

Examiners' Report
June 2013

GCE Religious Studies 6RS03 01

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June 2013

Publications Code UA036780

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Introduction

The standard of work this year on 6RS03 Developments was particularly good. Each year examiners report an improvement in the ability of candidates to use their knowledge and understanding to good effect. Essays are longer, and engagement with the material reflects good teaching and candidate enthusiasm for the subject, whilst many well-prepared candidates responded confidently to the questions and produced three well-crafted essays of appropriate length. In many cases, essays are extensive and worthy of the highest marks, and much credit should go to centres for their preparation of these candidates.

As ever, the highest credit invariably is given to those candidates who are prepared to respond to the questions set, rather than writing a generic essay which does not directly fit the question asked. It is clear that some candidates fail to read the question and work on the assumption that the demands are exactly the same on a year-by-year basis. Where this was particularly evident is covered in more detail in comments on specific questions, but typically candidates often answer part (ii) questions as if they need to do nothing more than given an outline of strengths and weaknesses and offer a basic opinion at the end. Some candidates wrote answers which would better suit different questions altogether, and some even wrote about topics that were not on the paper. It is worth making clear that in such a case the answer cannot be credited if there is no link with a question actually on the paper. It must be stressed that centres have a responsibility to ensure that their candidates are equipped to respond to a range of possible questions on a topic.

Some candidates also continue to combine parts (i) and (ii) of a given question, making it difficult to identify where, if any, credit for part (ii) can be given. Many candidates this year failed to number their questions or give any clear indication of where they were moving from one question to another. This was inevitably combined with a reluctance to use the answer booklet as intended, which often leads to time-consuming explanations from candidates as to where they have written their answers. Centres are therefore encouraged to ensure that their candidates are aware of the need to begin each new question on the appropriate page of the answer book. Many candidates continue to insert an extra piece of paper to add a very short comment or a plan which could have easily been inserted within the writing space in the answer booklet. Centres are encouraged to limit candidates' use of extra paper to genuine cases of over-writing the answer space.

Notwithstanding, many candidates took the opportunity to write at length and to show a wide range of knowledge and a confident understanding of complex topics. The majority of candidates opt for two philosophy questions and one ethics question, with a minority favouring ethics. New Testament continues to draw a significant number of very high-quality responses, particularly to questions on the Fourth Gospel, and many New Testament candidates choose to answer two questions on this area. Smaller numbers answered questions on Islam, which remains the most popular option amongst the world religions, with small numbers opting for Hinduism, Buddhism, and Christianity.

Fewer candidates resorted to repeating material from part (i) but again, it is important for centres to note that to obtain higher level marks, candidates need to answer the question set and not to assume that every part (ii) question simply requires an outline of strengths and weaknesses. The particular angle of part (ii) questions must be recognised for the highest marks.

It was a notable feature of this year's ethics' answers that so many of them were done last and many of the responses were short, especially on section (ii).

Good use continues to be made of the Edexcel textbook which supports this qualification. As ever, the most successful answers are those which make good, relevant and accurate use of materials appropriate to this stage of learning and assessment and who use scholarship to support their own understanding of the material. Nevertheless, some candidates cite oft-repeated quotations that are extraneous, which may reflect the fear candidates have that a

point has little value unless it can be supported by a scholarly quotation. Quotations are far more valuable when they are used accurately to make a significant point, not to support a self-evident example.

It is also worth reiterating that successful candidates are invariably those who have written three complete answers. The best service that a centre can give to its candidates is to ensure that they are able to write efficiently to time and are not forced to curtail the third essay, or, in some cases, not even attempt it. Furthermore, some examiners noted this year that some candidates' handwriting was almost illegible and it is fortunate that examiners have the facility to enlarge or reduce scanned scripts otherwise it would be impossible to do them justice. It is often those who write most, who write most illegibly.

Question 1 (a)

This was a straightforward question which many candidates responded to with confidence. Nevertheless, there were very few candidates who answered this question in relation to atheism and the overwhelming majority opted for religious experience. Those who did, tended to do so fairly well with detailed if prosaic understanding of (typically) Marx, Freud and Dawkins. Perhaps these lend themselves to a focus on the wording of the question more than the 'evidence' for religious experiences since the atheism answers seemed to have more focus on the question. However, it was surprising that fewer candidates did not tackle this question, perhaps because they were expecting to see a question specifically directed towards critiques of religious belief rather than atheism.

Responses to the religious experience option were very varied. Many of the candidates chose to look at the types of experience that people can go through and to list specific examples of people who had experienced them, such as St. Paul and Teresa of Avila. Most were able to mention some scholarly opinions, particularly those of William James, with only a few just relying on the types of experience. Other candidates targeted the argument from religious experience which was fully justifiable and this seemed to be better understood and executed than in previous years.

It was good to see some candidates having read more widely, including material from Buber and, of course, Peter Donovan. The most common 'evidence and reasons' were the Swinburne's principles of testimony and credulity; the cumulative argument and the persuasiveness of the various types of religious experience in so far as they increased the probability of the existence of God. The stronger scripts were analytical and were able to use their knowledge of the religious experience topic to analyse whether it leads to a belief in God. Candidates who didn't gain the higher end of band 3 were typically those who seemed to write out everything that they knew about religious experiences without tying the information into the wording of the question.

On the whole the majority of the candidates were able to evaluate the subject well, and some raised the issue that people tend to experience religious events that firmly fit into their own faith, such as a Christian seeing Mary and so on. The opinions of some notable sceptics were also often mentioned, particularly Richard Dawkins and Michael Persinger. Some candidates who put counter arguments in (i), then found it difficult to provide enough data for evaluation in (iii), suggesting that reading the whole question before beginning to write is vital.

Question 1 (b)

Some excellent answers really addressed both parts of this question on the Ontological Argument directly, and showed a thorough awareness of a range of scholars both ancient and modern. The best answers clearly set themselves apart from the others by their unrelenting focus on analysing the ontological argument as an *a priori* argument. It was a shame that many other candidates followed a seemingly pre-planned structure in part (i) by describing Anselm, Descartes and then Malcolm and/or Plantinga and briefly mentioning that it was an *a priori* argument in the introduction and the conclusion. This leads to the same point that has been made in previous years: that centres would be rewarded by spending more time preparing their candidates for different eventualities in terms of the wording of the exam question. Candidates seemed to find it easier to focus on the *a priori* nature in AO2 and there was a pleasingly better focus on the set task here.

A significant minority of candidates seemed to be confused with the chronology as to where scholars fitted into the discussion and in more than one case, candidates seemed to imply that Anselm was in some kind of direct debate with Hume or Kant! Dawkins and Gasking now tend to feature prominently as critics which is not illegitimate but perhaps needs to be put into perspective. Some candidates only examined Anselm which, although perfectly

acceptable, often meant they did not have enough to write; and others failed to address whether any information about God was gained. Some examined an anti-realist stance well, and this enhanced the philosophical approach to the argument.

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

b

As an 'a priori' argument for the existence of God, the ontological argument does not rely upon evidence of sense and experience, but instead moves by stages of logical argument. It is also deductive, in that the premise contains the only possible conclusion that can be determined i.e. God exists. The argument is analytic: it is true by definition. The definition of God that is used in the ontological argument is 'God is that than which nothing greater can be conceived'. This was outlined by 12th Century Archbishop of Canterbury, Anselm, in the 'Proslogion'.

Anselm argues that the truth of God's existence can be determined successfully 'a priori' since logic is not affected by empirical evidence that may later prove to be incorrect. Also, the fact that it is deductive is a strength since it holds out hope for an empirical

proof that one day will make God's existence undeniable to both believer and atheist. ^{Logic and rhetoric was very important in monistic culture.}

~~The~~ Anselm rests on the assumption that God has necessary 'de dicto' (by definition) existence. This is because, if he possesses all perfections, he must exist since to exist 'in re' is greater than to exist ~~in~~ 'in intellectu'. Descartes lends support to this and developed the ontological argument. 'Cogito, ergo sum' (I think, therefore I am) - Descartes took an 'a priori' approach since he was skeptical of our experiences and the physical world. Since he doubted his existence, it thus follows that the best form of argument comes from within our reasoning and logic, rather than what we sense. Since Descartes could conceive of a perfect being, God must exist since the concept of perfection must have come from that perfect being himself, as Descartes is an imperfect being. Whilst I appreciate the logic of this, I feel that different people's notions of what constitutes 'perfection' differs.

Leibniz also argued from an 'a priori' perspective, in that he claimed God must exist, since to possess all perfections but not to exist would be meaningless. Norman Malcolm argued along a similar line, in that if God

could exist, he ~~does~~ ^{must} exist, since ~~that~~ his non-existence is inconceivable. Many scholars have argued from an 'a priori' perspective (including Anselm) in terms of 'reductio ad absurdum' - which is reducing to absurdity the very opposite of what you are attempting to prove. ~~Anselm said~~ ~~that~~ in this case that would be 'God does not exist', however to Anselm that is impossible given God's definition.

Alvin Plantinga also lends support to the ontological argument in his 'possible universe' theory, that stated that if the world were drastically different, God would still exist, so he must exist in all possible worlds thus making him maximally great and maximally excellent. This approach does not rely upon evidence as in an 'a posteriori' argument and thus is 'a priori'. However, I would argue that this approach merely proves God's possible existence, rather than his actual existence.

There certainly are a number of strengths in the use of 'a priori' reasoning for the existence of God, most notably that it belongs to rationalism in its demonstration and thus is not involved in debate over empirical evidence which may or may not be true.

Furthermore, through the use of logic, the concept of God as that which nothing greater can be conceived is true for both believer and atheist, even if they do not believe in his existence.

The claim that an 'a priori' proof provides no information about the existence of God certainly has support: Gaunilo argued that by applying the 'a priori' logic to things other than 'God', such as an island, proves the fallacy of the argument. I can conceive of a perfect island but this does not bring it into existence. Thus, nothing can be drawn from God's nature. However, Gaunilo fails to consider that God is a necessary being whilst other items, including an island, are contingent i.e. they depend upon something else for their existence. I find that 'a priori' logic certainly has useful things to say about the nature of God, though other scholars disagree, including Kant, who argued that Anselm's 'a priori' approach to the argument is flawed because existence is not a predicate in the same way that 3 sides predicates a triangle. This is because existence tells us nothing of the nature of things. Bertrand Russell argued that existence merely indicates something's presence in the temporal world, and nothing about what it is like. G.E. Moore supported Kant in saying that existence is not a predicate as it cannot be used grammatically as a predicate,

e.g. some tigers ^{do not} exist. / some tigers do not growl.

Douglas Gasking, an Australian philosopher, used 'reductio ad absurdum' to prove that 'a priori' argument provides no information about the existence of God. The greater the limitation of the creator, the more impressive the achievement and thus for God to be most impressive and perfect, he must not exist. The logic of this argument certainly is strong, but to use 'a priori' argument to disprove 'a priori' argument seems counterintuitive to me.

Aquinas argued that 'a priori' proof is meaningless in considering the existence of God and instead it must be done 'a posteriori' as he attempts to do in his cosmological argument. He also criticises Anselm on the grounds that he committed a transitional error by moving from definition to existence.

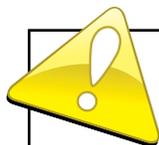
Richard Dawkins would support Aquinas in that evidence for God must be 'a posteriori' and that we should be skeptical of an argument that does not include 'one single piece of data from the real world'. In his opinion, 'a priori' tells us nothing about the existence of God.

Overall, I feel that whilst 'a posteriori' evidence may have more to say about God's existence, this is not to say that 'a priori' evidence has little to say about the existence of God. Certainly, Anselm's argument continues to be debated and studied today. I believe the ontological argument to be successful if considered in anti-realist terms: a priori evidence is true ⁱⁿ the context to which the believer subscribes.



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Examiner Comments

An excellent, extensive response to Question 1 (b) which shows how well the candidate has been able to apply their material to the question set. There is no hesitation in using well-known material about the argument in order to address the issue of an *a priori* argument.



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Examiner Tip

Clear, confident setting out of material and application to the question will always be rewarded. The candidate never loses sight of what the question is asking for.

a

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

1.) i) A religious experience is an encounter with a transcendent thing which may be God or the divine. There are many types of religious experiences including corporate, visionary, auditory or conversion experiences, but more important may be the effects of the experience on the individual which are often meaningful or life-changing. In 'The Varieties Of Religious Experience' William James proposed 4 characteristics shared by all genuine religious experiences; NOETIC (reveals new knowledge); TRANSIENT (not long lasting); INEFFABLE (can't be expressed in words) and PASSIVE (the experient does not seek out the experience). Further support for religious experience comes from Rudolf Otto who coined the term 'numinous' to describe the feelings of awe and wonder generated from a religious experience. He also identifies the particular type of religious experience - 'a sense of knowing arising from inner conviction' - which he says should be

taken seriously and has made religious experience (plausible to millions of people today).

