

Examiners' Report  
June 2015

GCE Religious Studies 6RS01 01

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## Introduction

This unit assesses candidates' ability over two Assessment Objectives:

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

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

The most popular sections continue to be Philosophy of Religion and Ethics with the next popular being New Testament. This year most candidates answered two Philosophy of Religion questions and one Ethics question making this the most popular combination.

Successful candidates managed their time carefully and used a range of scholarship in their answers. There is evidence of some very good work on scholars and candidates continue to demonstrate a good knowledge of more modern scholarship in their work alongside the traditional sources. The best answers paid clear attention to the demands and wording of the question and wrote full and detailed responses carefully following the suggested division of the answer – i.e. answering i) and ii) separately and in a manner that reflected the weight of marks available for each part.

It is important to re-iterate that candidates who gave general responses to a topic rather than addressing the particular question set tended to be less successful as they could not answer the question fully. It remains the case that candidates invariably perform better when they are able to apply information they have carefully learnt to the specific demands of a question, rather than just reproducing a previous essay with no reference to the question set.

Unfortunately candidates continue to misuse the answer booklet by not writing their answers in the correct sections. It is imperative that centres explain where to write their answers to them ahead of the exam and encourage them to read the instructions page on the front of the paper in the exam room carefully. Great care is taken to ensure candidate's work is marked wherever it appears on the paper although this process is much lengthier when candidates answer one question in a variety of sections of the booklet, or indeed answer two or three of their questions in a section reserved for one.

## Question 1 (a)

### Design Argument

This was an extremely popular question. At the highest level candidates utilised a wide range of relevant evidence, useful scholarship and excellent breadth of knowledge and understanding. Most followed the well-trodden path of Aquinas, Paley, Swinburne and Tennant and the fluency and use of technical language were admirable. Candidates who performed well answered the question asked, and examined the key strengths. Others who did not examine the strengths limited themselves in the level they could be awarded. In mid-level responses candidates were listing a lot of scholars, but not really unpacking their ideas and applying them to the question. Higher level candidates were able to adapt their essays to the question and go deeper with their analysis rather than just wider. For example, a significant number referred to Aquinas' analogy of the archer or Paley's watch, but did not refer to design qua purpose or qua regularity. Whereas, stronger candidates were able to reflect on the relevance and link it back to the question. In part ii), many candidates simply juxtaposed strengths and weaknesses rather than dealing directly with the extent to which the strengths can withstand criticisms made against them. It is important to remember that assertion is not evaluation; so simply to say 'strengths cannot withstand criticisms' is not enough to reach the higher levels. The best answers explained why strengths / criticisms were stronger – and showed an understanding of the thrust of the criticism. Middle range answers simply listed criticisms without evaluating them.

ii) The ideas and theories that surround the design argument are not easily accepted by everyone. Many scholars such as Dawkins, Darwin and Hume openly oppose the ideas of the design argument. Their criticisms lead others to question the strengths of this argument.

Hume argued 5 criticisms of the design argument. Why does it only allow for one god, why not many? The whole argument is based on the idea that there is one key designer and this is god, although this is a key strength of the argument, Hume appears to disregard it. He says it is unjust to compare the universe to a watch as we have evidence of the watch being made but no evidence of the universe being made. Thus destroying William

Paley's watch argument, another key strength. He says that the world is not a machine, it is natural. so it makes much more sense to say it grew of its own accord. This criticism gets rid of the need for the design argument altogether. His fourth criticism is why does God allow bad design and his fifth criticism that the world isn't actually ordered in just the way we choose to see it argues against any strengths.

Mill also criticized the design argument by asking the question 'why would an all loving god allow evil and suffering?'. He stated that the most we can claim is that God is benevolent but seriously limited in his power to allow man suffering an innocent people. This destroys the key strength of providing an origin of the universe because surely if the world was designed, evil and suffering wouldn't be permitted.

However Tennant provides another key strength of the design argument with his two principles. Aesthetic principle argues that the world possesses a beauty which goes beyond what is required to live. This shows the handiwork of God. e.g the changing colour of seasons. His anthropic principle argues that the universe contains all that is necessary for humans to develop and survive. This cannot have happened by chance.

Although the design argument is openly opposed due to scientific and intellectual discoveries such as Darwin and the theory of

evolution, which appears to explain everything scientifically without the need for a designer, the strengths can still withstand. As Swinburne argued, the order and design in the universe increases the probability of God. The intelligence used means that his argument has lasting appeal, a key strength.



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Examiner Comments

This is an example of full marks for AO2 with a good use of scholarship.

## Question 1 (b)

### Cosmological argument

Although less popular this question saw some excellent responses where candidates really tackled the question and identified 'distinctive emphases' with confidence and insight offering impressive and lengthy accounts of the Cosmological argument coupled with a range of convincing views and scholarly debate. Popular scholars included Aquinas, Plato, Leibniz, Copleston, Swinburne with some also referring to the Kalam argument in the identification of distinctive emphases such as the rejection of infinite regress. The best answers picked out a distinctive feature in each formulation. Weaker answers tended to mention Aquinas' first three ways without examining any 'distinctive features.' Overall stronger responses were presented as a clear answer to the question, and mid-range/weaker responses only implied links to the question. In this question there tended to be more connectedness between the first part and second part of the answer than with the design argument. Students articulated how certain weaknesses make the argument fundamentally flawed. The best answers took into consideration why, despite the strengths, the weaknesses make the argument unsuccessful. In weaker responses, part ii) tended to be a list of criticisms without much evaluation of the statement that the argument is 'fundamentally flawed' by reference to the impact of the weaknesses or other strengths of the argument.

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

b

God  
originally  
cause  
everything  
has  
cause  
cause

The Cosmological argument is an argument for the existence of God.

The argument uses empirical evidence and it is an a posteriori argument.

The Cosmological argument has had contribution for dating back to Aristotle.

Also philosophers like Aquinas, Al-Kindi and Al-Ghazali have also

had major inputs to the argument. More recent resorts William Lane

Craig use time and space in his modern version of the Kalam argument.

Aristotle born in 384 BCE wanted to know how the universe came into existence.

existence and so he observed the universe. He found that things were not always changing and in motion. He said that there must have been a start ~~start~~ to the ~~change~~ movement, and he called the person who started the movement the unmoved mover. The role of the unmoved mover was to move everything ~~it~~ but itself was unmoved.

The Aquinas who lived in the 13<sup>th</sup> ~~century~~ century developed 5 ways to explain ~~how~~ why God exist. Three of the way are in the cosmological argument. The ~~first~~ first way comes from motion and says that everything in the world is in ~~in~~ motion. "It is evident in the world that things are in motion" Aquinas. He said that there must have been a start to the motion, this he called the first mover. The job of the first mover is to move / change other things. This first mover was God. Aquinas then noticed that there

was an actuality - potentiality chain. This said that whatever is actual was once ~~potent~~ potential, and made actual by the prime mover, God.

Another distinctive emphases of the Cosmological argument ~~come~~ is the second way, this comes from efficient cause.

This states that nothing can cause itself, because it would mean it had ~~exis~~ existed before it existed. ~~so~~ "In the

world of sensible beings, we can find an order of sufficient causes".

Aquinas noted that there must have been a start to the causes, and he called that ~~a~~ ~~start~~ start the

uncaused cause. This uncaused cause could cause other things to happen, for example ~~at~~ the sun raising, but nothing can

cause it. This uncaused cause was

God. There are two types of causes,

~~linear~~ linear causation, this is when one thing has an effect on another, and

hierarchical causation, this is when one

thing has an effect on a another

at the same time producing another effect.

Also a distinctive emphasis of the ~~Cosmological~~ Cosmological argument is the third way. This comes from necessity and contingency. A contingent being is something that starts and ends, whilst a necessary being is something that has to exist. ~~This states that there~~

"In ~~the~~ nature it is possible for things to be and not to be". The third way states that there was a ~~time~~ time when there was nothing, so a necessary being was needed to put everything together. This necessary being is God. So as we can date back contingent beings making other contingent beings and ~~also~~ necessary beings making contingent beings, it dispenses infinite regress.

Another distinctive emphasis is the Kalam argument. ~~This~~ "Kalam" is a meaning discussion in Arabic. This was developed by Muslim scholars

Al-kindī and ~~Al-Ghazali~~ ~~that~~ Al-Ghazali  
in ~~the~~ They wanted to prove that  
God ~~was~~ was the originating  
Cause of the universe. They said  
everything has a cause, even the  
universe. So something ~~is~~ was needed to  
put the universe together, this is  
God. A modern version of the  
Kalām argument comes from William  
Lane ~~and~~ Craig. He said because  
we have ~~today~~ today, there can't  
be infinity. This means that as we  
have a past and a future there  
can't be infinity, so something is needed  
to ~~make~~ ~~this~~ ~~time~~ give us a past  
a future.

~~one~~ ~~for~~ ~~the~~ The ~~Cosmological~~ Cosmological  
argument is flawed because as Immanuel  
Kant said the concept of a  
necessary being is incoherent, because how  
are angels necessary, as ~~he~~ He also  
said that we don't know enough ~~about~~  
about the universe enough to compare

about it. So as ~~Aquinas~~ Aquinas, ~~and~~ Al-Kindi and Al-Ghazali were writing before the ~~Islamic~~ enlightenment, they didn't have the scientific ~~proof~~ to back up their argument.

Also Quentin Smith used quantum mechanics and found that not everything has a cause. This makes the argument for ~~framed~~ framed by one of Aquinas' ways is about causes, and how everything has a cause but God. Although now we know that isn't true.

Also Although because three scholars were able to develop the same conclusion, whether writing at a ~~different~~ different time period and of different religion, there must be some truth to what they are saying.

Also there is evidence in the world of the actuality - potentiality chain. ~~is the~~

For example an egg has the potential to be a broken egg, but is a whole egg as it ~~was~~ someone caused that process to ~~happen~~ happen.

To conclude the cosmological argument is ~~facto~~ flawed because science can know prove that not everything has a cause, so therefore the claim from Aquinas, Al-Ghazali and Al-Kindi of that ~~every~~ ~~thing~~ things have a cause is wrong. Also if God is a necessary being why are angels necessary as well, because God may have made angels. Although it is ~~didn't~~ ~~He~~ God doesn't have to be the ~~universe~~ ~~cause~~ ~~and~~ necessary being to put the universe together as ~~angels~~ angels could have done it.



### ResultsPlus Examiner Comments

This response scored near the top of both AO1 and AO2. It is an example of an essay with good detail and range revealing sound knowledge of the topic. It is a comprehensive answer with good strong AO2.

## Question 2 (a)

### Problem of Suffering

This continues to be a very popular topic and this question was answered well by a large number of candidates. In the best answers, knowledge of the main issues was admirable with an excellent range of scholarly opinion and proficient use of religious language. Augustine and Irenaeus were the authors of the most popular solutions but it was pleasing to see that some candidates didn't just rely on them but also examined the Book of Job and Process Theology and many used modern scholarship from Hick and Swinburne.

Stronger responses developed the 'key features' of Augustine and Irenaeus well as the question required, and some used the Process Theodicy to good effect – largely to allow them to explain why it was not successful in their analysis. Weaker responses saw many of students 'wasting time' writing out in detail what the problem of evil is and why it is a problem to religious believers. This then meant the explanation of the features of two solutions, which was what the question asked for, lacked depth. The best answers drew out and illustrated the key features and some candidates explained effectively how the solutions solve the problem thus tailoring their knowledge to the question set. Some candidates did not link the two solutions mentioned in i) with their answer for ii) and many simply repeated material from (i) as 'strengths' and didn't really address the issue of whether suffering can be justified by these solutions. Better responses here dealt directly with how the solutions justify suffering and then evaluated if this justification was successful. There were a few cases of sensitive exemplars for evil being used that although stick in the mind of the student they may not be the best examples in current climates.

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

a

i) The problem of suffering known as the Epicurean Paradox has been described as the 'Bah of Atheism' by David Hume. Suffering is the inevitable consequence of evil therefore the problem of evil and problem of suffering are linked. It was stated by St Mackie as the Inconsistent triad. ~~saying that~~

The problem was posed by St. Thomas Aquinas in Summa Theologica where he stated 'a maximally perfect God' and 'evil exists' cannot both be true in the same reality. This is the logical problem that uses a priori knowledge. The evidential problem uses a posteriori knowledge and is based on the fact that the amount of suffering is insurmountable.

St Augustine of Hippo (354-430 AD) attempted to solve the problem of suffering in 'Confessions'. In his theodicy (a term coined by Leibniz) he ~~uses~~ looks at the accounts of the Fall. The origin of evil which leads to suffering is a key feature which is explained in the theodicy. He uses Genesis 1-3 and St. Paul's account of the Fall in Romans 5:12-20 ~~to~~ as a basis for the origin of evil. It was man and the fall of the angels that caused disharmony in nature and severed the relationship between humankind and God. In ~~Exodus~~ Joshua 24:15 it says 'Choose this day who you will serve.' This demonstrates that Adam and Eve had a choice and therefore it is them who are accountable. Due to the fact we are 'serentially present' in Adam's ~~error~~ it is believed we deserve to suffer due to their mistake. The Original Sin is the reason for moral evil, and natural evil is known as 'the penal consequences of sin.'

Another key feature of the Augustinian theodicy is that evil itself does not exist. Evil is a privation of good. It is clear that it cannot have been created by God as in Genesis?

9:31 He says, 'God saw all that he had made, and it was very good.' The world was created to be perfect therefore God cannot have created evil therefore it must not exist. Augustine used the analogy of blindness does not exist without sight therefore evil cannot exist without good.

