society, in socially this can include examples of immoral acts such as

racism, sexism. Racism particularly was a social issue that segregated the different races in the ^{early} 19-20th century. It went against moral rules to treat everyone ^{equal} impartially or ~~unless~~ with a ~~and~~ impartially unless there was a 'morally relevant reason to treat anyone differently' as looked at into depth in a Lolette's article on interpersonal relationships and morality. Unequality plays a huge part in ethical issues not only racism which was greatly reduced and abolished slavery by Martin Luther King with the help of Malcolm X. It also deals with other issues such as women's rights, which is a modern day issue still happening prevalent today in many countries where women are given less pay than a man for the same job or they are given a less of a choice due to pregnancy and ~~mental~~ issues, postnatal care. However since the ~~human~~ women's rights campaign it has eradicated even more sexism than what is apparent today. Another extremely controversial

Issue sheetband lists us abortion, this not only conflicts religion and morality but other ethical issues as well.

Abortion according to the catholic church is 'morally wrong' it is classed as murder.

Abortion however can create ~~ethical~~ opposing problems for example if it was a case of rape, then the mother may not want to bring up a child from this criminal and traumatic act.

However from a christian point of view it would be thought that although the act was wrong, the unborn fetus is not evil, it has not sinned through us our fault. As a human life it is sacred as Gods creation and so should not be punished.

However as I previously mentioned this issue will conflict in ethical theories for example Utilitarianism is focused on the 'greatest good for the greatest number' perhaps the woman has been raped has a husband and it is also his decision to abort the baby as well as the woman's therefore in this case Utilitarianism would accept this as it focuses on the most happiness that

can be created, despite only favouring the majority as opposed to the minority in situations. ~~There are no~~ ~~There are~~ ~~There are many other occasions~~ where religion affects modern day ^{ethical} implications, ~~such as~~ However the Catholic Church do allow certain circumstances where if the ~~child~~ ^{mother} is at risk for example she is dying of cancer and need chemotherapy, in order for the chemotherapy to work the child must be aborted, within this and a certain life span, issues of abortion can be rarely allowed in ~~canonism~~ Catholicism.

Religion also plays a part on other occasions mentioned by Schneewind such as 'medical treatment' in the Catholic Church it is condoned to allow blood transfusions as it is going against God's will for the person and is mixing up the genetics and blood ^{seen} that is sacred to that one being. It is as an natural way of survival. However it conflicts between religion and morality, in some situations such as a

mother's son in critical condition needing a transplant from the mother in order to survive. The mother being religious and so needs to decide to go against her faith or morality?

In this case I believe most mothers would seek to help their child in any way possible, as linked to la société arde prima facie duties enable us to have strong bonds between mother and child and so on a strong ~~personal~~ ^{ultimate} relationship like this, the mother would generally do what is morally good as to help her child. In the first point Schneewind believes that these issues are important in moral philosophy or ethics.

The second point is highlighting the return to Aristotle's view of morality as a central matter of being a virtuous person, rather than abstract principles. Schneewind begins to imply that Aristotle's ethic^{of} Virtue theory is key in understanding morality and how to be moral, he also mentions

Alasdair MacIntyre and Bernard Williams in their ways of attempting to modernise Aristotle's beliefs. Virtue ethics ~~was~~ is an ethic established by Aristotle, its foundations are in Greek mythology and is a ~~subjective~~ ^{objective} ethic based ~~on~~ not on the act or humans like deontology and Natural Moral Law but it focuses on the person itself and becoming a better person. By becoming a better person it is thought that you need to practice or being good like an archer practising on a target, as La Follette highlights in his article that to become moral ~~you~~ you need to practice being moral and the only way you can do this is by engaging in intimate personal relationships as you learn the key moral characteristics of what makes you moral. Aristotle had a table for these characteristics it has a device of deficiency and a device of excess when a Mean in the middle which was

The balanced attribute need to be morally good. (Such as Cowardly - brave - ~~brash~~). He believed to be good you needed to gain these attributes and so many of our dilemmas expanded on Aristotle were ready to make it more contemporary in time with modern issues. Schneewind appreciate here that in society if everyone acts like this then there would be very few issues, in a broken down society today losing its moral values, ~~ethical~~ Aristotle ethic is needed.

~~In~~ ~~conclusion~~ The third objective looked at is the rapid growth of interest in problems posed to co-ordinate the behaviour of individuals if an action is taken. For example this can relate to ~~the~~ utilitarianistic approaches by doing the 'greatest good' for the majority excluding the minority. It poses issues in society, for example modern day issues of

Nuclear war, population control and preserving the environment. All have inspired modern philosophers to look back at the basic ethical principles which can help shape today's society on these issues presented. Nuclear war killing thousands of innocent people to protect a country's civilians, or population control such as the 1 child policy in China, do this really help a government to not ~~follow~~ be free and have as many children as they want? Overall Schneewind highlights these main issues presented and seeks to find reasons to them.

1b) To agree with the ideas expressed one needs to look at the negatives and positions to the argument. Firstly Schneewind's argument has a huge effect on religion such as Catholic Church, Islam ^{Hinduism} ~~and etc~~ that all have their own teachings and beliefs. These beliefs for example in the UK where Catholicism is

more prominent, it has major implications upon laws modern day laws and ideas. For example war, love, abortion, homosexuality are all examples of issues that spark up between modern day issues. However as society today is falling away from religion perhaps these views aren't worth the debate?

Jesus' teaching 'love your neighbour' and the golden rule is a firm idea that is embedded in most cultures, such as Politics and Society such as Hinduism, and Gandhi's idea was influenced by Jesus golden rule and the Socratica focuses and adds on this. Also in human experience in society Martin Luther King based many of his teachings on Jesus and Bible messages such as the sermon on the mount and the parable of the Samaritan that focused on equality this helped to establish moral values in modern world and as religion.



ResultsPlus Examiner Comments

This is an example of an unequal treatment of part (a) and (b). Part (a) is quite full and clarifies key features in the passage. Part (b) is comparatively short and is a superficial look at a few pertinent ideas.

Part (a) 25 marks

Part (b) 7 marks

Paper Summary

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

- Develop an interest in a rigorous study of religion and relate it to the wider world. To succeed in this paper candidates must show evidence of a thorough study of the selected passage and fulfil the demands of A02.
- Treat the subject as an academic discipline. This paper requires specialist study, drawing on knowledge, understanding and skills.
- Adopt an enquiring and critical approach in order to reflect on all previous units studied.
- Develop own values and views in the light of learning. AO2 in particular enables candidates to engage in this creative process.

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