Hence religious experience is valuable as it's based on pre-existing beliefs which supports belief in it; one needs knowledge in order to interpret experience. Nevertheless it has been deemed to be unreliable as circumstances in which it has been portrayed may have alternative explanations. eg corporate gatherings could be perceived as fortuitous coincidences.

Yet the argument for religious experience is inductive supporting belief in it as it entails a degree of likelihood. The premises lead to the conclusion by way of an inductive leap so that the conclusion is probable rather than certain - and 'a posteriori' - based on empirical evidence given the event's occurred. The argument could be set out thus.

P1: Experience of X is a reliable indicator of the existence of X

P2: Experience of God's is a reliable indicator of God's existence

P3: People report experiences

P4: The principles of testimony and credibility suggest we believe such reports

Conclusion: God can be experienced and therefore objectively exists.

Hence it's evident that the conclusion is reliable as an objective reality as it supports the notion of a real God rather than just an idea of him. Additionally P1 is a common sense pragmatic principle representing anything that can be experienced. We often make an assumption that our experience of everyday things including other people provide reliable information about their real existence

and we fail to operate on a Hermeneutic of Suspicion. If we accept P1 on these terms P2 appears to follow logically simply substituting God for X. If experience of everyday things is reliable, in principle experience of God should also be reliable. William Alston supports the belief in God based on religious experience as he says subjective experiences are foundational and so aren't subject to further justification. We can know things through direct encounter and mystical experiences of God which are personal and immediate and need no justification.

Religious experience's therefore rational leading to belief in God which can't be derived from any other beliefs. Yet people may argue that religious experience contains bias misinterpretation of reports of miracles from Benny Hinn crusades are usually over-estimated and not backed up by medical evidence.

On the other hand P3, is self-evidently true since whether they're believed or not people do report experiences of God. The All Saints Health Institute in Water invited people to submit spiritual ^{stories of their} experiences with God - 'It can include mystical experiences ... it can also include meaningful coincidences or synchronicities, guidance and answers to prayer & contact with deceased loved ones'. They were astonished at the responses received suggesting a significant proportion of the population had had a religious experience at some time in their life.

William James supported religious experience saying it's sometimes reasonable to believe accounts even without sufficient evidence if they provide a vital option (make a difference to

the experiencer's life); forced option (no other alternative); living option (relevant to experiencer's culture). This was followed by Swinburne's P4 argument in which he stated we must believe people's accounts since they usually tell the truth even when not faced in everyday matters. Unless the experiencer is under the influence of alcohol/drugs; has a history of dishonesty; or a factual error in their account, should we be sceptical, to avoid a philosophy that doubts everything.

Hence it's clear it's reasonable to support belief in God based on religious experience, ^{and} as Davidson said 'problems with intuitive experiences shouldn't lead to the conclusion that they're illusory/hallucinations'.

ii) Evidence and reasons aren't conclusive to support religious experience for many reasons. Firstly, N.J. Ayer declares they're 'altogether fanciful' because they're meaningless. He says religious experiences can't be verified by making observations about the empirical world and hence only provide material for the psychoanalyst. Davidson albeit less provocatively takes this stance by arguing 'for those who experience God they know he's real and that's all there is to it', suggesting an argument for religious experience is redundant.

Furthermore Persinger with his 'God Helmet' experience stimulates the frontal temporal lobes and limbic system, the parts of the brain responsible for imagination, creativity and humans' sense of religion and manages to convincingly recreate the God experience in his lab; this he says is done to a few seconds of electrical activity in the brain?

Nevertheless, it could be argued that this doesn't deprive the existence of God but rather reveals the part of the brain active when we experience God. Just because features of a religious experience have been produced outside a religious setting doesn't mean there's no value to a religious experience.

Additionally P.M. HARE's idea of a 'BLIK' supports religious experiences; they're self-authenticating and so the cognitive fallout's irrelevant if one holds a view of the world. Religious experience is also supported by biblical scripture; the prospects proposed fulfill the promises in Biblical scripture and help Christians form the relationship in which they've created to inlets for them.

~~However~~ Despite this neurotheologist Patricia Churchland argues, 'the brain's capable of lots and lots of hallucinatory activity, it's one of the things it does best so we need to keep our wits about us, questioning religious experience.'

In conclusion it's clear the weaknesses against religious experience outweigh the strengths, and so it's reasonable to say the evidence and reasons don't conclusively support belief in it. What's more the relationship between P1 and P2 isn't as straightforward as it appears; can't be applied to God as he's a transcendent being, who can't be experienced on a physical level.



ResultsPlus Examiner Comments

An impressively full and detailed answer in which the candidate has taken the opportunity to use a wide range of material.



ResultsPlus Examiner Tip

Don't waste time on trivialities in the exam. This candidate has not wasted a word on anything unnecessary or unhelpful.

Use precious time to ensure that you are gaining marks all the way through the essay.

Question 2 (a)

This was an unambiguous question and gave many candidates the opportunity to write some outstanding answers. The quality of candidate responses to this question has significantly improved and answers showed an excellent grasp of the concepts, usually within the context of religious traditions, and of Greek thought. Some excellent candidates managed cleverly to weave more than two concepts into their responses i.e. bringing immortality of the soul into reincarnation. Distinction between Monism and Dualism is generally very clear. Whilst weaker candidates tended to get stuck at the level of reported cases of reincarnation, other candidates tended to get stuck on rather long and unnecessary introductions. Some candidates spent a lot of time recounting in detail stories about NDE or remembered past lives, whilst the strongest candidates used scholarly points and linked them well to dualist/monist theories.

There were some very good essays on rebirth and reincarnation that used technical vocabulary in an inspiring way, although there was also a significant proportion of candidates who were confused at the differences between the two.

There was a good use of philosophers in this question and Plato, Descartes, Hick and Dawkins were utilised extremely well time and again. There is an overall improvement in candidates' ability to use biblical references effectively to support the teaching on the resurrection of the body.

It was sometimes difficult to see where the candidate had started part (ii) as a significant number of them did not mark out parts (i) and (ii). Many candidates put down the thoughts of scholars in this section but only a minority drew to a conclusion or put down their own thoughts.

Question 2 (b)

This allowed a variety of responses and even those who had evidently wanted a direct question on myth/ symbol and analogy were able to adapt their material to answer it quite legitimately. However, some candidates misread (i) as meaningful and (ii) as meaningless but on the whole some excellent responses covered all areas of religious language fluently and with clear evaluation in (ii). There was a temptation for some candidates to answer the question without mentioning any religious language examples, or addressing verification/ falsification in any way other than how it works generally. However, others had obviously read *RS Review* and the articles about early and later Wittgenstein, whilst others could bring in scholars such as Braithwaite and some centres had clearly spent time acquainting their candidates with the Logical Positivist movement which served them well. Candidates were slightly more cautious with regards to falsification and others rather confusingly used the arguments against the charge of meaninglessness - for example, analogy and symbol - to build up a broad response to religious language being meaningless. Nevertheless, candidates made good use of scholars including Hick's eschatological verification, Hare's 'blinks' and Mitchell's partisan and the stranger. Over the last four years this question has gained in popularity but there are now some noticeably weak answers which seem to reflect poor structure and confusion over which material best fits which part of the question.

(7)

Many may argue that life after death is credible, on the basis of weight and evidence shown in religious texts, and indeed evidence in historical writings. We cannot ignore such evidence; there must be some basis to these claims. However, it is arguable that such writings are a dubious basis for evidence; they can be challenged.

Conversely, Anthony Flew provided his argument, labelled the linguistic problem. He argued that if a ship torpedoed, we would label those on board as 'dead' or 'survivors' but not both. He argued that speaking of surviving death is like speaking of 'dead survivors', a contradiction. Therefore, to Flew, afterlife was a meaningless concept. This is a strong argument, as it's contradictory to assert one can survive death.

However, others may argue that there is spiritual evidence to claim as evidence that life after death is credible. Many argue they have witnessed spiritual forces working beyond our bodies. If this is true, it is evidence that we can survive death. Such evidence may

include spiritualism or telepathy.

But, rationalists may argue that such evidence can be explained by psychoanalytic analysis.

Furthermore, As Ayer argues that propositions which are not synthetically or analytically verifiable are meaningless. Religious claims about life after death are not empirically verifiable, and are therefore meaningless.

However, John Hick did not agree with this bald and assertive argument. He believed that you can verify that an afterlife exists, once you die. He labelled this the Eschatological Verification.

Moreover, Hince asks the crucial question concerning disembodied souls, and dualist theories of life after death: he argued, if an afterlife does exist, what would it be like with the surrounding disembodied souls? You cannot move, interact or communicate without a physical body. His point is, if this place does exist, it seems limited and unattractive. However, I do not think this is a strong argument. There may be ways of moving and interacting that we cannot

imagined new, and transcend our capable thinking, we cannot predict what this place is like.

Bernard Williams critiqued monist theories of life after death. He argued that, what makes us the same person as we were in the past, is 'spatio-temporal continuity'. This continuity is broken when you die, therefore an after life is not possible.

However, John Hick, and his 'replica' theory, opposed this view. He argued that although the 'space time track' is broken at death, it is still the same person. You do not need 'spatio-temporal continuity' to survive death. God makes a 'replica' of oneself at death.

To conclude, I do believe that life after death is not a credible claim, as, it align with logical positivist theory, such concepts are unverifiable. Moreover, 'feeling certain' (psychological certainty) about an afterlife is different to 'being right' (logical certainty). Donald used this argument. Moreover, even if such a place does exist, I believe it transcends all human understanding and ideas, so we cannot

examine what such a place is like.



ResultsPlus

Examiner Comments

A very well developed response to part (ii) showing how valuable it is to ensure that some form of argument is maintained throughout the answer. The response is well structured and it is clear that the candidate is aware that there is a debate to be had.



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Examiner Tip

Use useful linking words such as 'furthermore', 'however', and 'moreover' to structure a good evaluative answer.

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

b

(i) Problems arise due to the non-cognitive nature of religious language. If God cannot be described, there is little scope for belief. The verification principle argues religious language is meaningless. Ludwig Wittgenstein argued that language is known through the senses with his picture theory; "whereof we cannot speak, thereof we cannot speak". Wittgenstein influenced the logical positivists who applied the rules of science and maths to language. In order for religious language to have meaning it must be based on

sense experiential; it must conform to empirical testing. A.J. Ayer, a verificationist, in his book 'Language, Truth and Logic' (1936) developed the verification principle.

stating that "a statement which cannot be conclusively verified is simply devoid of meaning". Ayer argued statements have to either be analytically (a priori) or synthetically (a posteriori) verified. Analytic assertions contain their own verification such as 'a bachelor is an unmarried man', whereas synthetic statements are empirically tested. For example 'apples are purple' can be proven false, but it is still not meaningless. This notion is also experienced with David Hume (Hume's fork).

Religious statements do not fit into either category and so are meaningless, Ayer was

not just concerned with statements about God, all religious statements are meaningless such as the afterlife, or talk of the soul as it is a metaphysical assertion.

The logical positivists believed language was only meaningful if it was experienced through the senses, however this means history is meaningless. Therefore Ayer developed weak and strong verification, setting up sensible standards for evidence such as eye witness accounts.

Antony Flew's falsification principle also argues religious language is meaningless.

Flew argues if nothing can count against a statement then it is meaningless; assertions need to be falsified. Hick states "in order ~~for~~ ^{to say} something which may possibly be ^{true} false we must say something which may possibly be false".

Flew argues religious

~~rel~~ believers refuse to accept evidence suggest that God does not exist and hide behind phrases such as 'God works in mysterious ways', therefore religious language is meaningless. Flew uses the Parable of the Gardener from John Wisdom to highlight theists refuse to accept evidence against the existence of God.

R. M. Hare build's upon falsification, he agrees with Flew that religious language must be falsified but argues that Flew does not realise different people have different standards of falsification. No one has the same 'blik'; an unverifiable and unfalsifiable interpretation of ones experience. Hare argues once theists acknowledge they have a religious 'blik' their frame of reference alters and thus, the ~~presence~~ presence of God

is so obvious, that nothing can count against it.

Both verification and falsification state religious language is meaningless, as Ayer ~~says~~ illustrates religious ~~is~~ language is, ^{not a "significant proposition" it is} neither true or false but ~~it~~ it cannot be valid.