A key ~~idea~~ <sup>feature</sup> of Augustine's theodicy is the protection of God's character. He believes God is just and graceful. He is just because he rightfully punishes us for the ~~divine~~ <sup>divine</sup> sin we hold. He also permits innocent people who suffer to go to heaven and evil people to go to hell. Yet, this does sound a little harsh so Augustine makes it clear that God is also graceful. He ~~to~~ <sup>to</sup> let Jesus atone for our sins repairing the severed relationship with God and opening the pathway to heaven. Augustine believes ~~that~~ <sup>that</sup> due to Christ the Great Redeemer, Original Sin has become a 'happy fault' because without it, Jesus would not have been sent to Earth.

St. Irenaeus, ~~ca~~ <sup>ca</sup> (130-202 AD), posed an alternative

solution to the problem of suffering in his work 'Against Heresies'. The key feature of his theology is that God is responsible. God put evil on the Earth deliberately to develop us. This makes his theology a soul making or soul developing theology. He believes God let Adam and Eve fall to allow us to grow and develop due to moral suffering. He believes Natural Evil is simply part of a predictable environment. The world provides the perfect conditions for the developing of our character. This is agreed by Peter Lee in 'Theology of Religion' 1999 where he outlines that he uses Genesis 1:26 to form his view <sup>suffering allows develop.</sup> It says we develop from 'God's image' to 'God's likeness' and we move from being 'sketchy human animals' to 'children of God'. The suffering in the world makes it 'a vale of soul making' which allows us to learn the moral virtues needed to develop into God's likeness.

In 1966, in his book 'Evil and the God of Love', John Hick revised the theodicy. He introduced the term Epistemic distance to illustrate how Irenaeus views the relationship

which is a key feature between man and God. He believes there is a distance of knowledge between God created us to not overwhelm us. It allows us to be truly free to believe in God or not which is why there needs to be a gap of knowledge.

ii) Augustine's theodicy is highly flawed making the claim it justifies suffering inaccurate. There are significant logical contradictions to the foundations of his theodicy. John Hick states that either 'the world was made imperfect' or 'God made it go wrong'. The 'imperfect world cannot go wrong' if it does, 'the ultimate responsibility lies with the creator.' This is a much more logical argument which disproves the idea God is not responsible and therefore refutes the idea that suffering is justified because it was Adam and Eve's mistake that caused it. Friedrich Schleiermacher in 'The Christian Faith' (1918), would agree with Hick that either 'the world was created imperfectly' or 'God made it go wrong'. This further strengthens the validity of the contradiction that it is God's responsibility.

Furthermore, to say original sin is the reason why we suffer and therefore suffering is justified because we ~~are~~ all share it is completely wrong. On a biological level, it is impossible for all of us to be 'seminally preserved' in Adam's loins, and, even if we were, we do not generally share the mistakes of our ancestors. In addition, it is unfair to blame Adam and Eve as they were at an immature state. We simply cannot hold them accountable for a mistake that God foresaw. God made them with the ability to sin therefore it must be his fault.

While the ~~same~~ justification of the ~~purpose~~ suffering is paved in the Anselmian theodicy, this is ~~also~~ even true even more so ~~not~~ regarding the Irenaean theodicy. Irenaeus states that ~~it~~ it is the fact that suffering helps us to develop that is the justification for suffering. Yet, that is completely disputable. DZ Phillips in 'The God: The Concept of Prayer' (1976) states that 'no love can be expressed through suffering' This seems like an indubitable

statement that is supported by many real life examples. Any situation whereby someone suffers yet does not gain or learn anything can be seen as gratuitous. William Lane Craig reiterates this point with Love's Farm whereby he argues that the gratuitous suffering of an animal cannot be justified.

Furthermore, it is valid to question the validity of the epistemic distance. Why, if Adam and Eve weren't at an epistemic distance, did they sin? The response is that they had free will but it is sensible to question the circumstance of the Fall. They knew of God and they saw God was there so they shouldn't have sinned. The main features of Irenaeus' theodicy are easily criticised making its explanation of how suffering can be justified invalid.

Both ~~theodicies~~ theodicies fail to justify suffering. The very basis of the Aquinasian theodicy that leads to his belief of why suffering is justified, is completely flawed. It is the same in the ~~Aquinasian~~ Irenaeus theodicy.

causing it to be clear that neither of their justifications for suffering have a solid foundation therefore they do not successfully justify suffering.



**ResultsPlus**

**Examiner Comments**

This is an example of a script that earned full marks. AO1 is very good and focused on the FEATURES as the question requests. AO2 is even better with a well marshalled argument.

## **Question 2 (b)**

### Miracles

This was far less popular than the suffering question but saw some excellent responses.

At the top end, candidates were able to select and get to grips with their favourite definitions of a miracle and did it very well, utilising the scholarship of Aquinas, Hume, Hick and Swinburne.

Answers at this level were well informed and detailed about the variety of definitions, showing an understanding of how each makes a distinctive contribution to religious belief. In the mid-range, candidates tended to over-write and dwell on Biblical examples or anecdotal-style evidence, for example, about people who 'missed the sailing of the Titanic'. That said, the standard of understanding, scholarship and depth was generally quite high. Weaker responses saw candidates able to give two definitions of a miracle, but then few went on to consider their significance for religious belief. Some definitions were quite weak and pedestrian, but at the higher levels there were also some excellent responses which distinguished between realist and anti-realist definitions. Further, there were some students who included some excellent material on demythologisation when considering the significance of miracles for religious belief.

In part ii) the best answers related their criticism to the definitions they had discussed in part i) – and noted how different definitions yielded to different types of criticism. The weaker answers simply listed some of Hume's objections.

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

b

Paul Tillich defined miracles as ~~the~~ "unusual and shocking events that do not contradict the laws of reality." He's stating that they're events which are highly unlikely but do not break the laws of reality. Cook on the other hand believed miracles were "the physical manifestations of God in our reality?" Cook therefore ascribes religious significance to miracles which is different from Tillich's view which doesn't involve God or religion. This shows the initial difference of miracles which will examine the religious significance of miracles.

~~Therefore~~ Aquinas will believe a miracle could only be classified if it fit into one of three categories: "It must be an event God can do which nature cannot do. An example of this would be the blocking of the sun in ~~the~~ Joshua 10:13 in the bible. This is an event nature couldn't

do but only God could through a miracle. Next is it must be an event nature can do but not in that order E.g. exorcism, this is something nature cannot do in ~~the~~ the order needed to happen, hence why it's a miracle from God. And finally it must be an event nature can do but God does it without the use of natural laws E.g. healing through the forgiveness of sins. This is something nature can do over time but not in the timescale which God does it. This therefore ~~show~~ supports Cook's view that God is manifesting into our reality when a miracle occurs and gives miracles heavy religious significance due to the references to the bible.

Swinburne stated that ~~the~~ the laws of nature were predictable and unbreakable, so if an event took place which seemingly ~~was~~ is impossible then it must be a miracle. He gave the example of turning water to wine without the assistance of chemical apparatus or a catalyst, or the resurrection of a man whose heart has not been beating for 24 hours without medical equipment. These are of course referencing Jesus turning water to wine and his resurrection, which are seemingly impossible events in religious scripture (The bible) and therefore puts weight on religious weight on miracles even more as it ~~is~~ supports Cook's idea of miracles being the physical manifestation of God in our reality.

Hume criticized miracles and said that the laws of nature are unbreakable so miracles are improbable events. So if an improbable event were to take place it did not break the laws of nature so therefore it was not a miracle. This supports Tillich's definition as it's suggesting God cannot manifest himself in our reality if he breaks the laws of nature. Hume also states there have been <sup>unreliable</sup> poor eye witnesses and eye witness ~~was~~ accounts of miracles which diminishes empirical evidence for miracles. This suggests that bible stories of Jesus's resurrection and water ~~for~~ turning to wine should not be believed just because it was written in a book which is thousands of years old from an era that didn't have complete understanding of natural laws. This therefore removes religious weight for miracles and supports Tillich's view that miracles cannot contradict the structure of reality.

R.F Holland believed miracles are misunderstood from being happy happy coincidences to God manifesting himself into our reality. This supports Tillich's view in a way which suggests miracles are just shocking events and not the physical manifestations of God in reality, but rather rare coincidences E.g. It's possible Jesus was not killed but rather he was beaten near to death and then returned.

Conclusively miracles through religious history and thinking and history that they carry religious weight. But typical

Thinking can prove otherwise, this will lead to further conflict between philosophers like Tillich and ~~and~~ Cook ~~make~~ whether miracles have significant religious significance.

ii) Miracles are synthetic arguments ~~so~~ so we don't know what the actual truth is without experience, but as there said most empirical evidence ~~comes~~ comes from unreliable sources in miracles which is a weakness, hence it can be rejected.

However the arguments for miracles date back to during the christ era, showing miracles have existed since the beginning of time & should be ~~is~~ accepted.

Miracles are inductive arguments so a truth will never be found and should therefore be rejected which is a weakness of them.

~~It is~~



### ResultsPlus Examiner Comments

This essay on Miracles is an example of a response that reached into L4 for A01. It is wide ranging and although it deals with more than the required two definitions of miracles, it uses the material to help address the issue of the religious significance of miracles. Sadly the candidate may have run out of time for A02 (it was the third response in the booklet) which is under developed thus only just reaching L2.



### ResultsPlus Examiner Tip

Pace yourself in the exam to allow as much time as needed to do justice to all parts of the question.

### Question 3 (a)

#### Religion and Morality

Candidates who attempted this question on whether morality is dependent upon religion showed a clear understanding of relevant issues. It did not see as many responses as the question 3 b) but some of these scripts were awarded some of the highest marks. Although not all responses were clearly structured, almost without exception candidates were able to explore both AO1 and AO2 with reasonable confidence, and AO2 responses offered a well-balanced response. If some responses showed a lack of depth, a clear breadth of knowledge was evident. At the higher levels there was lots of good detail from some individuals showing awareness of the issues raised between morality and religion with reference to many ethical arguments with answers covering Aquinas, Kant, Divine Command and Grayling in clear and mature ways. Answers to ii) were generally answered well with good evaluation of the challenges given. At the lower end ii) saw repetition of material from i) in a list form with little evaluation or comment on the 'to what extent' element of the question.

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

a

Plan:

- Hastings Rashdall: 'The theory of Good and Evil' 'The mind is the source of all moral ideas' ✓
- Human programming
- Aquinas: goodness comes from God ✓
- Kant: 'summa bonum' ✓
- John Neuman: guilty conscience
- Edward Wilson: zoologist/evolution
- Sigmund Freud: moral policeman
- Richard Dawkins: 'In evolved societies...' + 'If people are only good...' (Einstein) Bode - The God Delusion.
- Euthyphro dilemma ect. ✓

① Morality is deciphering the distance between right and wrong. There are many on going conflicts arguing what 'good morality' is and where it has arisen from. Debates are ~~qua~~ caused around the question of whether religion and morality are interlinked and if so, how?

The Euthyphro dilemma discusses the question of whether 'something is good because God ~~says~~ <sup>causes/says</sup> it is, or does God love something because it is good?'. This discusses the question as to where morality and God link whether it is because God claims it is good or because it's good in itself. A. J. Ayer states that 'commanding something doesn't make it morally right' claiming how just because God says it's okay, that doesn't mean he is

right.

Aquinas looked at the way he believes morality is from God highlighting that 'goodness is a reflection of God's goodness'. He portrays how goodness comes from God and based his views upon Plato's archetypes.

Kant had similar views although, believed that humans desire to be and do good however, they cannot reward themselves or each other fully therefore, aim for the 'summum bonum'. The ultimate reward can only be achieved in the afterlife therefore, this is proof of heaven showing clear evidence for God highlighting that religion and morality are interlinked.

In his book 'The Theory of Good and Evil', Hastings Rashdall claimed that religion

and morality are connected.

'The mind is the source of our moral ideas. That mind is God'.

In this guide he explores that morality is passed down from God through programming at birth explaining that we have an 'in-built' morality. He reflects on how it is impossible for anything other than the supernatural to program a human. He also states that awareness of this 'in-built' morality is clear evidence for the existence of God and the clear link to morality.

John Newman also agreed that the mind highlighted a link to religion however, through the form of the guilty conscience.

'The voice of conscience implies that there is one to whom we are responsible to please.'

This quote explores how the guilt we feel when doing a wrong action is founded by the voice of reason implanted by God. He says that the way we developed morality is through right and wrong things further 'guided' by the 'voice of God'.

Sigmund Freud disagreed with the idea religion and morality were linked explaining how the conscience has been developed through 'social conditioning' highlighted in his quote

'Civilisation, therefore, obtains mastery over the individual'.

Freud explained that we developed morality through our parents teachings calling it our 'moral policeman'.

(ii) Richard Dawkins argued that religion and morality are not linked in his book 'The God Delusion'. He explored the idea that animals developed 'caring genes' from the elder siblings <sup>who</sup> passed them on therefore, evolution was the key reason for developing morality.

However, it could be argued that this does not explain the reasoning for 'guilty conscience' and the 'voice of reason' although, Dawkins further stated that if people are only good through fear of punishment then they are not really good at all when quoting Einstein 'If people are only

good through fear or punishment, then they are a sorry lot indeed'. He used this idea to explain that religion and morality are not linked as there is no logical reasoning/evidence to explain/prove it.

However, basing belief in scientific evolution of morality may be claimed ~~shown~~<sup>more</sup> barbaric than believing morality has been passed through religion.

Aquinas arguments take on the view that goodness comes from God through from whether that is through parents who have been taught religiously or by biblical teachings where stories may inspire morality. In this instance, the arguments against may not be stronger than the arguments creating a link.