(ii) Religious language is not meaningless as it is meaningful to the believer. Basil Mitchell effectively argues against falsification in the Parable of the Paritisan and the Stranger. As Mitchell states, religious believers do accept their beliefs can be challenged but continue to believe. These are 'significant ~~and~~ articles of faith' that in the "face of conflict" theists continue to believe. Religion These beliefs are ~~has~~ rooted in their relationship with God (non-propositional faith) rather than

empirical facts about God. It is unreasonable to suggest, as few do, that believers are ignorant of evidence suggesting God does not exist as it is clear many do, therefore refuting the view religious language is meaningless.

The most convincing argument which refutes the claim is that of Wittgenstein's language games. This states language is meaningful within the context of the game in which each game has its own 'criteria of coherence'. ~~And~~ Wittgenstein's argument is extremely persuasive as it does not matter if God has an external objective reality or not, the emphasis is that religious language and phrases like 'God exists' have meaning and use within the "religious game of faith" as ^{D. Z. Phillips} ~~Peter D. Phillips~~ states. Therefore as Vardy states "God is a reality

within the believing community";
within that form of life'.

This approach enables people to respect theists' beliefs while still remaining that to some religious language is meaningless, but to those within that 'context' it is meaningful; hence refuting the claim.

Furthermore ~~As~~ Aquinas' (1224-1274) notion of analogy proves to hold effect as it gives us a partial understanding of God through using analogical language, therefore it is not meaningless. This is a significant argument as it allows for people to understand ~~a~~ God ^{attributes humans} and ~~humans are~~ with his qualities but in a lesser ~~exte~~ extent (analogy of attribution), therefore we see that humans and ~~a~~ God have similar qualities, but are not the same. This refutes the claim significantly, but is a

less effective argument than language games as language games involve everyone, whereas Aquinas works within theism.



ResultsPlus
Examiner Comments

An ideal example of a thorough response to this topic. The candidate has made use of everything at their disposal and has managed the exam time well.



ResultsPlus
Examiner Tip

Writing three substantial answers of equal length is vital for achieving a high grade.

Question 3 (a)

There were many successful responses on Deontology and Natural Moral Law. Many candidates knew the basics of each ethic but only the better ones could go on to show how recent scholars have extended (and refined) the arguments found in Aquinas and Kant. References to such scholars as W. D. Ross always enhanced the essay. Candidates often did well to focus on the strengths of the ethic they were exploring although having spotted the word 'strength' in the question, candidates then failed to persevere and spot the word 'persuasive'. Quite often candidates presented an allied response on whether this is a 'strong' or 'weak' argument. A similar comment could be made about the word 'persuasive'.

'The modern world' presented little problem for those answering on Natural Moral Law, but raises interesting, although often unremarked, issues for candidates who choose Kant, since arguably Kant is one of the defining philosophers of the Enlightenment, and hence, the modern agenda. The Categorical Imperative was generally in the ascendancy with a good understanding displayed by many. Better answers contrasted with the Hypothetical and engaged with Kant's consideration of 'maxims' and formulae of right action along with W.D. Ross and his *prima facie* approach. Natural Moral Law answers were generally good with a range of material evident: not just the primary and secondary precepts but also the historical context, along with the teleological aspect and the apparent goods, and the contribution of Bernard Hoose.

Candidates focused on the importance of reason, the importance of intention and the practical nature of this approach providing a set of clear rules to be observed. Natural Moral Law was seen as also offering something tangible, nature, on which to base ethical theory. Many used ethical comparisons to clarify features, whilst weaker scripts tended to assume knowledge of the theory and failed to present an extensive account of their chosen theory. As such their answers tended to lack depth or sophistication, and examples using homosexuality were the norm in order to state why Natural Moral Law was no longer persuasive.

Question 3 (b)

Whilst there were some excellent responses to part (i), this question presented serious problems to candidates who were expecting, or hoping for, a stand-alone question on either Virtue Ethics or critiques of the link between religion and morality. Candidates responded in many cases as if the question were, in fact, written this way. Some wrote strongly on Virtue Ethics in part (i) and followed this up with a response to part (ii) as if they had been asked to evaluate the strengths and weaknesses of the theory. Others created their own question including part (i) and (ii) on critiques of religious morality. Many candidates left either part (i) or part (ii) entirely unattempted.

Those candidates who opted to engage with Virtue Ethics generally gave wide-ranging answers, with some good responses giving equal space to Aristotle and modern scholars such as McIntyre and Foot. Depth was evident in a large proportion of the candidates' answers, although weaker ones tended to focus on a simple understanding of '*eudemonia*' and some of the virtues and their extremes. The second part of the question was rarely given justice in terms of length or content.

Those who made the best response focused on Euthypro and Dawkins, referring also to the dilemma of Abraham and Isaac. When candidates did focus correctly on the right topic per question, the answers were well expressed and carefully balanced but they were few and far between.

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

a

As an ethical theory, Kant's Deontology has many strengths. In particular it is an absolutist theory meaning it has a legalistic approach to morality which follows strict rules and guidelines. It is also objective which differs from teleological theories as it ignores consequences and fundamentally focuses on the duty and motives of a person's actions. Therefore, it uses intellect making it an extremely rational theory.

Arguably, the most important strength could be the categorical imperative which, produced by Kant, was used as guidelines for the moral agent. Prior to formulating his imperative, he first distinguished between 2. The hypothetical imperative and his own categorical imperative. In direct contrast to each other, the hypothetical imperative looks to goals and outcomes of actions whereas the categorical imperative has its strength, it instead enforces

outcomes and desires are ignored. Therefore actions have intrinsic worth rather than instrumental worth which is a big advantage. Kant put forward 3 maxims in his imperative to follow.

The first maxim is of great importance. It is referred to as The Principle of universality. A reason this is a strength for his imperative is because it ensures that actions which are thought to be lived out must be able to apply to everyone. Therefore, ~~when~~ before coming up with an argument one should always ask, can everybody do this. Similarly to Christian thinking, it has been compared to Matthew 6 in the Christian Bible, "do unto others what you wish upon yourself." Therefore, this promotes selfless and

positive actions. An example used by Kant to illustrate this maxim was the example of a loan. If you went to take out a loan from the bank in full knowing you wouldn't be able to pay it back, and if everybody did this, there would be a moral outrage. So, this cannot be applied.

Kant's second maxim is of equal strength. This Principle of Human Ends ensures that moral agents further the ends of others rather than hinder their ends. They are therefore treated, "not merely as ends." The example used by Kant in his existence is the exploitation of slavery. This practice would be morally wrong as no benefits to human life are made. This maxim is of great strength because it ensures moral integrity is one priority of all humans.

His final maxim is known as, The Principle of the Kingdom of Ends. This is where Kant states that we should all live as though we are, "members of a kingdom of ends." This is an important strength because it ensures that people have a motive to behave and act in a certain way. If it is for a cause. Therefore, for Kant lying would not be acceptable to enter into Kingdom of Ends meaning at no point should lying be accepted.

As it was written in the period of enlightenment, great thinking has gone into this theory. Kant believed we all have "a moral law within," which made him distinguish between the realms of moral & rational and feelings & inclinations. Fundamentally, Kant could advise feelings & inclinations meaning choices today such as environmentalism & utilitarianism would be greatly criticised by Kant. Instead he focused on reaching the summum Bonum. In order to

reach one you must seek out good will. For Kant, "good will shines bright like a precious jewel" making one centre to his deontology. However, an important strength of it is that if you do not know whether to carry out your duty then it is not your duty after all. With his "ought implies can" rule, he ensured that moral agents do not get confused.



ResultsPlus Examiner Comments

The candidate has made their work very clear by underlining key terms. This is by no means essential, but it does give the chance to guide the reader through a clearly marked out essay.



ResultsPlus Examiner Tip

Technical terms are a vital part of your learning and should always be used accurately.

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

b

Virtue ethics was primarily developed by the ancient Greek philosopher Aristotle. It is a theory unlike any other normative theory centred upon the question of what sort of person do I want to be? Making it unique in its individualism and relativism. At the core of the theory is the principle of goodness resulting in the principle of eudaimonia being a key feature, followed by the virtues which build upon this basis, the golden mean which involves one practising the theory and ethics, the role of friendship and community. All these core features come together to form virtue ethics resulting in them all being key features.

Aristotelian ethics is based upon the principle of purpose. In all his works, Aristotle maintained that everything had a purpose, setting "every art and every investigation aims to accomplish the pursuit or aim of goodness." This led Aristotle to believe that everything has a definition of anything would include its final purpose. Aristotle believed to develop upon this principle with the idea of eudaimonia

and superior aims. Subordinate aims allow other things to get done and allow for other goals to be achieved, for example I write an essay to practice for the examination, something in the essay being a subordinate goal to writing in the exam. Yet all subordinate aims must ultimately aim towards or lead towards the superior goal. Aristotle defined this superior goal to be the good, with the ultimate goal being happiness. Aristotle named this happiness superior goal to be eudaimonia. As reason is a distinctive feature of human beings he maintained that it should be used in achieving this goal and in living the good life. Furthermore, Aristotle defined the virtues to allow one to live this life.

Perhaps the most prominent key feature of virtue ethics is the virtues. Aristotle defined two types of virtues - moral and intellectual virtues. The intellectual virtues ~~are~~ are of a higher good simply because they are part of reason which is part of the end goal for human life, and in addition to that the moral virtues we know are controlled by the intellect. In fact the moral virtues could be of no use without the intellect to show how + when to use them. The moral virtues are defined as courage, temperance, wisdom, magnificence, gentleness of soul, being agreeable company and patience all factors which encompass these all parts of the human character. These virtues allow one to live practically within life and have to be obtained through practice and in the habit. Yet, Aristotle showed that they allowed one to do good for the sake of doing good not to reach a further goal.

The principle of the Golden Mean is very within Aristotle's ethics in showing its practicality. Aristotle believed that everyone had the potential to develop these virtues but very few would because of the freedom man. The golden mean is the middle ground between all the virtues meaning there is no excess of anything. This is best illustrated with an example, for one's anger like down in extreme emotion must be to go at it with a hedge hammer ^{whilst} the other extreme must be to do nothing at all, not even simply give up one day or two one day. However the golden mean would be the middle ground between these two things, true the complete to the day to be pleased and ^{know} get another one for the time being. This is not practice to achieve and requires the adoption of a habit. But ultimately Aristotle maintained that one would do the golden mean as a default reaction rather than having to practice the golden mean. This in turn helps one to achieve eudaimonia and live by good life.

The first way home is that of the increasing kindness and learning with virtue ethics. Unlike any other normative theory Aristotle argues that these virtues minimize their decisions resulting eudaimonia. (a fact friendship is of a prominent importance; both without friendship these virtues would be of no value followed they would be impossible to develop as the golden mean would be required practice and habit. Aristotle says of both importance to Aristotle he believed it was more important than justice it self. As for the law-making law-giver, law-entree was seen as more legally appointed

find which moral boundaries can develop within the community, and in the process understand the tension between the fact of coming from above and the process of development of the laws. and in fact the idea of something is key.

ii) The tensions between religion and morality include both Plato's principle of the Euthyphro dilemma and Aristotle's view of virtue.

~~But the tension seems to go~~

The Euthyphro dilemma seems to show a big problem in the link between religion and morality. If God commands it because it is good, God is not the ultimate law giver or arbiter. He is simply the one to whom humans claim his knowledge. Furthermore, God would not be omniscient or omnipotent as one with a greater power to which we must always in turn return. The lack of a divine foundation not a possible one. This completely damages the link between religion and morality as God no longer needed as a source of law and morality. Furthermore, there may not be any

It seems to be moral as one would be no sign of any concern
no judgement at the end. This seems to completely utilize
the position of reason in maintaining morality.

In the case of the second position: it is good because God
commands it. Further issues are raised. This would allow God
to be able to command anything he wanted - for example kill
everyone with red hair. This would make this good, however it
is doubtful that this would not be good and that killing people
with red hair would be in fact immoral. This seems to suggest that
the very notion of a higher value than God's commands. Furthermore
if God's commands are not needed to be moral. There also
seems to be evidence to the contrary of this position in that
non-religious people are able to be moral. If this position was correct
being a atheist would be able to be moral?

In challenging both challenging and supporting this idea of God's
good because God commands it. The fact that it is the story of Abraham
& Isaac. The fact that God commanded Abraham to kill his only
son when he has already promised seems to be the act of a
completely immoral God again leading me to challenge the idea
that God is of a unimpeachable nature and in turn is in fact
the God of classical theism. Yet, the fact remains that God
did not kill Isaac, he just wanted Abraham to show his true
aliance & faithfulness to him. Philip Taylor maintained that
"God's justice is not in any kind of retributive justice... God's justice is not

God never goes back on his word." Clearly to show that God was simply playing a joke. Yet, it seems to be an rather cruel joke of a commission, emigrant and emigrant and which is keeping His distinction down the name of Abraham's allegiance to him.

Overall, the origins of the link between religion and morality are very much clear to show that God does exist, he appears to be a cruel one for the way he was played by history. Either position taken in Egypt's dilemma was very problematic between the link of God and justice. But the truth remains people will depend upon God for morality despite the criticisms leading one to conclude that the origins of religion and morality will not be successful to an extent.



ResultsPlus Examiner Comments

A rare answer to this question from a candidate who was confident enough to tackle both demands. The candidate is rewarded with an overall mark of 26: 16 for part (i) and 10 for part (ii).



ResultsPlus Examiner Tip

It is essential that you do not gamble with success. You should be prepared for a range of legitimate yet varied questions that relevantly cover the specification in a reasonable manner.

Question 4 (a)

Traditionally a weak choice, this year there was a clear improvement in the standard of material utilised and the way it was handled. Good candidates gave equal weight to all aspects of the question (Justice/Punishment & Law) and the wide range of material needed to give a full answer was impressively apparent in several top-level answers. Part (ii) was given some good treatment and there were some candidates who engaged superbly with Mackie's approach to cultural relativism and the role of objectivity and subjectivity in moral choices and theory. Weaker answers tended to be overly descriptive rather than informative and seemed just to list all the ideas that the candidate had learned about the topics, whilst the best answers identified links and gave a sense of cohesion to the response. Many essays were liberally sprinkled with the names of scholars and gave a superficial impression of understanding. There seemed to be some confusion about the definitions of subjectivity and objectivity and many answers were very rambling and unfocused. The technique was usually to give a view on subjectivity, then a counter view of objectivity, often saying almost the same, and coming to the conclusion that both had value in the approach to law and punishment.

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

A

Justice is the means to create and maintain equality. According to Horner and Westcott "Justice is fairness, equal opportunities for all to make something of their lives, and a way back from the deaths for those who fail." In order to create ~~just~~ equality, Plato argues that elements of society need to work together for the health of the whole, justice is the expression of that health. Therefore justice must be accepted and wanted by everyone in society. These ideas are easy to integrate with Kant's deontological ethics because of the focus on universalisability. Kant argues that the importance of a universal rule, one which can be applied everywhere and to everyone, he also emphasises objectivity, this is the approach that ensures that everyone is treated the same and equally by the justice system. Charles Colson agrees with this view stating that

* Justice gains moral authority by encompassing and applying a sense of moral objectivity on humanity. However, some argue that justice is hard to achieve, David Hume argues that "justice of equality" does not exist as everyone in society is born with different attributes and skills, there are those born intelligent, beautiful and talented, whilst there are others born with the opposite features, or even disabilities. Therefore some people prosper and have a better advantage over others. Wealthier children can afford better education. On the other hand, some justice systems like the one in the UK, try to balance this out using schemes like benefits or scholarships to allow poorer deserving children access to better education.

In order to maintain justice, there must be rules or laws in existence. Society has always been kept in order with laws. For hundreds of years the 10 commandments were the main influence and root of western laws, they provided the foundation. This coincides with the ideas of Aquinas' Natural Moral Law, which also stems from Christian principles. However due to secular advances and ~~post period~~ after the period of enlightenment (1700s), religious laws were being changed, there was a rise in democracy and the face of

Justice shifted from authoritarian ~~rule~~ rule to a democratic approach. This is evident in Britain with the influence of Bentham's Utilitarianism.

Law is also a relative idea, it changes from place to place, and from time to time, where laws were once claimed to have come from divine revelation and God, they now come from democratic debates and people. Laws are different in places, in the middle east the Sharia Law system exists and is widely different to that of the UK's justice system.

Punishments exist to ensure the law is being upheld, it takes seriously the notion of justice, authority and law. Charles Colson states that the primary purpose of punishment is to maintain order with the "minimum impaction on individual liberties". J.S. Mills reinforces this view, he believed that a person should be free to act as long as it does not harm or hinder another individual.

Punishments vary from one justice system to another, the Sharia Law cuts the limbs of those that steal, and have capital punishment. Whilst the laws in the UK disallow this type of punishment.

Western punishments revolve around 5 main ideas, ~~deterrence~~ deterrence, protection, reform, vindication and retribution. Deterrence has the aim to stop offenders or others reoffending or committing the same crime. Protection aims to keep the vicinity of society safe, reform aims

To change the viewpoint of the offender, through things like educational programmes in prison. Vindicating the law is to gain and maintain the respect of the community, by setting an example. Lastly retribution allows the community to feel a sense of vengeance, this was seen in the case of Saddam Hussein's hanging.



ResultsPlus

Examiner Comments

The candidate has drawn on a range of ideas concerning justice, law and punishment to produce a comprehensive response to this part of the question.



ResultsPlus

Examiner Tip

Most topics offer the chance for you to cover a range of scholars and ideas, so don't feel you have to be limited to just a few from a single textbook. You can offer variety in your exam essays.

Question 4(b)

Many candidates recognised the demands of the ethical language question and majored on the meaning and use of 'good' whilst at the same time employing the verification approach of Ayer to good effect. Emotivism and Intuitionism were given some effective treatment by many candidates and even better candidates engaged well with Pritchard's prescriptivism. Some candidates seemed to be confused as to where material was best located so, for example, were likely to mention Moore's naturalistic fallacy in (i) but then also to talk about Intuitionism in (i) rather than saving it for the second part of the answer. Similarly they would mention Ayer and Emotivism in (i) rather than dealing with verification there and saving Emotivism for part (ii). This poor distribution of ideas therefore left some candidates repeating themselves in (ii) or just running out of material. The best answers dealt with Intuitionism and Emotivism in (ii) and assessed their contribution to an understanding of ethical language. Overall, however, candidates certainly enjoyed playing with the word "meaningless", and that led happily on to successful responses for part (ii).

ii) Many scholars have defended ethical language against claims that it is "meaningless" and subjectivity is a key feature emphasized in all responses to challenges made.

Intuitionism, associated originally with G.E. Moore, explains that ethical words such as "good" are known intuitively to all. "Good" he states, is a simple term, like "yellow" - it has no need for further definition - "Good is good and that is the end of the matter" is all he had to say about its definition. Intuition is associated with belief in the conscience.

For example, if a person witnesses a murder, they will know intuitively that what they have seen is "wrong", without having to do any further moral reasoning". This therefore gives ethical language meaning as each individual can intuit what is wrong and what is right in different moral situations. However, there are flaws within intuitionism as a response, namely being that different people intuit in different ways and

come to different conclusions. If intuition is our "moral guide", then it can be used as an excuse for us being guided to do horrific acts, such as murder and rape, on the basis that intuition guided people towards ~~the~~ doing deeds

that are surely inherently wrong in themselves

Intuitionism does however emphasize the importance of subjectivity, which is also made apparent in A.J. Ayer's Emotivism. Emotivism explains that all ethical claims are merely us voicing our opinion on ethical matters, so the truth is relative to the individual and our statements have no factual value. For example, saying "Abortion is wrong" would be exactly the same as saying "Boo abortion!" - it is merely an expression of moral feeling. As Ayer explained "exhortations are not propositions but ejaculations" there is therefore nothing in a moral opinion that should prescribe a moral action, so the language used is meaningful to the individual alone.

~~Therefore~~

Although it is possible to influence others through emotionally charged moral "ejaculations", these should not, as R.M. Hare believed, lead us to prescribe an ethical action from them. Subjectivity is arguably the most important feature in arguments depending the meaning and worth of ethical language. ~~It~~ It is evident that

because we have such different views on moral dilemmas, subjectivity is key to moral decision making - there are no objective ethical guidelines. Perhaps then, it is wise to follow the theory presented by Ludwig Wittgenstein. All "forms of life" are playing different "language games" and each has its own criteria of coherence to be obeyed. Truth is relative to each language game. Therefore, ethical language is meaningful on a subjective level and may still be used without negating the value of ethical debate.



ResultsPlus
Examiner Comments

The candidate has used material in exactly the right part of the question here, leading to a confident response to part (ii).

Question 5 (a)

This was an extremely popular question, but not answered as well as it has been in previous years. It seemed that some candidates were thrown by the focus of the question: the teachings on the edicts. Better candidates were able to explore in some depth the distinctive teachings on the edicts. Some scripts explored the teachings against the background of Asoka's life; others wanted to explore the nature of the teachings, and what it told us about such things as the extent Asoka was a genuine Buddhist, or whether or not he was using the religion as a political tool to unite his people. Many candidates discussed the question of whether the teachings were peculiar to Buddhism and what that told us about Asoka's understanding of Buddhist philosophy. The use of scholars, such as Ling, Basham and Gombrich, was extensive in the better scripts and candidates even highlighted the disagreements which exist in their perceptions of Asoka.

On the whole scholarship in part (ii) was significantly better. Candidates explored with great effect Asoka's involvement in the 3rd Council and the consequences of his missions. The better scripts debated whether or not these accomplishments were genuinely those of Asoka or Tissa.

Question 5 (b)

This was not a particularly popular question. Those who chose it tended to display a sound grasp of the key characteristics of Pure Land or Zen. Part (ii) was answered well, with candidates providing a range of reasons on how the two transformed Buddhism. Pure Land was presented as more "theistic" in practice and Zen was identified as focusing more on the role of meditation.

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

(a)

(ii) The edicts of Ashoka were inscriptions upon rock that were placed throughout his empire in order to promote certain values amongst the people who lived in his empire. Although the status of Ashoka as a Buddhist is debatable, and many of the teachings espoused by Ashoka's edicts are not exclusive to the Buddhist faith, there are nonetheless a great number of parallels between them.

One of the teachings of Ashoka's edicts was religious tolerance and this can be seen in edict number

"listen to and respect the doctrines professed by others".

Contrasting the to the conflict-based, secret-creed nature of religion in many ancient societies, the promulgation atmosphere of tolerance wherein religions peacefully co-exist with one another. In spite of Ashoka's clear support for Buddhism, he nevertheless tolerated the practices of ancient folk traditions.

Another main teaching of the edicts of Ashoka, was respect for all life sentient beings. This extended to the prohibition of animal sacrifice and even the establishment of areas of nature protected by Ashoka's rule. This seems to strongly align with the principle of non-violence or 'ahimsa' as seen in Buddhism.

Another value espoused by Ashoka's

edicts was respect for one's parents, which helped to encourage a climate of harmony throughout his empire and family values too espoused by Buddhism.

Another one of the main teachings of the edicts of Ashoka was of sexual morality.

This did not necessarily stress self-restraint with regard to sexual behavior, rather, it was merely a condemnation of the practice of rape and other acts of sexual violence that may be observed in societies.

This further promoted a peaceful society contrasting greatly with the violence that was widespread previously.

Furthermore, Ashoka's edicts ~~taught~~ promoted a climate of ethical trade, condemning the sale of slaughtered animals and the ^{rep} practice of forced marriages and dowries.

(ii) Ashoka was significant to the development of Buddhism, largely due to the direct support that he provided to the Buddhist tradition in the form of resources that they would not otherwise receive. Ashoka ~~was~~ devoted a great number of resources to the establishment of Buddhist monasteries, thus increasing the presence of Buddhism throughout his empire. Ashoka also devoted resources to sustaining the ~~the~~ livelihood of Buddhist monks - this increasing the appeal of life as a Buddhist monk. As a consequence of both of these, there was an ~~upsurge~~ ~~upsurge~~ upsurge in the number of Buddhist monks in his empire, thus promoting the religion's presence in his empire. Furthermore, Ashoka devoted resources to the creation of 'stupas' throughout his empire. Stupas are rock monuments that commemorate the existence of places significant to the Buddhist faith tradition. The stupas created

by Ashoka throughout his empire remained for a long time following his death - with many still in place today. It is believed that it is as a result of the presence of one of Ashoka's edicts that we are aware of the birthplace. Stupas serve as many serve as places for Buddhist pilgrimages, with Ashoka himself engaging in multiple ones during his lifetime. As a result of this, the physical presence of Buddhism helped promote ~~Buddhism~~ the development of Buddhism.

Whilst the teachings espoused by Ashoka's edicts were not explicitly Buddhist, nor were the social programmes he put in place, they are nonetheless believed to have been strongly influenced by Ashoka's own ^{own} Buddhist faith. As a consequence of this, Ashoka promoted a climate of religious morality that was very much in line with that of Buddhism.

and, in doing so, promoted the development of the Buddhist faith. For example, Ashoka enacted vegetarianism throughout his royal palace and the royal kitchens, thus promoting the Buddhist principle of respect for all life.

At the beginning of Ashoka's reign, Buddhism had just begun to thrive in the north of his empire. As a result of his drastic change in faith, it began to thrive and, despite its beginning to decline following his death, Ashoka was nonetheless extremely significant to the development of Buddhism.