**ResultsPlus**  
Examiner Comments

This response scored a mark in the middle of Level 4 for AO1 and at the top of L3 for AO2. There is clear evidence of a good grasp of the key points and there is use of some new material in AO2 making this a good response.

### **Question 3 (b)**

#### Utilitarianism or Situation Ethics

This question was very popular with more candidates opting for Utilitarianism than Situation Ethics.

Stronger candidates who opted for Utilitarianism provided strong AO1 responses, with good knowledge of pre and post Bentham and Mill's thought with many reaching Level 4 for both AO1 and AO2. Although it produced many very good answers it also saw a good deal of pre-prepared responses that on occasion did not direct their material to the question. The best answers included detail by defining key terms such as principle of utility, background knowledge on Bentham and the period, the hedonic calculus, Mill and reasons why he adapted Bentham's approach and then included Singer or an alternative modern version of Utilitarianism. In part ii) the best answers then included new material such as the is/ ought theory as a criticism of Utilitarianism, some students included Bernard Williams' example of Jim and the Indians and the best answers evaluated the criticisms and came to a balanced conclusion. Some candidates had very secure awareness of its use in modern democracies, and the NHS, and also discussed the issues with justice and protecting minorities. At lower levels some students included new information but without much evaluation and concluded with a few simple sentences as to whether they thought it had survived the challenges raised against it.

For Situation Ethics, candidates generally found the AO1 relatively straightforward – not least the rule of 4 and 6 – presumably because they felt more comfortable with the thrust of the argument. Many candidates clearly understood the context, and brought in wider awareness of scholarship such as Tillich. Weaker candidates tended to stay with the anecdotal, more able candidates were able to offer analysis of, for example, the significance of agape love historically and in a contemporary context. The weaknesses of Situation Ethics generally received a more limited response, generally surrounding the comments made by Barclay with fewer scholars being used for AO2 in part ii) which was a shame.

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

b

(i) Utilitarianism is a teleological and consequentialist ethical theory that adopts the approach of psychological hedonism. ~~Therefore its main focus is the end result of actions as opposed to~~ ~~actions.~~ Under Utilitarianism, there can be no moral absolutes and actions have an instrumental value (as opposed to intrinsic) when it comes to ethical decisions. Its main focus is to achieve the greatest good for the greatest number, a phrase first popularised by Priestley's essay on Government in the 18<sup>th</sup> Century. It differs from other ethical theories like situation ethics and deontology due to its secular nature. It was introduced in 1789 by social reformer and barrister Jeremy Bentham. Bentham contributed greatly to improving social morality through benevolent practices such as reforming prisons and

advocating the acts and censorship governing sexual activity. It was established at this time because society was undergoing great social and political change. France and America were protesting for democracy and London was experiencing a time of tyranny, homelessness, poverty and child labor. Thus it was the perfect time to change society's cognition.

In the 'Principles of Morals and Legislation' (1789) Bentham devised Utilitarianism and split it into three parts. Firstly he put forward his view on what drives and motivates humans, pleasure - the sole good, and pain - the sole evil. He argued that we should seek to increase pleasure and avoid pain, and let them guide us in ethical decisions. "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to decide what we should do." Secondly, Bentham argued that any ethical decision should be made by considering Utilitarianism's principle of utility, which is to increase pleasure and decrease pain. <sup>if it does, so then it is considered a useful decision</sup> to W. R. Frankend agreed in 1973, "what could be more plausible than to decide as doctors based on what produces the greatest general balance of good over evil". Lastly, Bentham created a quantitative way to measure happiness + pleasure, - through the

hedonic/felicific calculus. This considers the intensity, duration, certainty, propinquity, purity and extent of the potential happiness to decide whether the ethical decision is right.

Child prodigy and weak rule Utilitarian ~~John~~ John Stuart Mill, was a MP and considered by some to be the greatest philosopher of the 19<sup>th</sup> Century. His work is contained in 'On Liberty' (1859) and 'Utilitarianism' (1861). He changed Utilitarianism because he believed that it was too flexible that, as Phillip Pettit said "it would forbid nothing; not rape, not torture, not even murder". Because of this, Mill introduced the harm principle, which advocates the use of the principle of utility so long as it causes no harm. This prevents the potential dismissal of pain from a minority for the sake of pleasure from the majority of sadists, rapists. Lastly, Bentham changed the measurement of happiness from quantitative to qualitative through the introduction of higher and lower pleasures. He believed lower, bodily pleasures are not as high of an objective as more which are more intellectually demanding as it is better to be "Socrates satisfied than a pig dissatisfied". This idea may have been inspired by Aristotle's theory 'Eudaimonia', in which he argued pleasure is not mere gratification but

rather well being, living well and being fulfilled.

In recent times, Act and Rule Utilitarianism has largely given way to Singer and Regan Preference Utilitarianism. This focus on the satisfaction of people's preferences as opposed to pleasures is often in moral dilemmas, seeking pleasures is not an option. Another recent formulation is Carl Popper Negative Utilitarianism. This advocates the switch of focus from increasing pleasure to decreasing pain as ~~of~~ great harms generally have more painful consequences than greatest goods.

(ii) There have been many challenges raised against Utilitarianism. Firstly, it requires people to predict to predict outcomes, due to its consequentialist nature, which can be dangerously inaccurate. As Joseph Butler said "we are not competent judges of whether a particular action will, upon the whole, do good or bad".

In addition, it provides no guidance to ~~the~~ opposing groups of equal numbers as it only promotes support and favour <sup>to</sup> the majority. This decreases Utilitarianism's usefulness.

Another challenge, raised by John Rawls is that it is prepared to favour majority, this is a weakness because before even being granted with a dilemma it is allowing for the minority to endure unfair treatment which Rawls argues weaker utilitarianism has an ethical flaw.

Although a strength of this is that it is not a religious theory. This is a strength because it does not rely on unverifiable theological claims, but also because it makes it more applicable in the increasingly more secular society, making it better for the majority.

Another strength is down to its holistic nature. This means that personal decisions are made with the majority in mind. For example now one person's abortion could affect society as a whole. Therefore it decreases the chances of ethical decisions being biased and selfish.

To conclude, <sup>the challenges to</sup> ~~despite the weaknesses~~ the argument are all equally valid. However the strengths clearly highlight that this theory ~~is~~ is credible ~~for~~ as it does what is best upon the whole. Therefore it still survives the challenge raised by it.



**ResultsPlus**  
Examiner Comments

This essay shows a very clear understanding of the material in AO1 and good argument in AO2. It scored at the top end of L4 in both sections resulting in a very good final score of 28 marks.

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

B

Situation ethics was founded by theologian Joseph Fletcher in 1966 in his book *The New Morality*. Joseph Fletcher in his theory of Situation Ethics aimed to create a compromise between anti-natalism the idea of there being too many not enough rules and legalism the idea of their being too many rules. Situation ethics is a theological outcome based theory used when making moral decisions. Fletcher proposed this theory in a time of drastic social change and a time where a secular society was becoming more common. This was due to changes such as the legalisation of abortion.

Was not involved and the fact that younger people were also more open to experimenting non-marital sex. These factors changes showed that it was becoming apparent that people were starting to turn away from the Church and Society were seeking a new way of living.

Situation ethics is based upon one main rule which was proposed by Fletcher which is this idea of 'Agapè love' Agapè love meaning selfless love. Fletcher explained that when making a moral decision everyone should take into consideration Agapè love.

Joseph Fletcher also came up with four working principles and six propositions in order for situation ethics to work. His four working principles consisted of positivism, pragmatism, personalism and relativism. When using Fletcher's theory ~~to~~ When making moral decisions you would use the principle of relativism by avoiding words 'never' and 'always' and

Making sure the action relates to the situation. When using the principle of Personalism you would also make sure you took the person in consideration.

Fletcher's six propositions were also put into place to give people guidance when using his theory. Some of these propositions consisted of 'only this ends justifies the means' implying that if the ~~good~~ outcome is good it justifies the bad action. He also proposed the proposition of ~~the~~ 'only one thing is intrinsically good and that is love'.

~~Another~~ Joseph Fletcher also throughout his theory tried to relate his theory to Jesus's teachings and how he believe Jesus could have been seen to use his theory of situation ethics in his teachings. Take the golden rule for example. The golden rule teaches us to treat others the way you would like to be treated which reflects Fletcher's ~~rule~~ rule of 'selfless love'.

As well as the four working principles and the six propositions Fletcher also created some 'unique situations' with the intention that he could put his theory to reality and show the public ~~to~~ how you would use his theory in everyday life.

One example of a unique situation would be the story of the prisoner of ~~war~~ Mrs Beirmair. Prisoner of war Mrs Beirmair was seen to use the theory of situation ethics when she asked a prison guard to get her pregnant in the ~~to~~ ~~hope~~ hope to be reunited with her family again. In this case it paid off and it showed how she used the proposition of 'only the ends justify the means' to get what she wanted which was to be reunited with her family.



**ResultsPlus**  
Examiner Comments

This is an example of a pretty good AO1 response to the question on Situation Ethics. It reached into the lower end of Level 4 for AO1, it has good content but the focus could be sharper in places to enable it to progress higher up through Level 4.

## Question 4 (a)

### Pacifism

This was a very popular question but there were a variety of interpretations of what constituted 'key concepts' within pacifism. Some candidates focused on explaining different forms of pacifism, supported by historical and biblical ideas, with reference to Just War theory. Others simply gave a definition of pacifism. Candidates who could draw on Biblical material (and the contrast – broadly - between Old Testament and New Testament teaching) showed greater confidence in handling the material and were able to develop key ideas e.g. sanctity of life further from the pacifism shown by Gandhi and Martin Luther King Junior, acknowledging that Pacifism had an application beyond war.

Many candidates had evidently revised and planned to write on Just War Theory alone as a number of the answers for the 'key concepts of pacifism' were heavily weighted towards war. Many candidates did not make any reference to the Sermon on the Mount or Jesus' teaching on pacifism. Candidates did not always make clear why someone may take a pacifist stance. Weaker candidates relied on outlining the Just War Theory and comparing it to relative pacifism. Part ii) was generally well done and many candidates concluded that Pacifism was a difficult position to hold and gave convincing reasons for this position often with reference to the Just War theory but not exclusively.

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

a

Pacifism is the view that war and violence are wrong. ~~and wrong~~ There are many different types of pacifism with differing views on war. Absolute pacifism is the belief that war is always absolutely wrong and is never justifiable. Relative pacifism is the belief that war and violence in some circumstances can be allowed if it brings solution to an issue. Selective or nuclear pacifism is the ~~view~~ belief that war and violence are wrong if it involves weapons of mass destruction such as nuclear weapons, or biological or chemical weapons. Active pacifism is when a pacifist actively seeks to promote peace.

A key concept associated with pacifism is a consequentialist ~~idea~~ idea. This idea is grounded in

rule utilitarianism. A utilitarian would support pacifism and reject just war if it brings about the 'greatest ~~amount~~ <sup>amount</sup> of happiness for the greatest number.' A rule utilitarian may also say that ~~from~~ from past experiences, such as World War One and World War Two, we ~~do~~ know that war ~~is~~ brings about more harm than good. Resources and money used to maintain military forces and provide ~~for~~ military could be better used in serving social needs such as education, ~~and~~ healthcare etc. which would increase the amount of happiness for the greatest number. Also through non-violent leaders such as Gandhi and Martin Luther King, non-violent methods can be more effective than war.

There are many religious ~~and~~ teachings which support pacifism. ~~One of the key concepts is~~ ~~shown through~~ Many of which ~~are~~ are Christian beliefs.

The first belief ~~that~~ associated with pacifism is that of Quakers. Quakers believe that war and violence are always absolutely wrong. They believe that it goes against the sanctity of life and as ~~is~~ Cook put it, war undermines 'that of God' in ~~the~~ man and in that, the Brotherhood of

man? To support this, a Quaker may turn to Biblical Scripture in Genesis which demonstrates the intrinsic value of man, 'God made mankind in His image; in His image He created them. Male and female He created them.'

Another concept associated with pacifism is grounded in Divine Command ethics and Jesus' teachings. Divine command ethics is based on God's commands and Jesus is God incarnate. In Scripture Jesus taught on pacifism and non-violence, which can be shown in Scripture, 'Blessed are the peacemakers, for they shall be called children of God', and he never condoned violence rather said, 'if some slaps your right cheek, turn to them also the other cheek' (Matthew). We should obey God's commands, and He clearly commands us to be peaceful.

Another concept associated with pacifism is found in Christian Virtue Ethics. The key principle of Virtue Ethics is the belief that Jesus is the example of supreme goodness. Man should strive to be like Jesus, who was a pacifist and preached love. The extent of his love was shown by an act of selfless agape, when he

forgave the people that persecuted, and eventually killed him, and atoned for the sins of mankind.

As noted in my previous essay many of the concepts supporting pacifism are Christian teachings. The first is the Quaker belief in the sanctity of life.

This however can be a difficult position to hold as, often war can be justified as it is protecting life or trying to prevent or minimize harm.

~~For~~ For example, when Britain went to war with Germany in WW2 they were trying to minimize the harm caused by Hitler. It can also be argued that those who don't respect the sanctity of life, lose the right to have their sanctity of life protected.

Another concept as noted in my previous essay is found in Divine Command ethics; God commands peace.

This however can be a difficult position to hold as there are many examples in the Bible of God ~~even~~ commanding the Israelites to declare war on other nations, because in order to reclaim the 'promised land'. This is inconsistent with the belief that God commanded pacifism.

Also, Jesus's teachings aren't consistent with the teachings in the ~~Old Testament~~ Testament. Jesus teaches us to 'turn the other cheek' whereas the old testament teaches 'an eye for an eye'.