Furthermore, Ashoka also funded missionaries to go throughout his South-East Asia empire, spreading and promoting the Buddhist faith as far as Sri Lanka where it continues to have a presence to this day.



ResultsPlus
Examiner Comments

The candidate's ability to tackle these issues with confidence resulted in 15 marks for part (i) and 11 marks for part (ii) - the top level for each part.

Question 6 (a)

This was a popular question amongst candidates and on the whole well answered. Some candidates legitimately located anatta within the three marks of existence and explored the relationship between the three. Some effectively explored the relationship between anatta and anicca through the doctrine of Conditioned Arising. Better candidates were able to make effective use of the King Milinda set text. This provided a context for the discussion about anatta. Some candidates made use not only of the chariot analogy but legitimately made use of other elements from the text of King Milinda to explore issues raised by the concept of anatta; notably rebirth and moral responsibility.

Centres are urged to remind candidates to use their study of the set texts for support when answering both parts (i) and (ii) questions, as this can be extremely effective. Intriguingly, some candidates took issue with the wording of the question in part (ii), arguing that nothing can underpin nirvana since it is unconditioned. Some candidates did this more persuasively than others. Other candidates successfully argued that realisation of anatta is essential in achieving nirvana, because it was belief in a self which was at the root of the three fires.

Weaker candidates struggled to find the link between the two concepts and wrote about them as distinct and unrelated concepts.

Question 6 (b)

On the whole part (i) was answered well by many candidates. The quality of answers demonstrated a sophisticated understanding of the role of the Bodhisattvas within the Mahayana tradition. Some candidates identified disagreements between scholars about the precise nature of the Bodhisattva career, including the debate over whether or not the Bodhisattva delays enlightenment. The Trikaya was well explained in many scripts. The Lotus Sutra was also effectively referred to in many scripts in both parts (i) and (ii). When used in part (ii), candidates drew out the key messages of the Burning House Parable: that of ekayana (one vehicle) and Upaya of the Buddha, to explain why Nirvana was held out as only the initial goal. The weaker candidates failed to draw out the significance of the issues they raised. For example, many scripts referred to Atisa's three motivations, but failed to draw out how this explains the key role of aspiration as a distinguishing feature in the Mahayana vehicle. For further details of Atisa's approach centres should refer to "Mahayana Buddhism" by Paul Williams (Routledge), in which he explores the issues raised by the Lotus Sutra or the introduction to the translation of Atisa's "Lamp on the Path to Enlightenment" (Tr. Ruth Sonam). Poor time management, and not a lack of understanding, led to the weaker answers in this question.

ii) The bodhisattva doctrine certainly shows the difference between Theravada and Mahayana Buddhism ~~is~~ regarding the ultimate goal of the religion. In Theravada, they believe *Nirvana* is the ultimate goal, however ~~the~~ the Bodhisattva doctrine teaches that *Nirvana* is only a provisional goal. Once one has attained *Nirvana* one will have a fortunate *Samsaric* rebirth and return to earth as a Bodhisattva. Bodhisattvas believe that in *Nirvana* there remain delicate mental veils that perpetuate a subtle level of ignorance. They believe this ignorance stems from what I believe to be the biggest difference between Mahayana and Theravada Buddhism: The difference between *Anatta* and *Sunyata*. To reach *Nirvana* in Theravada Buddhism, one must truly realize the nature of *Anatta*; that

no being has any inherent existence. However the Bodhisattva doctrine extends this ~~realization~~ to the realization of *Sunyata*; that all phenomena are empty of inherent existence. This difference between *Anatta* and *Sunyata* demonstrates that the Bodhisattva doctrine does show the difference between Theravada and Mahayana Buddhism.

Another difference between Theravada and Mahayana Buddhism stems from some of the methods used. In a branch of Mahayana Buddhism: *Rinzai Zen*, masters will often try and shock Buddhists in order to enlighten them, however this is never done in Theravada Buddhism. This difference is caused by the Bodhisattva doctrine's teaching of *tathagatagarbha* or Buddha nature. This teaches that all sentient beings possess the capacity to obtain full Buddhahood if they follow the Bodhisattva path. Buddha nature is innate, within us, once

between Mahayana and Theravada Buddhism



ResultsPlus

Examiner Comments

An impressive part (ii) gains the candidate a full 12/12

Question 7 (a)

A popular question requiring candidates to demonstrate both knowledge and understanding of the teaching and work of Bonhoeffer. Most were able to give an account of his role in reaction to the persecution of the Christian church in Germany including elements of his teachings. Better candidates used the teachings as a starting point, thus reflecting more on the significance of Cheap grace versus Costly grace, Religionless Christianity, and Jesus the man for others. In particular candidates were keen to make salient points about how key events in Nazi Germany influenced Bonhoeffer's theology and how his reactions to those events were based on his theological principles. Candidates concentrated on how Bonhoeffer put his faith into action in order to explain the significance of the teachings and didn't really deal with the fragmentary nature of his teachings.

Question 7 (b)

Candidates either chose Liberation Theology or Ecumenism here. Responses on Liberation Theology followed the normal pattern where candidates give an account of the practice, setting it within an appropriate context and explaining that the poor and oppressed deserved salvation too. The formation of Base Communities and work of Guitierrez and Oscar Romero were discussed.

Responses on Ecumenism were of high quality and required candidates to demonstrate factual knowledge of the development of the practice thus citing relevant conferences, such as Medellin, in order to explain the importance of the Churches working together. The development of the practice as reflected in church services today was used to assess the significance of the teachings.

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

(b)

(i) Liberation theology arose principally as a moral reaction to the poverty and ill-treatment of ordinary people, and began in South America where the base communities, which are an essential part of liberation theology, are situated. These base communities have been used to illustrate praxis in action while contributing to the relief of poverty. As a radical movement, it began ~~primarily~~ primarily as an 'interpretation of the Christian faith through the poor's suffering, their struggle and hope and a critique of society and the Catholic faith ~~as~~ as well as Christianity through the eyes of the poor and by detractors as Christianized Marxism. According to José Carlos Mariátegui, Marxism is not a "body of principles which can be rigidly applied the same way in all historical climates and social ~~climates~~ latitudes... it works and acts on the ~~the~~ situation, on the milieu, without overlooking any of its modalities. Therefore, liberation theologians also agree with Marx's famous statement: "Hitherto, philosophers have explained ~~the~~ the world, our task is to change it."

Liberation theology came into its own at the Second General Conference ^{of} the Latin American Conference of Bishops, held at Medellín in 1968. It was at this conference that the role of the Catholic Church was used to highlight the ~~real~~ problems of the

oppression of the poor and this then started ~~the~~ the liberation theology movement which ~~was~~ sought to bridge the gap between the rich and the poor. Furthermore, the poor during Jesus' time were rejected and poorly treated by those who were better off or richer. For instance, the rich in those times ~~was~~ tend to misuse their wealth by indulging in the material things of this world ~~and~~ while the poor remained in poverty and ~~and~~ oppression. In Luke 4:18-19, it says, "For the spirit of the Lord is on me... to proclaim the good news to the poor... and to set the oppressed free." Nevertheless, biblical theology ~~is~~ reveals that God is for the poor, but does not teach that the poor are the actual embodiment of God in today's world."

However, liberation theologians ^{held} that the fact that God and Jesus were seen to be on the side of the poor ~~and~~ ^{and oppression} meant that their suffering was against God's will and the

principles of Christianity in the modern world. Leonardo Boff, Jon Sobrino, Pedro Casaldáliga, Rev. Father Ernesto Cardenal Martínez and Juan Luis Segundo all advocate this view and Juan Luis Segundo further explains that "liberation theology performed its theologizing while feeling a sense of responsibility towards both the problems of real life and the canons of worldwide theology." Nevertheless, as D.D. Webster says, "the weakness of liberation theology stems from an application of misleading hermeneutical principles and a departure from historic Christian faith, while attempting to use God for its own ends and means, but wrongly denying God's definitive self disclosure in biblical revelation."

Gustavo Gutiérrez also goes on to define theology as a "critical reflection on historical praxis" and popularized the phrase "preferential option for the poor" which later became a slogan of liberation theology. He further explains that, "A theology of the church in the world should be complemented by a theology of the world in the church" and believes that the unorthodox doctrine of God tends to manipulate God in favor of the capitalistic

social structure.

The overemphasis on the poor gives the impression that the poor are not only the subject of God's concern but the salvific and revelatory subject and liberation theologians, ~~however~~ ~~taught~~ taught that only the poor can be saved and threatened to politicize the gospel to the extent that the poor are offered a way out, with or without Jesus Christ, thus ~~contradicting~~ contradicting Christ's teaching in His Scriptures and His work to save all mankind. Nevertheless, as D.D. Webster says, "The strength of liberation theology lies in its ~~compassion~~ compassion for the poor and its ~~conviction~~ conviction that the Christian should not remain passive and indifferent to their plight, and is a plea for costly discipleship."



ResultsPlus Examiner Comments

Despite crossings out, a compact answer which covers the topic well in the time provided.



ResultsPlus Examiner Tip

Ultimately, presentation counts for little in terms of actual reward, but the clearer your presentation, the easier it is for the examiner to reward you.

Question 8 (a)

Only a handful of responses was offered on this question on Trinity or atonement and salvation with the majority focusing on Trinity. These candidates considered the complex nature of this apparent paradox by explaining the relationship between the three and how the three combined are necessary for mankind to be redeemed. Augustine and Karl Barth were referred to here.

Question 8 (b)

Life after Death. Several candidates misunderstood the intention of this question and instead took a philosophical approach which was more appropriate to philosophy answers. Those who did attempt to answer concentrated on heaven and hell and how behaviour in this life affected what happened to you in the next. The idea of Jesus saving mankind from sin and as the way to the after life was discussed alongside the concept of the soul being separate from the body.

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

The Trinity is one of the main concepts of Christian theology that ascribes God as being one in three and three in one through the figures of the Father, Son and the Holy Spirit. Having lost influence in the 'Enlightenment Period' that had introduced new studies into Psychology, evolution and sociology, it has now been revived by a set of modern Trinitarians that have aimed to re-orientate the concept with the modern world.



ResultsPlus
Examiner Comments

A clear opening paragraph which places the concept in a wide context.

Question 9 (a)

Most candidates focused on the wording of the question concerning the distinctive emphases of Ramakrishna and Dayananda Sarasvati. Candidates provided an appropriate context to these figures and selected their examination of emphases ranging from religious, ethical and political themes.

In part (ii) candidates paid attention to the issue of Western influences on these figures. The question did not require a comparison between these figures but a number of candidates drew upon their significant differences thereby enhancing the standard of their work. This prompted views on tolerance and the status of the Vedas. The final part of the question on the contributions to a renewal of Hindu values led to interesting work on the schools and followers of these figures.

Question 9 (b)

Candidates made effective use of the quotation which provided a structure to their answers. Inevitably, there was biographical material on Gandhi and candidates managed this quite well in terms of a contextual understanding of Gandhi and the inter-relationship between his life and key ideas, including caste. Some presented good material on the Bhagavad Gita relevant to this question.

Part (ii) produced good quality answers. These discussed issues such as gender equality and the role of women and celibacy. Importantly, some candidates presented thoughtful insights into the relationship between pacifism and politics. Some incorporated good material from Dr. Ambedkar.

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

A

- i) In the 19th century India had been ruled by The British for 500 years under the name the East India Company, the British brought some benefits to India for example their rail system which is still in place today however many British missionaries set out to change Hinduism they especially wanted to convert Hindus into Christians as they saw Hinduism as laughable with its amount of Gods and Goddesses and the society effect that the caste system has on society. The British rule in India sparked the Hinduism Renaissance. Many

traditional thinkers set out to re-establish Hinduism by writing apologetic and defensive articles whilst other thinkers like Ramakrishna and Dayananda Saraswati set out to regain the identity in Hinduism and India.

*He had visions of Jesus and Muhammed after reading the bible and Quran
(on next page)

Ramakrishna was born into a poor but orthodox Brahmin family who were prone to having religious experiences. His brother became Brahmin priest at the temple devoted to Kali in Calcutta. After his retirement, Ramakrishna took over, here he became infatuated with Kali following Bhakti, which is loving devotion to Ishvara (chosen deity), he became suicidal when Kali did not show herself to him and as he was about to kill himself with a sword, she appeared. Ramakrishna was so overwhelmed he fell to the floor. After this he ~~went to the~~ got involved with mysticism and under the guidance of a tantric nun

he learnt the nature of body and spiritual discipline. * (on back page)

Ramakrishna taught that "All religions are true" he said "they were all rivers leading to the same ocean", the only reason for their differences throughout the world was because of their cultural differences i.e. ~~up~~ upbringing and one's ability to understand God in diverse ways. He always sought to make everyone see their full potential to develop God consciousness which was to be at one with God and universal mind. He believed that the caste system would disappear if everyone practised Bhakti as Bhakti did not make any distinctions between social standings. Overall Ramakrishna didn't set out to change anything instead he ~~followed~~ followed mystical quotes.

Dayananda Sarasvati was born into a Shavaithe orthodox family.

On the 14 night vigil for Shiva he caught a mouse ~~defecating~~ defecating on ~~the~~ his idol, which made him question how such a powerful god would allow this to happen. He also questioned the meaningfulness of life when his uncle died and sister at a young age. Sarasvati was arranged to marry at 21, but he ran away from home and became a sannyasin and found a guru. The guru told him to read the vedas as they had been grossly misinterpreted.

Sarasvati was a neo-scriptural fundamentalist from the neo-textual foundation list, which means he believed everyone should go back to the vedas as they hold the eternal truth and path to salvation. He taught that the vedas were Sanatana dharma meaning eternal law, whilst Hinduism of the day was

contrary to the teachings of the vedas, he still believed they were the ultimate ~~the~~ truth as they had no sati, no child marriage, no banning of widow re-marriage, no caste system and no image worship. This made the vedas better for equality in society.

ii) Both Ramakrishna and Sarasvati reformed parts of Hinduism.

Ramakrishna was not influenced by the west but was in fact influenced by Christianity in India at the time as he wanted to teach Hinduism to have tolerance to other religions which links back to his teachings "All religions are true", therefore Ramakrishna wasn't influenced by the west but was influenced by world religions.

Sarasvati took Hinduism on ~~the~~ the defensive in order to give

It is a strong identity to be able to withhold attacks from the west, he gave Hinduism self-confidence and pride in its heritage, he also founded the Arya Samaj in 1875 which was a noble society open to all, this appealed to the lower caste who had previously converted to Christianity under the British rule. Therefore Sarasvati was not influenced by the west at all, instead he wanted India to stand strong against them.

The Arya Samaj and Sarasvati stood out against the caste system which ~~was~~ was abhorrent to the west at the time, his main aim was to ~~the~~ battle against Islam and Christianity and make Hinduism the national religion of India ~~the~~ therefore once again you can see that Sarasvati only wanted to get rid of

west influences and was not actually influenced by them.

Someone could argue against me by saying that Ramakrishna's disciple Vivekananda was influenced by the west when he took Hinduism to the west and taught them tolerance however Vivekananda only did this to get Hinduism known and not actually because he was influenced.

Someone could also say that by the influence that Christianity had on Ramakrishna was made by the west, he would never have experienced Christianity if it didn't exist in India at the time after the western world brought it there. However, Ramakrishna's beliefs from an early age were that all religions are true after he had visions of Jesus and Muhammad so actually he was

not influenced by the west.

Overall, I think Sarasvati was not at all influenced by the west, instead he was fully against them and tried to battle them but Ramakrishna I think wasn't influenced by the west but wanted to be at one with them.



ResultsPlus
Examiner Comments

This essay reflects the level of detail and analysis necessary to gain the highest marks - achieving 17 for part (i) and 11 for part (ii).

Question 10 (a)

Candidates were proficient in their use of key terms including karma and samsara. The heading on the paper says that candidates 'may make reference to the set texts where appropriate'. In this question there was very good use of the Bhagavad Gita and the Katha Upanishad with some well-selected examples. In part (ii) some candidates focused more on the significance of Hindu beliefs about life after death at the expense of the question regarding difficulties about these beliefs. Many, however, incorporated discussions between a belief in samsara contrasted with its possible negative influence on ethical and social issues in this current life. Some focused on the problems of striving for moksha which may be thought to be beyond the capabilities of many in this life.

Question 10 (b)

Answers contained clear analysis of these terms. Candidates made full use of the set texts to illustrate key ideas and themes. The better quality answers differentiated various Hindu schools and scholars and their contrasting views on these topics. In part (ii) candidates adapted their material around the thrust of the question concerning the significance of the terms for Hindu belief and practice, including debates about different notions of karma

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

b

"Samsara is the distinctive feature of Hinduism" (Smith). It refers to the cycle of birth, death and rebirth and is affected by karma. Moksha is the result of escaping samsara, and is described as "eternal bliss" in the Katha Upanishad. There are various paths to moksha, depending on the text.

Samsara is "currently the most commonly held belief about life after death in the world" (Smith) and it is an appealing idea, suggesting that there is always another chance to achieve moksha. However, there may be some misconceptions about the term samsara. It is wrong to think of the consequences of karma as a reward or punishment that determines rebirth - as karma is just a natural

consequence of the action. For example, if you hit your hand with a hammer it ~~hurts~~^{hurts}, This is not a punishment, but a natural consequence.

The term samsara is thought to have developed by the time of the Upanishads. The Katha is concerned with the terms samsara and moksha, as Nachiketas' 3rd wish is to understand death and how to overcome it. The main teaching of the Katha is the "atman-brahman synthesis" (Zachner) - the realisation that atman and brahman are one in the same thing and realising this leads to moksha, yet failing to realise it leads to samsara. The Katha distinguishes between the wise man and the dull man. The wise dull man is concerned with material possessions in the here and now, thus fails to realise his identity with Brahman - "fails to attain his goal" and will not achieve moksha, but be subjected to samsara. "Fools pursue desires outside themselves, fall into the snares of widespread death" "Like can a man grow up, like can he's born again". Yet the wise man can distinguish between what is important and what is not. He can

cut himself off from the world and focus on jnana yoga - meditation. "Let a wise man engage in spiritual exercise related to the self". He is able to realise that "atman is the micro-cosmic spirit. Brahman is the macro-cosmic spirit" (Jamison), ~~and~~ and will thus achieve moksha. "Wise men who see Him as subsistent in their selves taste everlasting joy". The chariot analogy states that "the man whose charioteer is wisdom, whose reins a mind controlled, reaches the journey's end", and achieves moksha.

Thus, in the Katha, realising the atman and brahman synthesis leads to moksha, ~~yet~~ and "all's well", yet failing to realise this leads to samsara.

In the Bhagavad-Gita, there are various paths described to achieve moksha and escape samsara. The Gita teaches that the atman is eternal, "never to pass away" and subject to rebirth until it achieves moksha.

The Gita teaches that wise men perform their dharma without regard for the fruits of their labour (rewards). "Pursuing of these fruits must lead to continuing rebirth" (Hopkins). Wise men perform dharma

for God, God then removes bad karma from actions that are performed for him. He says, "Turn to me with only refuge, for I will deliver thee from all evil, have no fear".

Moksha can also be achieved through bhakti (love and devotion to God). Krishna in the Gita states, "I love thee well, therefore I will tell thee thy salvation". In this way, moksha is going to join brahman, who is personal (raguna) and available to all. For example, he is described in the Grand Theophany as "father... teacher... friend". Whereas in the Katha, the term moksha means ^{becoming a part of} ~~going to join~~ Brahman. Ramanauja offers a different term, as he says souls come originally from brahman, but are separate. In moksha, they go to join brahman. "Souls can experience union, not unity, with Brahman" (Ramanauja).



ResultsPlus
Examiner Comments

A very strong part (i) earns this candidate full marks - 18/18

Question 11 (a)

Although there were some excellent answers for this first question many candidates did not focus upon the thrust of the question in (i) that asked them to 'Examine the reasons for the expansion of Islam....' and wrote a basic history of the Rightly Guided Caliphs. Weaker candidates sometimes failed to notice that part (ii) asked for "the influence ...upon the origins of Sunni and Shi'ah Islam" and wrote about this in detail in part (i) and then gave a brief resume in part (ii). It should be noted that marks could only be awarded to the appropriate sections. Students gaining the higher levels applied their material carefully to the question in both parts (i) and (ii).

Question 11 (b)

This question was less popular than the first. Those candidates gaining the higher levels applied their material to selecting two of the statements concerning preservation of tradition; adaptation of beliefs and practices and renewal of principles and policies. Many selected Iran and there were scripts that were focused and reflected a good understanding of the issues. Unfortunately, too many candidates answered with details of Shi'ah history and beliefs without applying these to a selected modern Islamic state.

Answers relating to the problems facing the umma in modern Islam in part (ii) tended to be brief and weaker candidates either gave a generalised opinion or addressed single issues that were raised about the Islamic state in (i). Very few candidates addressed the fuller issues of potential problems relating to the belief in the umma in modern Islam.

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

After the death of the prophet Muhammad (PBUH), there was a meeting held in Khaybar to discuss the main issues that Islam was going to face after the death of the prophet. It was decided that the people in the meeting decided to elect appoint a caliph or 'khalifa al rasid' to preserve the umma and follow the footsteps of the prophet by having the Qur'an and Sunna as the guide for their caliphate. The four Sunni caliphate, were; Abu Bakr, Umar, Uthman and Ali. These were elected because they were the closest to the prophet by meaning next they had understood him.

Firstly, the first caliph was Abu-Bakr and his reign was from 632 CE to 634 CE. Abu-Bakr made many expansions of Islam during his

SS Sassanians and he took over Egypt, Syria, Iraq and Palestine from the Byzantine empire. This was ~~the~~ one of the reasons for the expansion of Islam during Umar period. Furthermore, Umar was the founder of the garrison cities such as Mada'ina and Basra in his period which meant that the two cities came under Umar control, which means that he was able to collect the Islamic law and convert people to Islam early because of the strategic point. Another reason for the expansion of Islam is that Umar was the first that began to codify Islamic law, was a great contribution because it meant that people found it easy to follow Islam without having to ask the Prophet. Umar was a great leader and everyone accepted Umar as the Islamic leader. Furthermore, Umar ruled for because it made great expansion and a good wealthy Islamic society where it was both political and economical stable because of the great ~~to~~ ~~open~~ openings he made. However in 644 CE after 10 years of ruling, Umar was assassinated by a Persian slave.

Furthermore, during the period of the rightly guided Caliphs, Umaran from 644 CE to 656 CE

Had also made great expansion of Islam. This is because he was the first to engage an muslim envoy to protect the Egyptians from the Byzantine empire, ~~this was~~ this was also the reason for Uthman to discover Cyprus, Greece and put the two countries under the Islamic law. This was the main reason for the expansion because it gave a great powerful Islamic state. Also Uthman was the first to establish central Islamic banks, and distributed it countries. This was the reason for the expansion of Islam because it meant that non-muslims had the access of the holy book which could convert them to Islam. Furthermore, Uthman was the first Caliph who ordered for the second prayer as Friday prayer, this expansion was the ~~the~~ other reason for the expansion of Islam because it firstly encourage muslim to pray and also attracted non-muslims in the muslim countries to also convert into muslims.

(ii) This period of the rightly guided Caliphs had influenced the origin of Sunni and Shia Islam. The sunni are the ~~the~~ muslims who follow the teachings of the prophet and consider that the rightly guided Caliphs

to be the best leaders. However, Shi'ahs
believe there is no real reason for the split
of Shi'ahs in Islam. Shi'ah had formed
not from the death of the Caliph Ali in
661 CE by the ~~Umayyads~~ Umayyids and some
say when Hussayn got killed in Karbala. by
Shi'ah Islam has some great differences,
for example is

Shi'ah Islam which is another sect that
branches out of Islam. Shi'ahism have are
many differences and some similarities. There is
no real reason for the split, however Shi'ah main
point is about that who is the true Ali should
of been the leader in caliph rather than Abu Bakr
because the prophet had already said before
his death. "If I am the prophet the city then
Ali is the door of that city." Therefore
Sah Shi'ah take this as a strong argument against
the Sunnis. In Shi'ahism they believe
in Imams rather than Caliph. Imams
are believed to be the direct descendants of
from the prophet in which God gave him
direct power. Imams are believed to be miracles
at birth and can talk straight after birth.

However, within Shi'ah it is split into more
sects such as; the Twelvers, Seveners and the

rites. The twelve are the majority of the 20% which Islam in the world. The belief that there was twelve imams, the last imam however as twelfth Imam of the CE, called imam Mahdi and he will return in the last days before the world's end to find justice and peace. Within Shi'atism there are many differences in the five Islamic pillars. For example Prayer; Shi'ah Salat is the same as Sunni but they add that "This is the reason". Also at Ramadan, they break their fast when the sun sets completely and ~~in the~~ in 20th of Ramadan they ~~use~~ mourn of the death of Imam. Also in Hajj, they do the same rituals and practise however they always go to Makkah and Madinah as their holy cities. Last of all, they ~~practise~~ Shi'ah pay 20% of their savings to the Muslim rates run 7-5%. These are examples to show how different Shi'ah are from Sunnis.