Another concept as noted in my previous essay is grounded in Christian Virtue Ethics: Jesus is the example of supreme goodness, he commended pacifism and we should strive to be like him. This however can be a difficult position to hold as there are times in the Bible where Jesus' actions don't reflect that of pacifism and are violent. An example is when he went into the temple and found merchants selling oxen, and he drove them out with whips, and ~~he~~ flipped over the tables.



**ResultsPlus**

**Examiner Comments**

This is an example of a very good AO1 response to the Pacifism question that scored at the top end of AO1. It is a coherent and incisive response that reveals secure knowledge with good expression giving a sense of ease and competence.

## Question 4 (b)

### Sexual Ethics

This question was not as popular as 4a and saw a number of candidates outline more than one dilemma irrespective of the question. Many showed knowledge of different views on their chosen dilemma but not enough explanation was given as to why it was a dilemma.

There was a good range of material included from homosexuality to divorce and remarriage showing good knowledge and understanding of the dilemma in higher level answers. On the whole answers were mature and insightful with candidates showing clear capability on a sensitive topic. Many candidates limited themselves to a dilemma linked to homosexuality and although conclusions were interesting, they tended to be underdeveloped and lacking critical reflection. Stronger candidates were able to develop responses which showed that there was a "human" dimension beyond the cold ethics, though few saw the potential to link this to Situation Ethics. At the higher levels many candidates also used the example of homosexuality, and could explain why it was a dilemma. There were references to Biblical teachings, and Thomas Aquinas, libertarian views and feminist views. The best candidates referred to more modern views such as Vardy and Grosch as a way of solving the dilemma - and weaker responses said the problem would be solved by getting rid of religion or merged different 'solutions' rather than evaluating one.

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

b

One dilemma which has arisen in the area of sexual ethics recently is homosexuality. Homosexuality is ~~the~~ sexual desire or behaviour directed exclusively to persons of the same sex. Different religions and branches of Christianity have varying views on the morality of homosexuality.

In the past, homosexuals faced a vast amount of inequality. Alan Turing was prosecuted in 1952 for indecency after taking part in a homosexual relationship. 2 years later he committed suicide because of the discrimination he faced. AS well as this, Oscar Wilde was prosecuted for being gay in the 19<sup>th</sup> century.

Now however, things have changed significantly. In

1957 the Sexual Offences Act was amended so that homosexuality was no longer a crime. Since then, civil partnerships became legal in ~~2004~~<sup>2004</sup> and marriage became legal for homosexuals in 2014.

However, in other countries things are different. <sup>In</sup> places such as Nigeria, ~~or~~ Yemen and Iraq ~~that~~ homosexuality is still punishable by death. All 3 of these countries are predominantly religious - Nigeria being majorly evangelical, and Yemen and Iraq being majorly Islamic.

Within Christianity, there are major divides based upon the different branches, ~~of~~ and even within branches. The most popular branch of Christianity is Catholicism. Catholicism follows the theory of Natural Law, where one of the primary precepts says to reproduce. Since homosexuals are unable to reproduce, the Catholic Church thinks that ~~it~~<sup>homosexual sex</sup> is unacceptable under all circumstances. However, they do not believe that this is discrimination, as they also oppose heterosexual couples having sex ~~without~~<sup>while</sup> using contraception. Sex outside of marriage is also opposed by Catholics, and homosexuals are unable to marry in the Church. However, the Catholic Church accepts homosexual priests, as they are expected to live a life of chastity, regardless of sexuality. The Catechism says that homosexual priests ~~deserve~~<sup>deserve</sup> respect?

Another branch of Christianity is Evangelicals. They believe that the Bible should be taken literally, and are not open to interpretations from institutions such as the Catechism or the Pope, unlike Catholics. They believe that homosexual relationships are unacceptable under all circumstances because of passages in the Bible (e.g. Leviticus: 'Do not lie with a man as a man does with a woman'). Evangelicals also do not accept homosexual priests.

Liberal Christianity accepts homosexuals as long as they are in a loving and committed relationship. Homosexual sex is permitted under the same circumstances and they also carry out civil partnerships and marriages. Liberal Christians do not follow the Bible closely, so do not take into account passages such as Leviticus. However, they think that these passages are open to interpretation.

The Church of England showed at the Lambeth Conference however that there are many different stances to take on homosexuality, even within the same division. Bishops gathered to agree on a stance, however they ended up with 4:

- Homosexuality is a disorder which one should seek deliverance.

- Homosexuality is wrong.
- Homosexuality is not the best, but is acceptable.
- Homosexuality is perfectly fine.

ii) One way of solving such ethical dilemmas would be by eliminating subjectivity and relativism from the world. If the whole world followed a religion such as Evangelicalism, then it would be universally accepted that homosexuality is wrong, whereas in today's society it is dependant on the culture.

However, this may be seen as an invaluable solution, as people will never completely agree upon something since we are subjective by nature. Even people with very similar upbringings (e.g. same economic class, same ethnicity, etc.) disagree upon dilemmas, as shown by the split in votes during political elections.



**ResultsPlus**  
Examiner Comments

This is an example of part i) of a Sexual ethics answer that reaches into Level 4. It covers a good range of material in a clear and structured manner. Part ii) unfortunately was too brief and simplistic lacking a range of response and so only reached the top of Level 2 for AO2.

## Question 5 (a)

Buddhism

The majority of answers to this question focused on the prominent religious features in India prior to the time of the Buddha and did not address the possible influences on him. A few focused on the influences without exploring more widely religion at the time. The best answers did both. In part ii) candidates were able to list what Buddha rejected, some were able to do so as part of an argument but not the majority. Many candidates wrote about liberation in the sense of becoming free from social restrictions rather than understanding it to be about spiritual liberation.

## Question 5 (b)

In part i) most candidates did pick out four features of the life of Buddha, others told the whole story but tried to explain the significance of four. Others did not address the significance part of the question fully enough to reach the higher levels. In part ii) various interpretations of the achievements were presented but often not much new material was referred to.

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

B

(i)  
The Buddha's life is of great significance to all Buddhists. In the world the Buddha's life can be used as a reference point by other Buddhists to follow in order to maintain the main goal of enlightenment. When one discusses 'The Buddha's life' they are discussing the life of Siddhartha Gautama or 'the historical Buddha'. Emphasis is based upon Siddhartha's life more so than other Buddhas as his kind ways helped develop important teachings in which Buddhists must follow in order to attain enlightenment. One main question which philosophers discuss when analysing Siddhartha's life is 'did he really exist?' One philosopher named Michael Pye put forward his view on this by stating "The <sup>origins</sup> ~~creation~~ of Buddhism is not merely

imaginable without the existence of a creative leader such as the Buddha. Although many state that Siddhartha's life is significant for other Buddhists to follow, many state that if the Buddha did not exist as we know, this would not matter as there have been many other Buddhas to have lived prior to and after Siddhartha which can be followed as guidance to enlightenment. There are many significant features in the Buddha's life including his birth, the Four Sights, his renunciation and finally, his enlightenment.

It is said that the Buddha was born in 563 BCE amongst various other dates which are argued by historians, for example, many historians have suggested that it was not possible for the Buddha to have lived any later than 411 BCE. The story suggests that Siddhartha was born in Northern India, now known as Nepal in a family of high class royalty. Many have questioned this as this may have been due to emphasis on the story of his life and the view that the Buddha was different to other Buddhas and Buddhist. The birth of Siddhartha is very significant in his life as we see that there is huge emphasis placed on how he is special and rare, which may lead to why his life is used as a reference point for other Buddhists. The story states that Siddhartha was birthed

through his mother's side, Maya. The story also explains that the child birth was painless. This is very significant to the story as this shows that there are very crucial differences in how he was born compared to other humans, suggesting that he is special and rare. We must consider that this may have been emphasised due to story telling purposes, for example, the story may describe the Buddha's <sup>birth</sup> as painless, in order to place emphasis on his rareness, however, in the time of the Buddha's life this would have been impossible. The story also states that when the Buddha was born, he stood up, took 7 steps, and stated "I was born for enlightenment, and the good for all that lives. This is my last rebirth into the world." This is also significant to the life of the Buddha as this shows that he had nearly achieved enlightenment and this may be why he is a 'figurehead' for Buddhism today.

The second important feature of the story of the Buddha's life is the four sights, it can be said that this is the reason for Siddhartha's decision to become an ascetic which was the point in his life when he began to develop knowledge of today's Buddhism for example the discovery of the middle way. This feature of the story included how he was taken

from his 'palace', as the story tells, by a charioteer named Channa in order to gain freedom which he had been deprived of his whole life. The story shows that on his travels he saw four sights: sickness, death, age and an ascetic. Sidhastha was stunned by these evils of life as he was not aware they existed due to seclusion within his home. This is significant to the story as it shows that the Dukkha or 'suffering' is all around us which may motivate one to follow Buddhism. The Buddha was inspired by the final sight of the ascetic who lived peacefully and happily in the world alongside the existence of ~~the evils~~ these evils or 'dukkha' which led to him becoming one himself. This is very important and significant to the life of the Buddha as this led to the further discovery of the Middle Way, which would not have been discovered without him experiencing the extremes of life, as well as the Noble Truths and the Eightfold Path.

The ~~the~~ next stage in the Buddha's life which is extremely significant is his renunciation. His renunciation consists of him leaving his luxurious lifestyle and becoming an ascetic in the attempt to find life's answers. This is very significant to his life as it led to the discovery of the Middle Way.

through the story of the Sitar. The story of the Sitar includes Siddhastha overhearing a musician tuning his sitar. He noticed that his instrument sounded bad when the strings were too loose and ~~sounded~~ the strings snapped when they were too tight. However, when the strings were tuned perfectly, the Sitar made beautiful sounds. Siddhastha applied this to his life and concluded that he should not live in severe pain (asceticism) or severe luxury (his life before now) to achieve happiness, he should live life in pure proportion in order to achieve inner harmony. This is very significant to the use of the Bodhi as this helps Buddhists today to achieve their happiness by following these steps towards enlightenment.

Finally, the final significant stage in the Buddha's life is his enlightenment. His enlightenment is achieved under a tree and gives Buddhists the motivation that following his life can be awarded with reaching enlightenment. The enlightenment of the Buddha gives the ~~most~~ story that he saw 4 watches of the night which is very significant as this shows Buddhists the compassion you gain from attaining enlightenment. The 4 watches of the night include firstly seeing all of his likes and desires, secondly feeling all of the 'Tahna' / cravings in life and in the third

watch of the night, how this can be overcome. This is very significant to the life of the Buddha as it shows that once attaining enlightenment, one can have knowledge of all ~~is~~ suffering and still remain in pure happiness.

In conclusion, all of the Buddha's life is extremely significant to Buddhism as they build to the final goal of enlightenment. I have selected the birth, four sights, renunciation and enlightenment as I believe they are the most contributing aspects to the discovery of the 'Dharma', meaning truth of ~~is~~ unanswered questions.

(ii) The Buddha had many achievements in his lifetime firstly being his finding of the Dharma. The Dharma includes his findings of the 4 Noble Truths being Dukkha, ~~Anicca~~, ~~Tanu~~ Tanha, Nirodha and Magga and the Noble eightfold Path which includes Right livelihood, right concentration, right effort, right thought, right speech, right action and right understanding. I believe this is one of the Buddha's main achievements as it made attaining enlightenment very possible for other Buddhists by the simple guide of following the Noble eightfold Path to reach the Middle Way. This is significant to the lives of all Buddhists

today which may be the reason for his recognition as 'The Buddha' today.

The Enlightenment was also a very significant and a big achievement of the Buddha as he managed to sustain from lives Takha (cravings) without the given guidance of Dharma which Buddhists today have as a result of Siddhartha's achievement. In expansion to this, Siddhartha managed to find the answers to many of life's important questions such as how do we get away from Dukkha as well as attaining enlightenment which may be why he is an inspirational figure to read today, due to huge achievements in his past lives and last life.

In conclusion, the Buddha's main achievements include the spreading and discovery of the Dharma alongside the final achievement of enlightenment. I believe that the founding of the Dharma is the biggest achievement he had as this led to the spreading of Buddhism to become the large religion it is today. He also enabled many to attain enlightenment themselves which is the reason for Siddhartha's title as 'The Buddha' which is also an achievement within itself.



**ResultsPlus**  
**Examiner Comments**

This example of a response on the life of the Buddha shows a good clear structure in part i) which helps the candidate reach the higher parts of Level 4 for AO1 in this well crafted response. Part ii) is also sound and reaches just into L4 for AO2. A good response!

## Question 6 (a)

In part i) for this question the majority of candidates went through each Refuge in turn and explained why it was important. A few also looked at the importance of 'taking refuge'. Few compared different traditions or differences between laity and monastics. In part ii) very few candidates spotted the question was about the importance for Buddhist practice and so they often repeated material from part i) about the importance of each Refuge in general and came to their own conclusions. There were some very good evaluative answers as well.

## Question 6 (b)

In part i) some candidates examined a whole range of mediation practices rather than focusing on two types – others linked the whole range to two types by examining comparisons and connections between them. Scholarly references were frequent but with little explanation or interpretation. Part ii) was done in an evaluative way but focused on the relationship between types in the achievement of enlightenment so often repeated material from part i). Few referred to different Buddhist traditions.

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

b

i) Buddhists usually practice two main types of meditation: Samatha meditation and Vipassana meditation. Both are practiced as both 'calm and insight are needed to penetrate the truth of the way things really are' (Lush).