The relationship between Sunni and Shi'ah has always been described as cooperation or conflict. There are many examples in the 21st century that explain these relationships between the two sects. The Cooperation

Madras has been always seen when both sects go on Hajj and mix up together which clearly shows unity in diversity in all Muslim. Also, after the Iranian Revolution in 1979, Ayatollah Khomeini (religious figure, priest) had made it dismissible for Shiites to pray behind Sunnis and criticised any Shi'ite sect as the 'Kisf' of the Kaaba. Also the president of Iran had promised to build a Sunni mosque in the capital city of Tehran. However, it is not built yet. Furthermore, cooperation was also agreed when the King of Saudi Arabia (Abdullah) and the Iranian president (Ahmed Khatami) held a meeting in the interest of common in 2002 to show cooperation and unity and to show how strong both countries are for their enemies. Their enemies could be the Western countries or secularists & traitors. Also, cooperation can be an example in Saudi Arabia, although it is a Sunni state, it allowed the minority of Shia to practice their own festivals (such as Ashura, remembrance of the martyrdom of Hussein in Mecca) but with certain

limits. Also in Palestine, we have been
Shi'ah preferences after 1948's and the both
sects had intermingled.

However, we have seen examples of conflict. The
Al-Qaeda in Palestine have been banning
Shi'ah mosque and group leaders that
which is said that the Saudi government supports
and the Iranian government support to Shi'ah.
Also in Saudi Arabia, Shi'ah leaders have been
persecuted, and Sunni unions have announced
that Shi'ah practices are Shi'ah and we're
the Shi'ah ^{are} limited in their religious
practices. Also in Iran, Sunni politicians have
been discriminated, because Iran is a
Shi'ah state after the Iranian revolution.

In conclusion, the influence of this period had
made many differences and similarities
within the two sects. In my own opinion,
believe that the two sects are different
religions because they have been
always different in their communities,
religious purposes and practices also differs.
Especially, when Shi'ah put the caliph Ali on
the same scale as the prophet (P. B. V.P.B.)



ResultsPlus
Examiner Comments

This is a confident full answer that focuses closely on the question including a clear statement of why the caliphs were elected, details of Umar's rule and expansion, and the role of the Qur'an in expansion.

Question 12 (a)

This question was not as popular as Question 12(b) and answers were variable. A few better answers reflected a sound knowledge and understanding of the content and examined ideas carefully in part (i) whilst others recounted various teachings without explanation. Some answers referred to just a few items from the Surah. Only a few candidates gaining marks in the higher levels were able to discuss its significance for Islam in part (ii). It was sad to note that some students were confused and wrote about the wrong Surah.

Question 12 (b)

This was a popular question and those gaining marks in the higher levels used their material in a scholarly way to focus upon the question examining the main influences on the origins of Sufism. These answers were structured and coherent. Too many answers provided plenty of reference to Sufi beliefs and practices but failed to relate these to the questions in (i) and (ii). Some students gave full details of distinctive beliefs and practices in (i) and sometimes gave a synopsis of this material in part (ii). Others divided up their full details between parts (i) and (ii) The better answers in part (ii) discussed the distinctive features of Sufi practices and related these well to the context of Islam, comparing and contrasting these and making comment.

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



"Sufism is concerned with the heart that reflects the truth within it, in time and beyond time" (Haeri). Sufism is a movement concerned with ascetic living, the esoteric, dhikr, the ultimate goal of Ridwan, and tolerance.

The ascetic focus on Islam is because they aim to imitate the life of the prophet who "had a lack of concern with material wealth and possessions" (Heuser). This may also link to the root of the word Sufism which could be 'Suf', the Arabic for wool. In which case it refers to the influence of their Christian desert fathers who practised a lot of what Sufis preached. This is concerned with the

Sufi view that "the divine is always present but ordinarily hidden from view by a preoccupation with the material world" (Armstrong).

A further focus is on the esoteric which greatly influences Sufi practices and goals. This came about from the belief that the response from God to man via the Quran should have resulted in "a response from man to God which infinitely transcended the mediocrity of exotericism" (Ed-din). Thus, they wanted to go beyond the basic exoteric adherence to the five pillars which was considered sufficient, and Haeri argued this gives them a greater appreciation of Islam.

The practice of dhikr has always been a feature of Islam and involves the invocation of the divine name in order to remember Allah, for instance "bismillah" or "Inshallah". Sufis however wanted to transcend this and follow the command in the Quran to "keep the vigil night long and chant the Quran in measure".

and thus "go beyond anything which could be imposed as legal obligation" (Ed-son), much like the prophet and his companions.

This leads on then to ~~define~~ the practice of Whirling ^{which is} said to be influenced by the movements made by Rumi when reciting poems, but also the circular motion of all things in the world, emphasizing God as the center. Rhythmic Whirling traces back to the Whirling dervishes of the merkezi order who participated and set up some ceremonies in which there is "rhythmic beating of the head and body" (Nicholson) and chanting. This is ceremonially accompanied by music "designed to heighten sensibility and intensely concentrate" (Waine), in order to ignore the self and receive the grace of God. Sema argues that it is influenced by Muhammad who used chants and musical instruments sourced from natural resources. More controversial are the drunken Sema who collapse in an ecstatic state seen as "the only means to communicate directly with God" (Nicholson) and.

The focus on achieving not only an experiential proximity to Allah (Eden) but also an ultimate nearness, al-Ridwan, whereby all duality is extinguished, is influenced by their strong belief that Muhammad was just a man/human like you and I, and thus if he could be absorbed into the conscious realm of God, so can they. This is also influenced by the idea that we are made up of the qalb and the nafs, and what we want is for the ruh (God's spirit) to take over completely, an idea stemming from the mi & poetry.

Finally, the tolerance and acceptance of other religious beliefs and practices could be influenced by the shared roots of the abrahamic religions, but also by God's description of himself as ^{the dign} the dignified one who guides whom he will. This means they accept all forms of worship as genuine attempts to find God. Contravening this, they also then accept Pagan's worshipping a rock which is idolatry, something frowned upon by conventional

Muslims and banned by Muhammad in Mecca.

Most are now "willing to accept the Islamic mystic ~~sufism~~ and is unbreakable link with Islam". ^(NAS) The focuses of Sufism are mainly spiritual rather than physical and thus ~~is~~ could be considered to be the heart of Islam. The main influence ~~is~~ been the life of the prophet who also emphasised spirituality via his retreat to the mountains and was a loving, tolerant and accepting man; a model for all Muslims.

ii) Sufi practices have been deemed by some to obscure the path to Islam; however these features have certainly been crucial to Islam as a whole as they have contributed greatly to its development via creating bridges between Muslim communities and other communities and making ^{Islam} more accessible, their spiritual emphases encouraging greater personal connection to Islam, and great contribution to philosophy and poetry.

Practising via Sufi saints, which is a large feature in Islam, have been vital in spreading Islam in the Indian subcontinent; for instance Hazrat Nizamuddin Auliya practised yogic exercises and meditation so well that Hindus hailed him Siddh (the one who has perfected). Furthermore, the focus on Qawwali (music) means that Islam becomes accessible to those who normally put off by ritual practices such as prayer. I also think the focus on love of God as opposed to fear of God has greatly helped Islam in that it encourages converts. The fact that Sufis are "constantly open to the possibility of new truths" (Amenahon) presents Islam in an open minded and tolerant light making it crucial for Islam.

They also focus on interpreting the Quran via Ta'wil and thus encourage a religious experiences in order to extract the esoteric meaning. This is vital to all Muslims as it means new truths can be found to be emerging from the Quran and thus revitalise it, preventing an underappreciation of Islam, whilst at the same time not

detracting from the already established paths agreed on by all Muslims.

Finally, Sufism has a lot of Islamic literature which has allowed the spreading of Islamic knowledge. Rumi for instance has made Islam more visual and thus more accessible via his poetry and his influence has extended beyond Muslim lands providing great benefits for Islam. Al-Ghazali bridged the gap between Islam and philosophy by his focus on the jihad-al-nafs, bringing Islam inwards again and encouraging great discussion.

However, some regard the features of Sufism as repugnant to the teachings of Islam. For instance, Riddwan could be considered Shirk, the only unforgivable sin. Also the feature of music in some ceremonies is regarded as haram since it takes the focus away from God. These criticisms suggest that the freedom and spirituality offered by Sufism has caused for a watering down of Islamic values. Rumi's poetry can also be viewed negatively as it has a tendency to anthropomorphise God.

Furthermore, Sufi practices such as the interpretation of the Quran can be seen as dangerous since it opens up the possibility of dishonest Sufi sheikhs to claim to have a special insight. Nevertheless all Muslims have some interpretation of the Quran aided by ijtihad and thus this criticism of Sufism is flawed.

Ultimately, I believe that the features of Sufi practices have made a positive contribution to Islam and prevented it from becoming legalistic and thus, ^{thanks to Sufism, Islam} does not lack "religious joy" (Walton). The spiritual emphases make ~~the~~ Sufism the heart of Islam and whilst some Muslims are suspicious of the somewhat extreme practices I believe Sufis can justify themselves in the same way that Muslims did; they are in a greater need of purification than the prophet was and thus they need to practice harder.



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Examiner Comments

This candidate has related their material to the question throughout their answer to achieve full marks.



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Examiner Tip

Note how this candidate links practice and purposes carefully with attitudes and influences within Islam.

Question 13

There were no responses to these questions.

Question 14

There were no responses to these questions.

Question 15

There were insufficient responses to this question to justify comment.

Question 16

There were insufficient responses to this question to justify comment.

Question 17 (a)

Teachings of Jesus concerning the Kingdom of God in Luke's Gospel. This was a popular question in which candidates were required to assess the significance of the teachings about the Kingdom of God. Most responses were narrative-based stating relevant teaching on the Kingdom of God: for example, who would enter it, what it would be like, when it would arrive (eschatologically). Candidates cited conversations Jesus had about the kingdom with the people he met, as well as explaining his direct teaching. However, there was a distinct lack of analysis of the actual significance of the teachings in terms of how they challenged people to change and how the teachings themselves formed an integral part of Jesus' message throughout the Gospel. The point that you had to make significant changes to be considered for entry into the Kingdom of God, as well as avoiding a religious life built on show rather than genuine faith, could have been developed more. The overriding issue, that the Kingdom of God was open to the Gentiles who accepted Jesus, was emphasised by most candidates in line with Luke's purpose that Jesus came for all not just the Jews. More could have been made of the Religious Authorities' attitude to Jesus' teaching on the Kingdom of God which they found to be subversive.

The Prologue to the Fourth Gospel. This required candidates to analyse exegetically the Prologue to the Gospel and apply it to a full understanding of the Gospel. Answers were distinguished by how confidently candidates dealt with the teaching in the Prologue. Most were able to explain key themes such as Logos, light versus darkness, rejection and acceptance, the replacement of theology, and the concept that Jesus had come not to abolish but to fulfil Old Testament prophecy. The identity of Jesus as God Incarnate was expected in this answer and was dealt with well by stronger candidates who were able to explain that an understanding of this was essential to understanding the Johannine Christ.

Question 17 (b)

Candidates were asked to assess the view that either Luke or John had a single purpose in writing their gospels. Those who answered with Luke generally accepted that the evangelist had one main purpose related to writing to Theophilus and all other purposes were merely supporting that one. AO2 material often involved more narrative description of other purposes to the gospel thus not really showing candidates' analytical skills. There was good use of scholars on purposes of the gospel and good historical knowledge was demonstrated.

With regard to The Fourth Gospel, candidates concentrated on the over-riding themes of Jesus as God Incarnate and the replacement and fulfilment of Judaism with the implication that the author was writing for a far more intelligent audience as well as to make clear the nature of Jesus as the way to the Father. Again I would have liked to have seen more direct response to the question set rather than a list of purposes.

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

a

'The preface to the Fourth Gospel, with its movement from the Word to the Son of God, acts as both an introduction and conclusion to the whole work. The relation between creation and salvation, apostles and prophets, history and that beyond history, time and eternity,

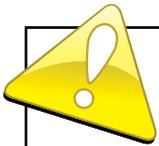
rain and grace, death and life, faith and unbelief, these are the themes of the Fourth Gospel: - Hoskyns & Bawey's view on the prologue



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Examiner Comments

An excellently clear introduction to this popular topic.



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Examiner Tip

Introductions can be very helpful to enable you to gain marks right from the beginning of an essay; or they can be ineffective, if they include information not required by the question or material that you are going to repeat later.