Samatha translates to 'calm' and is taught to beginners by a professional Buddhist teacher using simple breathing exercises in order to cultivate mindfulness. The cultivation of mindfulness is making oneself aware of both the mental and physical state one is, this is important as it allows one to become aware of the five skandhas:

body, sensations, perceptions, impulses and consciousness. The Buddha said that <sup>only</sup> the five skandhas make up the human body and nothing else. The five skandhas are an essential part of Samatha meditation as they allow a Buddhist to develop an appropriate reaction in all circumstances and also help to positively reduce the suffering of oneself and others. Mindfulness is extremely important in Samatha meditation 'as without it... one would not be able to see how things really are' (Cush).

The brahmacharyas are another essential part of Samatha meditation and are the four ~~types~~ <sup>levels</sup> of ~~meditation~~ meditation on which a Buddhist can meditate in order to induce a mindset like a 'field of benevolent concern' (Sangharakshita). ~~The first level of~~ ~~It is~~ The first brahmacharya is ~~the~~ metta (~~compassion~~) (Loving kindness) and is the feeling of love demonstrated firstly to a friend of the same sex, then gradually extending to all humans, including enemies as this type of love should be 'multiplied, not divided' (Harvey). Karuna (compassion)

is the feeling of sincere sorrow for those who are unfortunate in the world, and the wish that they can be freed from suffering. Mudita (sympathetic joy) is the sincere, genuine rejoicing in the happiness of others, with absolutely no selfish gain or intention. Finally, Upeksha (even-mindedness) is the equal loving of all humans and animals, as one cannot be sure how ~~one~~ either will affect one when they are reborn into the cycle of Samsara. For example, it is imperative to treat a pet dog with care, compassion and love, as a Buddhist cannot be sure how the dog will affect them in their next life. The brahmi-viharas aid one to 'pierce through delusion, into reality' (Lush).

The four levels of Jhana are also an important part of Samatha. Jhana is 'the gradual attainment of higher states of consciousness' (Lush). The first level of Jhana is the normal, discussible way of thinking, with a much higher level of clarity and concentration. The second level is the ~~the~~ experiencing of

joy, allowing one to dwell in a state of stilled consciousness by quietening the endless chatter of the mind. The third Jhana is the feeling of a spirit and rapt joy. Finally the fourth Jhana is the state called 'Samadhi' - the state of absolute calm and passes the point beyond joy. Beyond this point Buddhists may develop some magical powers, such as clairvoyance, however these powers should not be indulged in, they should be treated with disgust! (Sanghaakathita). The four levels of Jhana are crucial in attaining a high state of consciousness.

Vipassana translates to 'calm' and requires much deeper thinking and an analytical mind as it is a much more intellectual process. When Vipassana has been ~~all~~ practiced, one can be said to have 'gained Vipassana into oneself and the world and to have increased in wisdom' (Cush).

There are different types of Vipassana, depending on the ~~type~~ personal mindset

and personality of the Buddhist for  
extraverts, ruled by ~~myself~~ vanity, it is  
suggested that one should meditate on  
the ten decomposing corpses, in order to  
evoke disgust, so that the body is <sup>no longer</sup> seen  
as something to be vain about.

The four universal truths are another  
specific part of Vipassana. These are  
the existence of suffering, the causes,  
the fact that suffering can end and the  
final cessation of suffering. These are  
important as one can attain hope that  
suffering can end, just as the Buddha  
ended his.

The three universal truths are dukkha,  
anicca, anatta. These are the truth of  
the existence of suffering, the truth of  
impermanence and the truth that Buddhists  
have no souls, as they do not enter a  
heaven or hell upon death, they are  
simply reborn into the cycle of Samsara.  
The truth of <sup>impermanence</sup> helps Buddhists to realize  
that attachment causes suffering, as  
nothing is permanent.

Buddhists should remember that both types of meditation are equally important and should never be practiced ~~as~~ for any selfish gain or intention, such as the sole aim of enlightenment. Sangharakshiri said that meditation is 'key for life to progress like a 'mild majestic elephant'!

ii) Neither type of meditation is more or less important than the other, although ~~as~~ a more experienced Buddhist may practice Vipassana rather than Samatha as it is a more intellectual practice.

The importance of both types of meditation ~~is~~ is comprised ~~of~~ within the Eightfold Path, which gives the purposes of the development of ~~wisdom~~ wisdom, morality and meditation.

Meditation ~~is~~ makes up one third of the Eightfold Path, therefore it is extremely important to view both types

as equally important, 'Meditation ensures that not only can the teaching of the Buddha be related to in the mind, it can be of relative actions' (Cush).

Wisdom is an important concept of both Samatha and Vipassana, however it is an integral part of Vipassana. Wisdom is composed of Right View and Right Intention in the Eightfold path, which are used to overcome ~~the~~ two of the three poisons: hatred and delusion.

The different types of Vipassana ensure that one overcomes the 'delusion' one may have created in their mind, such as greed of food and materialism, as these are both impermanent and consequently lead to suffering.

Vipassana is sometimes regarded as more important as it ~~is~~ requires an analytical mind, therefore one requires the development of morality in order to demonstrate Right Speech, Action and Livelihood Right Action in practice.

may ~~be~~ be the act of helping someone in need, & using the truth of impermanence to ensure they do not suffer due to attachment to the person that is less fortunate.

Vipassana can be regarded by some as a more important process, such as Theravada, however both types are required to achieve the answer to suffering, which is enlightenment. Buddhists regard themselves that meditation is for 'a spiritual purpose, not a worldly one' (Sangharakshita).



**ResultsPlus**  
Examiner Comments

This is an excellent response to the Meditation question and it earned full marks. It has a good range of detailed understanding of terms with a well constructed answer to AO2 and evidence of clear ability to argue a case.

## Question 7 (a)

### Christianity

There were only a small number of responses for this section, mostly focusing on Question 7.

This was a popular question and was largely done very well. Candidates understood the differing teachings well and covered a good range of material drawing out key issues nicely, mainly on Athanasius and Arius but others key figures including Nestorius were included in many answers. Some centres included much material on New Testament titles and this could be seen as a useful introduction to the key teachings and showed good understanding of context of the issues when carefully applied. In ii) answers were mostly secure but better responses dealt with issues of salvation and how Christians believe it can be accomplished by Jesus and the implications for this of differing teachings on the nature of Jesus.

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

a

Described by Needham as 'the greatest theological ~~controversy~~ controversy in the history of Christianity, the patristic period saw a number of major disputes developing in the Church such as the Pelagian, Donatist and finally the Arian controversy, which 'remains a landmark in the development of classical Christology' (McGrath). Arius (A) a theologian received opposition for his views on the nature of Christ. This ~~was~~ caused an imminent split between East + West' (Hadwick) from the Council of Nicea in 325 until after the council of Constantinople in 381.

The dispute came to surface when the bishop of Alexandria attempted to explain the unity

of the trinity. A accused him of the Sabellian (or Modalistic monarchianistic) ~~heresy~~ heresy that Jesus was fully divine. Arius was then excommunicated for his controversial view that the ~~father~~ son is a creature. He 'became involved in the rival dioceses of The East' (Newman) giving notoriety to his name + spreading his heresy.

(recorded in his thesis Thalia in what is now called Israel)

One of Arius' fighting slogans (McGrath) there was when he was not is based on the view that only the father is begotten + the son is created. Despite this, he is keen to point out a 'distinction of rank' (McGrath), although he doesn't explain the exact details. A also ~~was~~ discussed the self-subsistence of God. In his main opponent Athanasius' (Ath) book 'Against the Arians' he outlines A's views on the 'unknowability of God' (McGrath). A also details that God is dependent on God's grace to carry out his works. Although ~~there~~ some of these views, such as the self-subsistence of God, 'were more due to Hellenistic philosophy than to Christian theology' (McGrath), they raise important issues about the character of Christ. Since everything was created ex nihilo, according to Arius only the Father is begotten. \*#

Portion

Both the NT<sup>(New Testament)</sup> and Christian liturgical tradition regard Jesus as a saviour' (McGrath) and therefore Ath argued that Jesus was God incarnate. ~~My~~ Salvation for Athanasius involves divine intervention' (Newman) Since Jesus was the mediator who redeemed the world. Following this argument, then according to Arius those who worship Jesus have 'lapsed into idolatry' (McGrath). 'Athanasius was fixedly determined to defend the doctrinal consensus on the nature of divinity' (MacCulloch). ~~one who has a~~ ~~beginning~~ ~~has~~ ~~no~~ ~~position~~ ~~to~~ ~~comprehend~~ ~~or~~ ~~has~~ ~~hold~~ ~~on~~ ~~the~~ ~~one~~ ~~who~~ ~~has~~ ~~no~~ ~~beginning~~' (Arius)

The Dispute could not be settled by an appeal to Scripture or tradition because in both each party could find support' (~~McGrath~~<sup>Bainton</sup>), therefore it became necessary 'to appeal to the consensus of the church' (Bainton). Due to the 'political situation of the period' (McGrath), the council chose to accept 2 definitions. Therefore 'Christianity thus avoided becoming enslaved to any one philosophy & the Chalcedonian council did not commit itself to any one philosophical system or outlook' (McGrath).

Eusebius of Nicodemia offered up what was later called the 'Arian creed'. Constantine suggested the word homoousios, 'to be of one substance'

with the Father' be added. This was met with distaste as it was never used by NT scholars to describe Jesus, but nevertheless was added. The creed was passed and the condemnation of Arianism was pronounced.

The Arian Controversy was of extreme importance as it brought to surface the ~~an~~ issue of the nature of Christ + A and Ari's contrasting views. ~~The~~ The Nicene Creed was improved in 361 and the final Chalcedonian Council passed a 'distinctive formula' (McGrath) in 451. ~~Atkinson~~

ii) The ~~Early Church period~~ <sup>Early Church period</sup> is of 'especial importance' (McGrath) as it raised serious issues on the nature of Jesus + the relationship between Christ + the Father that had not been officially discussed before. It also brought about a cohesion of Jewish + Christian thought.

The Arian Controversy 'remains a benchmark in the field of Christological orthodoxy' (McGrath) as it clarified key doctrine up until the Council of ~~the~~ Chalcedon in 451. The homoousious view that Jesus was the same substance as God is of vital importance to the Christian as it

means that he must be worshipped as lord due to his redeeming works. The Nicene Creed is regarded as typical Christian beliefs now but before its existence there would have been great dispute. ~~Although~~ Although Arianism appears in the philosophy of some modern-day schismatic groups, it never has the same popularity it once did.

The Patristic period birthed the church fathers + very important people for modern day Christians. Augustine of Hippo and Cyprian of Carthage but to name two from North Africa. It also meant places were of increased significance. The City of Alexandria emerged as a place for theological education and <sup>the</sup> City of Antioch for Christian thought.

'The fury of the debate prompted Gibbon to comment in his Rise + Fall of the Roman Empire that 'never before had there been so much energy spent over one vowel' (McGrath), referring to homoousians + homoioussians. The Early Church period was vital for Christianity as it lay down crucial doctrines, made them official and clarified the position of Christ which is central to the whole of Christian teaching.



### Question 7 (b)

This was a fairly popular question with many responses focusing on the ideas from Calvin. There were many excellent examples of thorough knowledge and understanding of the key issues and most candidates followed their prepared structure and order of material strictly and it usually made for good solid answers. Candidates had clearly prepared well, memorised the structure and wealth of material and performed on the day. Better answers revealed flexibility and individualism of response whilst still using excellent material. There was very good use of scholarship in the best responses. Some candidates answered this question on Bonhoeffer and this year saw fewer examples of narration of the bomb plot and a better focus on ideas regarding Jesus' life and work. Part ii) produced some more straightforward responses in some cases but the best answers really addressed the implications for Christians today of the issues/debates regarding the teachings about Jesus from the context studied most often in terms of relation to appropriate worship response, or emulation and implications for atonement.

### Question 8 (a)

There were some good responses to this question although it was not as popular as question 7. Many focused on the work of Martin Buber and also Spinoza and did a careful analysis of the positions involved. Part ii) was presented well although some candidates did not fully develop the notion of it being reasonable to accept these beliefs in the modern world, there was some good reference to notions of suffering, models of prayer and religious experience in some answers.

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

A

The view that God can be personal has always been an area of deep theological discussion, amongst Christians however most Christians are strongly of the view that God is indeed personal as they interact with him ~~also~~ through prayer and miracles. This essay will examine the ~~the~~ ~~argues~~ arguments both for and against the view that God can be personal.

Firstly, as previously mentioned, the bible tells Christians that they are engaged in a personal relationship with him. This begins in the old testament right up to the new

relationship. This relationship is one of reciprocal love between God and his creation, whilst many find it difficult to explain how such love was possible, Martin Buber's *Images Dei*, has shed much light on the topic. In his thesis he outlines the different relationships that one can have. He begins with the "I-it" relationship, that is between a subject and an object. For example a human and a pencil. Whilst the human can love the pencil, the pencil can not love back as it is an inanimate object. The second is the "I-thou" relationship which is between two ~~subjects~~ active subjects. For example God and a human. Meaning that humans love God and he love them, ~~too~~ too. This relationship is used to argue that when Christians have their prayers answered, or have miracles in their life lives. It is God's love being poured on them. To this end the latter argument "I-thou" is used to demonstrate that God is indeed personal.

~~But~~ Moreover, the bible also clearly tells that Jesus is God taking on flesh. Jesus is obviously central to the Christian faith.

as well as the fact that he has been proven to have existed. ~~Over~~ Throughout his ministry Jesus interacted with Christians for ~~example~~ example when he fed the 5000. Moreover, the doctrine of the Trinity tells Christians that Jesus was God. This is supported in the Bible when Jesus "said only though we shall see the father". This is part of the process of Salvation during which ~~Carry~~ Christians also receive the Holy Spirit and awaiting in the lives. Yet again highlighting that they are actively living with God as the spirit dwells in Christians thus highlighting a personal relationship.

Furthermore, Biblical language ~~refers~~ speaks about God as a mother who guards her chicks, or more commonly as a father who loves his children as exhibited in the Lord's prayer. ~~This case~~ This language is lovely and makes Christians feel as that indeed God is a personal being who they can turn to in times of need as one may do with a father. To this end many Christians feel that they do have a personal relationship with God.

However, there are other Christian theologians who are sharply of the view that God is not and can not be personal. One such theologian is Spinoza, who argues that God is immutable. To this end God can not be ~~effected~~ affected by anything outside of him. Therefore he can not be personal. Rather ~~for~~ Christians should love God, ~~however + because~~ of his ~~greatness~~ however this love is not reciprocated. This is somewhat upheld by Thomas Aquinas, who says that "It does not belong to God to grieve for anything outside of himself". This clearly depicts a God of distance and impersonality.

Additionally, Paul Tillich argues that referring to God as personal ~~reduces~~ denies him of his oneness and reduces God to a human level. This is similar to the Islamic critic of ~~Tawhid~~ based of Tawhid which also questions the degree to which such a divine being can be personal!

Also, it is the view of ~~many~~ other Christians

that God is impassible, and unchanging.  
In order to be personal he would  
need to adapt to each individual  
Christian's problem to be empathetic. This  
clearly contradicts the fact that he is  
unchanging as if such a scenario would  
require change. Therefore a truly divine  
God cannot change to this end  
God cannot be personal as it would  
~~undermine~~ undermine his divinity.

In conclusion, whilst it is a reasonable  
~~res~~ reasonable position to assume that  
God cannot be personal as it would  
ultimately ~~can~~ undermine his divinity. It  
is ~~not~~ evidence nevertheless points to fact  
that he is personal as seen in the  
miracles, and Jesus' words such as those.

Bii

Beliefs of God as a personal being are becoming increasingly difficult due to the fact that how can a being ~~with~~ who is omnipotent and omnibenevolent allow his creation to suffer so much. For example the same personal God would be responsible for Christians who were enslaved, ~~as~~ but yet he played a part in both sides. As slavery was a force perpetrated mainly by slavery. Yet the slaves turned to the same God. To this end theologians such as Esteban Cervera, have sometimes questioned such personal views.

However, it remains a prominent Christian view that God is indeed indeed personal. ~~first~~ Particularly due to the fact that Christians continue to have miracles and their prayers answered. This highlights to Christians that God is with them. Furthermore the works of Christian organisations such as Christian aid ~~has~~ were described

by the people at Nazareth as God extending his love for his people who who's love has never forgotten about therefore the views that God is personal do indeed remain very prevalent in the modern world.

However the use of science has thrown even more questions on the topic, as it has challenged some miraculous experiences, through medicine and technology. Therefore, a God personal God who has brought someone from the dead, beliefs become increasingly questioned.

In conclusion, ~~the~~ these beliefs remain fairly reasonable in the modern world as they are the core of Christianity. However they've come under increased scrutiny of late.



**ResultsPlus**  
Examiner Comments

This answer on God as personal scored at the lower end of Level 4 for AO1 and AO2. It has a good clear essay style and structure and deals with the material confidently and competently. It gives good context and a range of views are addressed.

### **Question 8 (b)**

There were very few responses to this question, those that did attempt it tended to present a very simple and superficial account of each practice and some struggled to balance their material well enough to cover the demands of the question although there were a few responses that managed this admirably and drew out key differences succinctly. Part ii) saw some good responses but most of the few answers to this question needed to draw out the teachings underlying the differing practices more directly and analytically to score more highly.

## Question 9 (a)

### Hinduism

Answers to this section were again of a good to a very good standard. It was still the case though that a few answers were heavily dependent on extensive use of headings and sometimes the content was written in note-form. The front page of the question paper draws attention to the fact that the quality of written responses will be taken into account in the marking of answers. A problem with extensive use of headings as a norm is that this may inhibit fluency and good use of paragraphs.

There were various interpretations of what the question was looking for in terms of 'Aryan influence' such as: Aryan influence on the Indus Valley Culture, Aryan influence on modern Hinduism, Aryans being influenced by the Indus Valley Culture, Indus Valley Culture and Aryan culture influencing modern Hinduism. Candidates gaining marks in the higher levels explored several of these and reflected on the various views of scholars reflecting on the origins of Hinduism. Some candidates failed to mention Aryan influences and only wrote about the Indus Valley Culture whereas others made no reference to this; writing instead about Aryan / Vedas. In part ii) those candidates achieving the higher levels planned their answers well and did not repeat their material whereas those achieving marks in the lower levels often repeated material from part i) outlining the IVC again in terms of representing the foundations of Hinduism.

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

(a)

### Indus Valley

The Indus Valley Civilisation is one of the earliest of the ancient world. It flourished in the Indus river, also known as Sindhu river, basin that runs through Pakistan and India. Evidence acquired from archaeological dig sites suggest the Indus Valley Civilisation peaked between 2600BC and 1900BC. Two of the largest and most famous ~~sites~~ cities excavated are ~~Harappa~~ Mohenjo-Daro and Harappa.

### Key Features

#### Water and its significance

Many great baths were found at various dig sites,

one in particular was found in Mohenjo-Daro. Due to the scale of them, many <sup>scholars</sup> ~~scholars~~ believe that water has a religious or spiritual significance. ~~They also have~~ Evidence suggests that every house had a bathroom and toilet, with a clever sewage system running through the back of the house. One scholar, Jane McIntosh, said that the cleanliness expressed in the Indus Valley went beyond ~~the~~ hygiene.

### Burials and cremations

Evidence found at various sites suggests that both burials and cremations were carried out. Also, ornaments and <sup>remains of</sup> even food have been found in burial sites which suggests they may have believed in some sort of after life.

### Faience Objects

Many faience objects were found including lots of jewellery.

Scholars are uncertain of ~~what~~ whether these extravagant objects have a religious significance, or are simply for decoration.

### Iconography

Iconography is the art of illustration and is associated with the study of pictures and symbols. Many types of iconography were excavated at dig sites in the Indus Valley region.

## Animal seals

Terracotta animal seals depicting almost every animal found in that area have been found. This suggests that nature and nature worship were very important to the Indus Valley ~~people~~ people. Furthermore, seals depicting plants and trees have also been found.

## ~~Personified~~ Personified Deities

Some scholars believed that the Aryans personified forces of nature into deities such as agni (fire) and vayu (air). This meant that instead of worshipping just nature, people began to worship these Gods that they believed ~~that~~ ruled over them. They also then created Indra who rules over all the other Gods.

## Priestly cast

The Aryans are also ~~to~~ <sup>now</sup> believed to have formalised many rituals and ~~to~~ formed a group of people who perform them very meticulously. These people were known as the ~~priest~~ priestly cast and ~~became~~ were in charge of the rituals.

These features do seem to show a link between the foundations of Hinduism and the Indus Valley culture.

For example, just as water was ~~most~~ important to the Indus Valley people, water represents purity in Hinduism. Many temples have water tanks so that you must bathe and clean yourself before entering. Also the Ganga river is said to wash any impurities and sins from a person who bathes in it. It is incredibly significant in terms of spirituality.

Nature worship <sup>was</sup> also very central ~~to~~ in early Hinduism. ~~as~~ ~~the~~ ~~sambhita~~ section of the Rigveda, Rig meaning 'in praise of', ~~are~~ are devoted to nature worship. They are hymns ~~and~~ praising nature. The Rigveda is one of the <sup>earliest</sup> ~~earliest~~ Hindu scriptures and it's believed that the forces of nature from there were personified just like the Indus Valley.

Evidence found suggest ~~a link between~~ that the Indus Valley people believed in some sort of an ~~afterlife~~ afterlife. Hindus also believe that death is not the end of someone's life as they believe in reincarnation and ~~the~~ samsara (cycle of life, ~~and~~ death and rebirth). However this link isn't a very direct one as the Indus Valley ~~peo~~ people did both burials and cremations whereas Hindus mainly do cremations.

§ Saying that, there is still a very real possibility that belief about life after death and cremations stemmed from the Indus Valley culture.

## ~~Conclusion~~ Conclusion

Also many links between the ~~two~~ two have been identified, we can't be sure that the features of the Indus Valley culture, represent the foundations of Hinduism. This is because the script of the Indus Valley people has not yet been deciphered. Although many claim that they have deciphered it, these claims haven't been peer-reviewed.



### ResultsPlus Examiner Comments

Here is an example of a script which divided its material into discrete sections. Although the material is useful, it is at a fairly basic level and it does not direct itself in a fluid manner to the demands of the question. This is a top of level 2 response for AO1 but just creeps into the start of L3 for AO2.



### ResultsPlus Examiner Tip

Avoid headings if you can, it helps your essay flow more!

### **Question 9 (b)**

Only a very few candidates answered this question on the key characteristics of Vedic deities. The better candidates mentioned a range of deities such as Agni, Soma and Rudra as well as Indra, Varuna and Shiva. The fire sacrifice was also included with reference to the changes in its significance.

### **Question 10 (a)**

Candidates achieving marks in the higher levels for this question on yoga and liberation introduced their work well and began with Pantanjali and the origins of yoga before going on to the different schools and types of yoga. The question was generally well answered and some candidates developed and analysed the philosophy and aims behind yoga to a very good standard. In part ii) most candidates mentioned that Hatha yoga in the west is primarily about physical fitness and rarely includes the mental discipline of religious yoga; coming to the conclusion that Hatha yoga is therefore not true yoga. Most argued that yoga is not only about physical fitness and quite a number of candidates quoted Krishna. This question was generally answered to a high standard.

### Question 10 (b)

This was the more popular question 10 with more answers than 10a. There were some really pleasing answers with candidates using good examples of quotes from the Vedas to illustrate their answers. Many candidates began with a good introductory overview of worship and deities in general with reference to Siva and Shakti. Shiva was generally well described with detail and symbolism. Many candidates outlined the chronology of Siva and explained how he was a god of opposites. Information about Shakti was less good and it would appear that candidates spent the greater amount of time writing about Siva. There were only a few good answers to part ii) with candidates exploring both possibilities of Siva and Sakti being 'indissolubly one'. Other candidates wrote a 'yes' or 'no' answer, supporting one view or the other and often answers were very short and generalised.

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

b

Siva is part of the Trimurti, ~~and plays the role of~~ and is the destroyer of the universe. His name means 'the auspicious one' or 'grace'. Sakti is the female cosmic power of the universe. She comes in many forms, but Shaktas believe her to reside in all females.

Wendy Doniger describes ~~the~~ Siva as the 'erotic ascetic', since he has a conflict of characters: he is the ideal ascetic and the ideal householder. 'Trambakam yajamahe [...]' - Rig Veda.

This quote explains the features of siva, that prove him to be an ideal ascetic. For example, his third eye symbolises self-control. His matted hair portrays how he doesn't care about his physical beauty. However, he is also known to be the ideal householder. A name given to him is 'jagat pita', meaning father of the universe. This is because ~~of~~ he does not ~~discriminate~~ <sup>discern</sup> discriminate amongst his devotees. Men and women, gods and demons, ghosts and animals are all his devotees. This means that he immerses in maya and material pleasures to protect his followers. Hence, the ~~oxymoron~~ 'erotic ascetic' best describes him.

Wendy Doniger also categorises Sakti into two distinct groups: Goddesses of breasts and Goddesses of teeth. Goddesses of breasts are known to have brahminical

qualities, and are visually pretty and affectionate. An example is Saraswati, the Goddess of knowledge. She is associated with the Guna of Sattva. In addition, Salien Debneth has presented seven ways to identify her, some of them being; she is seated on an inverted white lotus, and she is playing the lyre. Hence, this further emphasises her purity. Goddesses of blood teeth are terrifying and hideous. They are considered to be low ranking or even outcastes. An example is Kali. She is associated with the Guna of Tamas. She is portrayed to have a sword in one hand, and a bowl of blood in the other. This accentuates her terror. Another example is Durga. She is well known for defeating the demon Mahisasura in nine nights and killing him.

on the tenth day. These are now known as festivals: Navratri and Dassera. In this way, Sakti also has a conflict of nature like Siva.

Siva can be worshipped in two main ways. Devotees can perform abhishek with milk and bilipatra leaves on the Lingam. This is a phallic symbol of Siva, but the Shiv Puran states that it is an interpretation of the nature of Siva. The other way to worship him is through meditation and yoga. Recluses called aghoris embrace this path and strive to become like Siva.

Sakti can also be worshipped in two different ways. Goddesses of breasts are worshipped through puja and reciprocal fasts. Whereas, the goddesses of teeth are worshipped through

tantra and sacrifices, which are esoteric practices. Thus, both Siva and Sakti are have contrasting means of worship.

The Shiv Puran is split into two categories: one half is male and the other half is female. This shows the relationship between Siva and Sakti. Moreover, together they perform the tandav lasya. The tandav is destructive and the lasya is calm. Hence, together they create a harmonical dance.

In conclusion, both Sakti and Siva have a dualistic nature, and conflicting beliefs. Some worship them together, but most worship them individually. Hence Siva and Sakti both hold important fundamentals in Hinduism.

ii) Siva and Sakti are seen together in a lot of situations. For example, the Siva Shiv Puran is split in half: one half about Siva, the other half about Sakti. Hence, ~~the~~ this indicates that Siva and Sakti are one.

There is also a ~~pro~~ portrayal of this named ardhanareswar. This name means half man, half woman God. Thus this portrayal vividly prove Siva and Sakti to be one. However, they themselves have conflict of ~~character~~ character, so how can they relate to each other?