Question 18 (a)

Religious Authorities and Jesus' conflict with them was perhaps the most popular question in this section. Candidates mistakenly thought they could write narrative-based answers. These were appropriate to a certain extent but more evaluative depth of knowledge was needed to assess the true impact of the conflict that Jesus provoked. The context of where the Religious Authorities were coming from would have added more weight to the episodes which candidates narrated. Key passages involving Jesus' healing on the Sabbath, turning tables over in the Temple, making claims about himself being the Son of God etc. were well deployed for both gospels. As regards Pilate's involvement, this was attempted well with candidates using scholars such as Rivkin. However, there was a tendency to narrate the trial before Pilate and superficially discuss his part in Jesus' death.

Question 18 (b)

Religious themes in the resurrection narrative were required here but, unfortunately, so many responses confused the resurrection with the crucifixion and hence gained very little credit for what was essentially inappropriate material. Many attempted this question and the stronger candidates were able to select the key themes such as religious symbolism of light and dark, empty tomb, role of the women, and appearances (the road to Emmaus). Jesus' teaching about his own death and its purpose and the provision he made for the continuation of his message after his resurrection were attempted by some candidates.

In part (ii) candidates were able to demonstrate fully their knowledge of the crucifixion narratives and the significant symbolism therein, but made tenuous links with how these were then built into the resurrection narratives.

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

b

~~Thom
Disciple
Mary
Participle
(Spilone)~~

(i) The resurrection narrative includes many religious elements and themes that the reader can relate with. This is possibly due to the fact that it is regarded as one of the most important parts of the Gospel and the whole of Christianity.

One of the most important ^{aspects} ~~parts~~ of the resurrection narrative is the empty tomb. When Mary

Magdalene finds the empty tomb, she finds three of the disciples to tell them the good news. This touches on the idea of seeing and believing when ~~the Beloved Disciple~~ ^{it is noted ~~last~~ ^{last} how the Beloved Disciple}

"Saw and believed", and important recurring theme throughout the Gospel, but ~~only for the first~~ ^{this is only the} first time when it has been seen in a positive manner.

Another important religious theme is the idea that ~~Jesus~~ the relationship between the Father and Jesus has now been extended to everyone who believes in him, ~~and~~ which is emphasised due to the fact that a woman - Mary Magdalene - finds the empty tomb first. When she realises who Jesus is, she calls him, "Rabboni", ^{meaning} or teacher, showing her belief in him. When she states how ~~the~~ the Father is "My Lord and your Lord", she opens up the ~~most~~ unique relationship and spreads the good news to the disciples.

When Jesus appears to the disciples for the first time after the resurrection, he attempts to calm them down ~~is~~ ^{and tries to} ~~an attempt~~ prove that it really is him who has returned. When Jesus ^{breathes the Holy Spirit into} ~~breathes the Holy Spirit~~ them ^{and gives them the Paraclete, he} ~~and Paraclete in them~~, he ~~gives~~ ^{gives} and authorises them to forgive sins and spread the good news. This should remind the reader of God in the creation story when he breathes life into Adam, and also the Farewell Discourse since Jesus had to "prepare a place for them" in order to send the Paraclete. ~~Furthermore, Jesus addresses the paraclete~~

The resurrection narrative also addresses the idea of
distant believers, with scholars such as Keener writing
how this enables everyone to have belief in Christ. Jesus
proclaims; "Blessed are those who believe ~~you~~ yet have not
seen", once again referring to the important theme of
seeing and believing; although many of us have
not seen Christ, we can still have faith in him.

The Epilogue of the Gospel is also an important part of
the resurrection narrative. It addresses the theme of
discipleship and that nothing ~~it~~ can be accomplished
without the aid of Jesus, symbolised by the disciples
unable to catch fish without the help of Jesus. It
also shows ~~both~~ both his divine and human qualities,
especially since he eats the fish they caught. This
part also foreshadows Peter's ~~prescription~~ ^{death} ~~and loss~~ ^{when Jesus}
he instructs him to "spread his arms". This threefold
confession also perceives him in a more positive way
since the relationship between him and Jesus at the
end of the previous chapter is quite unreliable.

Carson states that ~~clear~~ the Epilogue is an important
part of the resurrection narrative ~~since it is~~ ^{since it is} ~~the establishment~~
effectively the establishment of the Early Church,
therefore, the beginning of Christianity.

~~the~~ Humanity + Firm
~~the~~ + Blood + Wines
 Fulfillment
 Love
 Obedience (no)

(ii) The resurrection narrative builds on the themes of the
 crucifixion narrative since ~~it~~ both narratives share
 similar themes since it shares similar themes, such
 as the ~~fact~~ ^{idea} that Jesus was both human and
 divine. ~~the~~ His divine qualities are shown on the
 cross ^{include} ~~and~~ the fact that Jesus is in control ^{throughout}
 the passion and death accounts, noted by scholars
 such as Linger, and it is shown ~~that~~ in the
 resurrection account since Jesus ~~at~~ commissions the
 disciples on behalf of God to continue his message.
 In regards to his human qualities, ~~Jesus' side~~ ^{blood and}
 water appeared from Jesus' side when he was
 pierced, showing that he was not a phantom,
 just as the Gnostics believed. ~~Also~~ ^{The fact} ~~that~~ ^{also}
 he eats the fish in the Epilogue also symbolise
 his human qualities.

Both the crucifixion and resurrection narratives
 emphasise how Jesus fulfilled the scriptures, with
 the resurrection narrative building on the ^{themes} ~~fact~~
 of the crucifixion. Barnett and Smalley have noted
 the ~~fulfillment~~ ^{links with} of Gen 3:15 when Jesus ~~comes~~ ^{comes}



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Examiner Comments

This candidate was not thrown by the question and was ready to apply knowledge of the resurrection narratives in an appropriate way.



ResultsPlus

Examiner Tip

It is vital not to assume that questions will take exactly the same form year after year.

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

a.

Statement

1) The ~~conclusion~~ that the religious authorities 'wanted ^{to} Jesus to die' refers more to the end of the conflict between Jesus and the religious authorities. Whether the RA on coming into conflict with Jesus for the first time, wanted Jesus to die' is unknown, yet unlikely. The ~~conclusion~~ ~~of~~ the consequence of the relationship between Jesus and the RA resulted in his death due to a ~~degradation of~~ ~~of~~ ~~of~~ tense rivalry and conflict between the two groups: Jewish authorities and Jesus and his disciples. This conflict was caused due to Jesus' blasphemous claims about his identity, his replacement ~~or~~ or fulfillment of Judaism and the Jewish leaders and his breaking of the covenant and rules set

by the RA.

The most important point of conflict between the RA and Jesus was which was of the main reasons as to why the RA eventually plotted to kill Jesus was his heretical claims that he was the messiah. By claiming that he was 'one with god' or that 'I do as the father tells me' and most significantly in the Children of Abraham discourse, 'before Abraham was, I am' his direct reference to Yahweh, a hugely sacred term in Hebrew and Judaism would have caused serious conflict. Furthermore when Jesus raises Lazarus from the dead, showing his soteriological powers, only God can raise a dead man, it is at this point that the RA plot to kill Jesus. There are two main reasons for this: firstly Jesus has broken the covenant by asking people to believe in him, 'thou shalt not worship other idols' and secondly his raising of a dead man, a sign that points to his highly christological nature ~~and~~ causes him to become even more popular with the 'crowd'. Furthermore his blasphemous claims further with him to the OT reference, 'This prophet is false... he must be put to death. ~~Some~~ ^{they say} argue that it is the fact that the RA do not recognise his

lost Jesus' identity that separates them in the gospel text and ultimately leads to their want for Jesus' crucifixion.

Jesus also created conflict through his replacement theology. His criticism of Jewish authorities particularly in the clearing of the temple, 'How dare you turn my father's house into a market?' and his replacement suggests that Jesus replaces the temple with his own body. People should come to life and belief not through sacrifice but instead through belief in Jesus. Furthermore in ~~the temple~~ where Jesus announces that he is the 'light of the world' he is clearly replacing the 'candlesticks of Judaism'. Saying this during the feast of tabernacles - a Jewish festival, suggests that Jesus also replaces the perishable, Jewish and temporal Judaism. Not only does Jesus replace key parts of Judaism and Jewish belief but throughout the gospel there is constant reference to the RA in darkness; they are ignorant of Jesus' Christological nature and are infuriated by his replacement of traditional beliefs, that the use of replacement theology also suggests why the RA wanted

to kill Jesus.

A further reason for the conflict in the 4g is that Jesus broke the covenant and healed on the sabbath.

The covenant was an agreement between God and Moses ~~and~~ to keep the Jewish people safe. Many thought that if Israel came under ~~under~~ any misfortune, as they were experiencing at that time - the Romans ruled Israel, that this was the fault of someone breaking the covenant. Caiaphas says 'it is better that one man die than a whole nation perish' and this reflects ~~to~~ one of the main reasons why the RA plotted to kill Jesus. There are two occurrences during the 4g when Jesus heals on the sabbath: the healing of the lame man by the pool and the healing of the blind man. The incident of healing the blind man further shows that the RA is in darkness and do not understand Jesus' christological and replacement theological identity: 'my father is working on this day, so too am I working'. Instead the religious authorities try to stone Jesus because working on the sabbath was breaking the covenant, 'it is the

about, you shall not carry your mat'. ^{in response} By being Jesus heals the cripple by the pool, as with the other signs in the Gg, this shows Jesus Christological identity and reveals the ignorance of the RA, 'by not having seen the father, they are Jesus' opposites'. Therefore this also suggests another reason as to why RA wanted Jesus to die.

ii) Many have ~~also~~ argued that it is the fault of Pilate that Jesus was put to death. However within the trial scene, before Jesus' crucifixion, it is clear to see that that this was not the case. While Pilate as Roman governor had the power to execute Jesus we can see that his decision was made due to the forces from above and below Pilate and his own concern for his popularity.

~~During~~ During the trial scene, it is made clear that the religious authorities purposefully misrepresent Jesus as a political offender rather than a religious one. ~~As~~ They call him the 'king of the Jews'. As a political leader, Jesus

would have been seen as a threat to the Roman governor, instead Jesus makes it clear that he is not a political opponent in his reply, 'my kingdom is not of this world'. Furthermore the religious authorities in their attempt to get Jesus killed let slip that 'he claimed to be the son of God'. This clearly reveals their true intentions. For Pilate however, a religious opponent is not a concern or a reason to have someone executed and this is reflected where he repeats three times, 'I find no charge against him' and 'Am I a Jew?'. The final question 'Am I a Jew' clearly reflects that Pilate does not see ~~how~~ ^{why} Jesus should be killed. As Roman governor, a religious unkick or leader is of no importance and not a reason to crucify a man. Another reason as to why Pilate is arguably not to blame is that he offers the 'crowd' a choice: Barrabas or Jesus. Yet the crowd respond ~~that~~ 'Barrabas' and further shout 'crucify him' in response to his desire of Jesus' fate. This is perhaps because Jesus who seemed a political leader just three days before when he rides into Jerusalem on a donkey and yet has let

the people down. He cannot save them from the rule of the Romans.

What is perhaps most interesting and important for our understanding of the plot that Jesus had to play in the part that Pilate had to play in the death of Jesus, is how the Religious authorities committed the ultimate hypocrisy and blasphemy. It is this final move that arguably ~~suggests~~ clarifies our understanding that it is really the role of the RA who are to blame. They tell Pilate 'You are no friend of Caesar' when Pilate refuses to crucify Jesus and announce 'We have nothing but Caesar'. It is this ultimate betrayal and blackmail that unambiguously forces Pilate to execute Jesus.

Consequently one can see that while Pilate has a part to play in the death of Jesus, it ~~isn't~~ ~~ultimately~~ ~~wasn't~~ he ultimately wasn't to blame. Instead one can argue that ~~that~~ is the death of Jesus is the primary intention of RA during this scene and it is they who achieve it. One could

also anyone that it is neither the RA or pilate's fault or contribution that Jesus died. Instead J's death is pre-ordained. The reason for his life is his death, to save the sins of man as revealed through references to Lamb of God and the bread and wine in the prologue.



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Examiner Comments

A superb response which justifiably received full marks.

Paper Summary

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

- Ensure that you have revised sufficient material so that you are not dependent on a small range of specifically worded questions appearing on the exam paper
- Practise regularly writing to time, especially full-length mock exams
- Ensure that your use of scholarly quotations is significant and not simply arbitrary name-dropping linked with simplistic points which need little scholarly support
- Answer the question as set on the current exam paper in front of you rather than a version of a previous year's question which you prefer
- Make use of technical terms and ensure that key ideas and scholars' names and quotations, where appropriate, are clear to the examiner
- Write legibly and coherently. If necessary, seek advice from the examinations' officer at school with regard to use of a computer for exams
- Aim for accuracy and clarity. Check that ideas have been learned correctly and are linked with the correct topics.

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



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