Both are often worshipped together ~~as~~ <sup>too</sup> well, as lingam and yoni. The phallic lingam represents the male sex organ, and the yoni represents the female sex organ. Hence Siva and Sakti maintain harmony.

Therefore, both are actually one.

Moreover, they are also paired together and given important titles. For example, 'jagat mata' and 'jagat pita'. Both are the parents of the world. Additionally, they are known as 'Mahadev' and 'Mahadevi': the Great God and Goddess. Hence they ~~are~~<sup>bear</sup> very similar features.

In conclusion, I believe that, although both have dualistic natures, they can be considered as indissolubly one.



**ResultsPlus**

**Examiner Comments**

This example from the question on Siva and Shakti is an example of a high level response, both at AO1 and AO2. There is a good range, detailed understanding, good use of scholars and use of evidence in AO2 to produce a top scoring answer.

## Question 11 (a)

Islam

At the lower level for this question, some candidates missed the prompt of the question about context which resulted in narrative type responses of the history, or story, of the Prophet. Many candidates did correctly examine historical and religious 'context' though and reached mid-level responses. Some candidates limited their response by examining too few features, or else by attempting too many themes. Subsequently some themes lacked sufficient depth. Some struggled for a discrete third theme. For example, they might talk generically about women, slaves, and infanticide, without tying them together explicitly as say 'human rights'. At the higher level, the religious themes tended to be better developed than the historical ones. Of the historical ones, 'Tribes' was often done reasonably well, and was a good choice for leading into part ii). In part ii) at the lower levels, candidates tended to narrate the work of the Prophet in relation to the key features, for example the significance of smashing the idols, and promoting monotheism. At the higher levels some did attempt to explain the significance of smashing the idols, as striking the very root of the whole system religious and political, and the ensuing significance of shirk. However, few really drew out the effect this had on unifying all tribes behind a single Allah, together with the tremendous power this unity gave Islam historically and it would have been good to see greater use of scholars.

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

a

11a) ISLAM

Pre Islamic Arabia is often referred to as *Jahiliyah* coming from the Arabic word meaning a time of ~~the~~ darkness, barbarism and a period of ignorance. This time in period was full of corruption and chaos. This was because the ~~sign~~ signs of the truth had disappeared and no holy book was revealed to them. Most importantly, the practices and beliefs of pre-Islamic Arabia were so ignorant and backward compared to what was to come under Islam. As stated by Wattin "as there was no holy book, there was no moral code". This ~~quoted~~ states and supported that this time in era was an age of darkness that needed a light of guidance ~~to~~ them. In this

~~essay~~ essay I will examine three significant features of the historical and religious context of the life of Muhammad.

The Islamic Arabia was a pluralistic society, diverse in its various religious practices. Many Arabs practiced a form of polytheism in which more than 360 gods were worshipped. Polytheism is the belief in or practice of more than one god. Polytheism was widespread amongst the Arabs. Their gods took the form of idols. Meaning they had a god for each of the elements for example, a god of war, peace. Each tribe had its own god which was in its centre of religious life and direct commitment of worship. ~~the Arabs wanted~~ ~~more their idols~~ the idols were housed in a holy shrine known as the Ka'ba (Cube) to be have believed to be built by Abraham, an ancestor to the Arabs, through his first son Ishmael. The Arabs wanted place their idols in the Ka'ba to bring them good luck and prosperity mainly good luck as they wanted to do well in their trading businesses. This supports ~~is by~~ the quote stated by Shaban. " ~~They~~ They worshipped stones, trees, spirits, stars in everything ~~is~~ ~~is~~ everything conceivable except God". This

And shows that the Arabs only worshipped natural objects. Most nomads were animists who worshipped natural objects and it believed to have souls and spirits within them. I therefore think the most important feature is polytheism in which more than 360 gods were worshipped which shows that pre-Islamic Arabia was ~~not~~ a pluralistic society, diverse in its various religious practices.

There was ~~not~~ a large population of Jews, Christians as well as some Hanifs. 50% of the population were Arabian Jews, the Arabian Jews dominated the economic life of the Hijaz. The bedouins of the Arabs were mainly non-Christian but the surrounding tribes were mostly Christian. As quoted by Sarwar "the religions of the Jews and Christians were so ~~not~~ corrupted that they could not come to any appeal to wisdom". This quote shows that the religions of that time were ruined since they could not come to any understanding amongst themselves. The people of that time had no idea of the need prophethood (Risalah), heaven or hell (akhirah) or judgement day (Yaum al-Akhir) as they did not seem relevant. I therefore think that most feature is that the religions of the

Jews and Christians could not come to any wisdom or understanding amongst themselves as they were so corrupted.

However, not all Arabs followed the form of polytheism. Many of the monotheistic faiths was the religion of Hanifs. The religion of Hanifs saw themselves as the followers of Abraham. They would stay away from the polytheistic environments and would often retreat to nearby hills to pray and meditate. They would not eat the meat which had been sacrificed to the idols. The Hanifs believed in only one God which made them closer to what was to come under Islam. Zaid Ibn Amr was a Hanif who would often have the courage and bravery to stand up against the barbaric custom of infanticide. ~~This~~ This shows that the ~~religion~~ beliefs of the Hanifs ~~did not~~ were completely against some of the practices and beliefs of the Pre-Islamic Arabs. I therefore think the most important feature is that the religion of Hanifs would only believe in one God despite living in an environment where polytheism was the most practiced form of worship.

Mecca was between Syria and Yemen, the two



Sacrifices were made in the name of the idols and was done to please the idols. Sheep and camel were the most common sacrifices, <sup>more</sup> strange rituals were carried out for example, the Meccan pilgrims had to wear certain clothes provided ~~the~~ by the <sup>Qur'an</sup> ~~Qur'an~~ <sup>or</sup> had to go around in a state of nudity. Any clothes worn were discarded. The Meccan pilgrims were not allowed to enter their houses from the doors discarded, ~~they~~ <sup>they</sup> had to climb holes in the back of their houses. This was seen as a piety and was prohibited in the Qur'an. I therefore think the most important feature is ~~that~~ the strange and unusual customs that were held, which shows that the Arabs at that time needed a light of guidance to them.

Slavery was very common in pre Islamic Arabia and is still accepted under Islam today. Slaves could be beaten and physically abused as they were seen as inferior, and also because they did belong to any tribe so have protection. The pre-Islamic Arabs severely lacked in human rights. The acts committed in this era were horrendous and terrible. The Arabs lacked the social welfare of the old poor, or orphans

and widows. The position in women was very degrading as they had no rights given to them. They were treated as material possessions of men.

Overall, I have included the significant features of the historical and religious context of the life of Muhammad

ii) As slavery was very common in pre-Islamic Arabia, many Arabs had a slave. Even including the Prophet Muhammad (pbuh). Slaves could be beaten and physically abused as they were seen as inferior and most importantly they did not belong to any tribe to give them protection. However, prophet Muhammad (pbuh) treated his slaves with the same respect as he would have ~~done~~ <sup>given to</sup> any other human being. He gave them equal rights and treated his slaves like friends.

Idolatry was very common in Pre-Islamic Arabia, many Arabs had their own idols whom they referred to as the direct commitments of worship. However, the prophet Muhammad did not worship idols, he thought how can something that can be made by his and also be destroyed by us ~~have~~ have the power over everyone and everything.

Prophet Muhammad (pbuh) only believed in the existence of one supreme God (Allah). He did not practice a form of polytheism and stayed away from the polytheistic ~~so~~ environments a

Overall, I have concluded two of features for an understanding of the achievement of Muhammad (pbuh).



**ResultsPlus**

**Examiner Comments**

Part i) of this answer about the historical and religious context of the life of Muhammad is much stronger than part ii). The answer was coherent and gave relevant detail; using and explaining technical vocabulary. The candidate focused closely upon the question and used material and scholarly references appropriately. It scored near the top of Level 4 for AO1 but low Level 3 for AO2.

### **Question 11 (b)**

Not so many candidates attempted this question. Quite a few responses picked up the significance of the Hijrah as the birth of Islam, and the beginning of the Islamic calendar, though fewer fully drew out the significance of this. The transition from community to state was rarely honed in on, although the constitution of Medina was. The implications for Medieval Islam of it being a blueprint for a pluralistic society, however, which is often noted by scholars, together with the implications for possible contemporary progressive reconstructions of Islam, were largely missed. In part ii) the issue of significance was not always clearly drawn out although some mid-level responses drew out some significances incidentally, through narrative, but tended to focus on significance for the Muslims then and there. At the higher levels few really developed the implications for Islam more generally; i.e. the impact this period made on Islam as a religion.

## Question 12 (a)

As in previous years, although not terribly popular, this was done reasonably well, and there were very few poor responses. Most did this reasonably well achieving mostly mid-level answers. A fair number, reached the higher levels by using the structure of the Six Beliefs to structure their answer this year. Better scripts also tended to refer to the Qur'an, as well as selective Hadith. Use of Hadith was pleasingly much more focused this year, and candidates did not get carried away with too many lurid asides about hell. In part ii) most candidates could say something though at the lower levels answers often gave a basic sense of reward and punishment that was a little similar in style to part i). Most candidates reached the mid-levels by tackling the moral impact but hardly any, really went deeper and explored the implications of this on deeper attitudes and values, lifestyles and habits.

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

a

Life after death ~~is~~ (akhirat) is very important for muslims. This is because everything they do in this life reflects what happens to them in the after life. This depends on if they do good deeds such as being good muslims by helping others, praying their 5 five Salats (prayer) daily, and following the Sunnah (following the acts of the prophet Muhammad (saw)), which in this case their reward will be Jannah (paradise). However, some may fail to achieve these goals in this life, and ~~the~~ <sup>their</sup> after life will be in Jahannam (Hell).

We know that ~~the~~ life after death is vital because of the angel Jibrael hadith. This is where the

angel asks the prophet, how may we live a good muslim life? And one of the responses was to focus on the after life. This just shows how relevant the after life is to muslims and how much it should be taken into consideration.

We can relate this to the six beliefs as they mostly reflect on the after life, and how muslims will be able to achieve the best for themselves. One of the six beliefs we can relate life after death to is Tawhid (oneness of Allah). This is by doing dhikr (remembrance of Allah) regularly and fearing him. Different acts of dhikr could be praying to him, making dua (praying and asking for something from Allah) to him. Reading the Qur'an (holy book for muslims). These acts will reflect where a muslim will go in the after life.

Another six beliefs that reflects on the life after death is the books of Allah, mainly the Qur'an. This is basically a guide for muslims on how to reach their goal Jannah in the hereafter - Muslims should read the Qur'an regularly to remind themselves of their innerself and the life after death.

Two thirds of the Qur'an talks about life after death. Surely this should emphasise on how vital life after death is for Muslims. The Qur'an talks about how important it is to stay on the right path and do good deeds in order to achieve every Muslim's goal, which is Jannah. To stay on the right path Muslims should do righteous acts such as praying, reading the Qur'an, giving Zakaat (charity), helping others, especially those who need help. These acts will benefit them in the after life.

Life after death also reflects on Yawm al-Qiyamah (day of judgement), this is the most anxious day for every Muslim. This is because Allah decides whether they should go to paradise or hell. On this day people will be drawing in their own sweat which illustrates on how nerve-racking it will be on this day. No one knows when this day will arrive, but every Muslim should be prepared in this life for the after life.

In conclusion, life after death is very important for Muslims as this reflects on whether they will be enjoying the after life or suffering with the kuffars (disbelievers).

ii) ~~Life after death~~ The deeds we do in this world reflect whether we will receive rewards or punishments in the hereafter. This is why every muslim should aim to do the correct actions in this life and make sure they are pleasing Allah in doing so.

In the Qur'an it has been mentioned for those who disbelieve and do evil acts in this world and do not follow the correct path in which Allah has ordained to do so, then for them is a "painful torment", this means that their after life shall remain spent in hell in which their ~~stomach~~<sup>brains</sup> will boil continuously and they will eat decaying heads from the trees out of sea much hunger. They will wear shoes made out of fire and scream out of pain and agony. They cannot say they were not warned as Allah gave them many warnings through many risalahs (prophets) and messages in the Qur'an in full detail and made the people in the past as an example for us.

However, those who remain on the right path and do good deeds in this life, and follow the ways of the prophet and please Allah continuously for them is the reward in the after life. Here they

will enjoy the fresh fragrances and the beautiful flowers, as it states in the Qur'an "gardens under rivers flow". This illustrates how pleased Allah was with those who remained on the correct path and listened to every word that was told. In paradise they will enjoy every one of their wishes and Allah will grant it to them, without the need of even asking. Verily will be for those men who have gained the best after life and the reward is theirs.

The afterlife has a big affect on a muslim as it determines whether they will be rewarded or whether they recieve punishments continuously, this is based on their actions in this life and how well they cope with worldly desires in this dunya (world).

Punishments are for the non-believers, whereas rewards will be for those who deserve good outcomes and beautiful things. Its the same in this world good things come to those who deserve it. So in the afterlife their rewards will be unimaginable as Allah loves those who follow the right path and do righteous good deeds which will grant them Jannah in the hereafter.



**ResultsPlus**  
Examiner Comments

This answer about life after death is coherent with relevant detail and the candidate uses and explains technical language throughout. There is tight focus on the question in both part i) and ii) and material is used appropriately with relevant references made to scholarship and scholars. It scored mid Level 4 for AO1 and just into L4 for AO2. A good response!

## **Question 12 (b)**

In this question although most candidates knew the Pillars, shaping the material to the question proved, once again, to be much more of a challenge. Having said that most achieved the mid-levels and at the higher end of L3 the most common approach by far was to go through the pillars and look for examples of the three categories. Of the three areas, community was handled reasonably, and verbal profession proved the most challenging. A lot of introductions didn't really add to the discussion, although there were examples of excellent introductions that did focus on the question showing how the Five Pillars as a whole showed community through common ritual and professions of faith. In part ii) there were many good answers that examined challenges Muslims may face in carrying out the pillars, together with possible solutions. A few higher level responses attempted with some success to transition from problems carrying out the pillars, to extend their response to discuss challenges to the pillars themselves more generally. Some pointed, out for example that the Qur'an doesn't actually say how to do Salah so how can we know if we do it right, referring perhaps to the Sunni/Shiite split. The best drew out the implications for authority of the pillars, together with possible Muslim responses. At the top end, candidates generally seemed unsure, however, how to directly tackle general 'challenges to', rather than just 'problems with' carrying out the Pillars. Scholars again could have helped here for example from Neil Robinson: Are Salah prayer times appropriate to 7th century Arabia, necessarily so in other times and places?

## **Questions 13 - 16**

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

## **Question 17 (a)**

New Testament

Luke was less popular than John with candidates. Answers to Luke were clear and with relevant content. By comparison to candidates' answers to John however, the answers on Luke were 'lighter' with little technical knowledge displayed and not too much in the way of evaluation or argument. To get into level 4 candidates should have made more of purity/impurity laws in OT and NT. Very few candidates mentioned these at all. A consideration of the relationship between the 'I am' sayings asked for in the question to others in the gospel would also have helped candidates to get into level 4. Writing and discussing more widely in respect to the 'I am' sayings and to outcasts would have helped candidates to access the higher level. In part ii) in John more could have been made on the impact of Jesus' sayings on the authorities and on the reactions to his sayings by those who heard him. Responses were good on OT background, prophecy and fulfilment, especially in John. Candidates struggled to get into the top level of AO2 but could have done so if they could have related discipleship to the responses made by the Early Church and the relevance of Jesus' teaching to modern day Christians.

## Question 17 (b)

It was pleasing to see all candidates make reference to both incidents whether answering on John or Luke. Because they had to deal with two incidents however it meant that answers were quite shallow and undeveloped. A lot of candidates may have given only one or two characteristics about Jesus' ministry e.g. for the calming of the storm it showed 'Jesus' power and authority over nature' or for the raising of Lazarus it showed Jesus' love and compassion. They then passed quickly on to the second incident.

In part ii) candidates on the whole were very good at explaining why they thought the miracles were either over estimated or not. A good distinction was made between Lucan understanding of signs as 'power' and Johannine usage as 'sign posts' with good use and understanding of the terms in Greek. The impact of signs on the authorities and their use in conflict scenes was not so well worked out or expressed. Candidates were not too aware of this connection. A lot of candidates were prevented from accessing level 4 due to arguing only one line of thought and not showing or evaluating consideration of other arguments. Too few candidates considered whether other aspects of Jesus' ministry were more important than miracles/signs e.g. the 'I am sayings'.

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

b

i)

In the fourth Gospel, the evangelist uses the term *Semeion* to denote the omnipotent and omniscient work that Jesus performs. The use of this term, as opposed to that of *Dunamis* used in the Synoptics, allows the evangelist to focus the reader's attention on the spiritual significance of the sign, rather than just the miracle itself. As N.T. Wright states, these signs act as "signposts to take us

through the story" and contain many important teachings within them. Perhaps most importantly, the sign teaches of "the glory of the reality of God" - Barclay, and link it to "Jesus's wondrous deeds" - Kysor, to show that he is God incarnate. In the turning of water into wine, Jesus first demonstrates his omnipotent nature, which confirms his position as God incarnate and demonstrates his power over the natural world ~~acts as the~~ wife also "consolidating the disciples attachment to Jesus" - Terney. One of the most important teachings in the water into wine sign is that Jesus is shown to be bringing together God and Israel. The symbolism of the marriage at which the sign occurs shows that God is presented as the bridegroom, as foretold in Hosea 2:19: "I will betroth thee unto me forever", and the wife of Israel (which has become removed from God) is the bride, as shown in Isaiah 54:5: "for thy maker is thy husband". Marsh agrees with this teaching and supports the symbolism of the marriage by claiming that "Jesus is the true bridegroom".

The walking on water is also an important sign within the faith Gospel, as it delivers the important teaching of how Jesus is a guardian type figure, or a guide, to those that follow him. In the midst of the storm, Jesus appears to the disciples who are "frightened" ~~but he tells~~ and leads them to their destination. Barnett sees a link from this to Psalm 107 where it is written that "he will lead them to their desired haven". This concept of Jesus leading the disciples to safety shows him to be a protective force. Terney, agrees with this, stating that "his presence would be the ultimate guarantee of their safety". This reinforces his teaching within the sign of Jesus being a savior, or guide.

Another important ~~feature~~<sup>teaching</sup> within the turning of water into wine is that Jesus is shown to be replacing Jewish tradition. He turns the water in the pots (which Dodd claims they "stand for the entire system of Jewish ceremonial observance") into a fine wine, which supersedes any other. This clearly teaches how Jesus is bringing something new into the world, to replace the law

that Moses set. He is bringing "grace and truth" John 1:17, which is important as the law that Moses gave "points in the right direction, but like Moses himself, doesn't take us to the promised land". This is a vital teaching as it shows Jesus as the one who will take us there.

ii) Despite the heavy focus that the evangelist places on the signs in his gospel, there is some opposition to them both within and external to the bible. Smith for example states that "the reality of his signs is sometimes contested", referring to the conflict Jesus faced from the pharisees. ~~In addition~~  
~~to this however,~~

The view that the importance of the signs has been overestimated is one held by Storm, who states that miracles and signs are "present throughout the old testament". In other words he suggests that the miraculous actions that Jesus performed are overestimated as similar feats have been

performed by many others in old testament material. for example in Kings 2:4, Elisha feeds 100 men with only 20 loaves, a feat remarkably similar to Jesus's feeding of the 5000. From this it would appear that Jesus is not bringing anything new to the table, and so the importance of the miracles is overestimated.

There are many who oppose this view however, such as Marianne Thompson who argues that the ~~mirac~~ signs performed in the fourth Gospel have a huge importance "spiritually". She would suggest that despite some of the signs being similar to other bible material, the importance of the fourth Gospel's signs is in the spiritual guidance and teachings that they give.

In conclusion, despite some opinions that the signs are overestimated in importance, for example, from Kosterburger who claims the signs are "incidental and irrelevant" there is large support contrary to his view, and many see the importance of the signs as being well deserved, for example Baukhon sees the signs as "landmarks" to the Gospel.



**ResultsPlus**  
Examiner Comments

This candidate achieves marks in the highest level. A coherent and structured answer is given, where key ideas are expressed and explained well, with a tight focus upon the question. This answer also reflected an excellent understanding of related Old Testament themes and scholarly material. It scored very near the top of level 4 for AO1 and reached mid Level 4 for AO2.

### **Question 18 (a)**

Candidates who chose to write on Jesus' teaching on the Sabbath did well overall with many of them able to cite examples and instances of such teaching. The range of candidates' answers on Luke was good with the better candidates able to relate their chosen incidents to others elsewhere in the gospel. Discussions on both Marys were overall fairly 'light'. If one was done well the other was brief and vice versa. Explanations tended to be clear but simple rather than 'full' making level 4 difficult to attain. Many candidates needed to examine the issues arising from such conversations in more depth. Background knowledge from the OT on the Sabbath was good as was the cultural and sociological context in which Jesus' conversations with women took place. In part ii) candidates were good overall in achieving level 3 for AO2. For the higher level AO2 the better candidates made good use of the OT and Jewish context displaying good knowledge of the status of women at the time of Jesus often using scholars to substantiate their claims. They were also able to assess the meaning and implication of 'vital' in the question and evaluate opposing views of this. Surprisingly few, if any, candidates related Jesus' sayings to modern women's issues/feminism or to the experience of women in the Early Church.

## Question 18 (b)

Answers to this question tended to be an extended list of the characteristics of discipleship particularly if drawn from Luke's Gospel. This however was not necessarily detrimental to candidates' answers. Many gained full marks for writing answers which covered a broad range of characteristics of discipleship. The best answers gave examples of the challenges of discipleship from parables, teaching and episodes of Jesus' life along with named examples of disciples and the challenges they faced. To their credit very few candidates relied on simple re-telling of the textual narrative.

In part ii) generally candidates did well. They related it to Jesus' virginal conception and to his baptism. Hardly any, if any at all, mentioned the water as a symbol of the Spirit in the Fourth Gospel. More could have been said by many candidates about the role of the Spirit empowering and enabling Jesus to perform his miracles and give his teaching/preaching. Some candidates may have been hampered by the question's reference to the 'ministry of Jesus' which they may have taken to be limited to his ministry on earth whereas they would have been quite right to develop an answer focussing on the giving of the Holy Spirit after his ascension in heaven to the early believers. Quite a number nevertheless did mention the role of the Spirit in the sending out of the 70/72 and in relation to the giving of the Spirit at Pentecost. For level 3, not many candidates showed understanding of the role of the Holy Spirit in relation to the Old Testament.

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

b.

i. Throughout the Fourth Gospel Jesus made it very clear it was not easy to be a disciple. Early in the Gospel we see Jesus test the faith of his disciples. Jesus asks the fishermen, Andrew and Simon to leave all they have, all they know, their friends and family and follow him. Andrew and Simon did as Jesus asked. The importance of faith as a disciple was key and is displayed throughout the Gospel. When Jesus performs the miracle of the feeding of the 5000, he sends the disciples to feed the people with the bread he had blessed. Not one of them challenges Jesus that there is still only five loaves and two fish, they have faith.

Jesus also makes it known that the disciples will face persecution when he is gone. This was true, many

did face persecution by the Jews as they felt Jesus was a blasphemer and the disciples were trying to deny Judaism. In the farewell discourse, Jesus explains that the disciples will face hardships but their faith in him will carry them through, "Remember, the world will reject you and hate you, but it hated me first". Jesus is trying to keep his disciples strong saying that his disciples will face adversity but they need not worry as he faced it first and made it. Jesus also predicts that Peter will face an unpleasant end "when you are older someone will put a belt around you and take you where you would rather not go". This was true, Peter did succumb to a gruesome death but partly through his own choice. Peter was crucified but upside down as he did not feel worthy to be executed in the manner that Jesus was.

Jesus stressed the importance of love to his disciples. Jesus gave them the greatest commandment, "love your neighbour and your God. Keep my commandment so that people will know you are my disciples and see you as an example". John Mark commented "the disciples were the example of true faith and showed what it meant to be a true believer". This is exactly what Jesus wanted, he wanted people to learn from the disciples.

The main teaching in which we see discipleship highlighted is the True Vine. In this passage Jesus says "I am the True Vine". This is significant for many reasons but what he said next was particularly important in terms of discipleship, "I am the vine you are the branches". Jesus is putting the disciples on a pedestal, he thinks so highly of them that they are connected to him. Then Jesus says "The vineyard keeper prunes the vine, chopping off branches that do not bear fruit. Only by having faith in me can you bear fruit". This is a huge demand of the disciples because Jesus is saying if you don't have faith you will be cut off by God, in other words you will not receive eternal life. Raymond Brown says "Discipleship is the primary Christian category for John" and we can see that message throughout the Gospel in Jesus' teachings.

Jesus also expected all of his disciples to undergo a spiritual rebirth. We can see this in the story of Nicodemus when he cannot fathom what Jesus is saying when he says "to enter the Kingdom of God, a man must be born again". Nicodemus thinks Jesus means literally, but he does not. Jesus says he must be born again because he was born a part of the old Israel, and needs to be born again as a member of Christianity.

ii). The Holy Spirit can be argued as incredibly important to Jesus' ministry because it is through the Holy Spirit Jesus is able to do what he does. Jesus raised Lazarus from the dead and walked on water and fed five thousand people with five loaves and two fish all because he was filled with the Holy Spirit.

The Catholic Church celebrates the feast of Pentecost. Pentecost is when the Holy Spirit came down and filled the disciples with joy and knowledge when they were in hiding for fear of being persecuted. The Holy Spirit gave the disciples the ability to speak in every language so all the people could understand the word of God and believe.

It can be argued that without Pentecost there would be no Christianity and it is a valid argument. Without Pentecost, the disciples would have stayed locked in the room hiding. The Good News would never have made it past those four walls. If it wasn't for the Holy Spirit, St James would not have walked from Palestine to Spain to spread the word of God. The Spanish helped spread the message of Christianity around the world also. So it is a perfectly valid idea that without the Holy Spirit, there would be no modern day Christianity.

as we know it.

However, it can also be argued that the Holy Spirit is of little importance. Some people argue that because the Holy Spirit is God, as is Jesus, it didn't make a difference to Jesus' ministry because Jesus has all the power of the Holy Spirit because he is God incarnate.

Also it can be argued that people would have believed anyway once they had seen the power of the ministry of Jesus. Jesus rose Lazarus from the dead and healed people, people did not need any more convincing than that.

Also it can be argued that the disciples were more important. Yes the Holy Spirit filled them with knowledge but it did not control them. The disciples still had to go out and spread the word of God and face persecution, and sometimes death in the case of Peter, for doing so. James still had to walk thousands of miles, the Holy Spirit did not make it easier, it just made it possible.

Overall I believe that the Holy Spirit was vital to Jesus' ministry because as Parker says "the Word incarnate was Jesus, but in spirit it was the Holy Spirit".

This means that although Jesus went to Heaven, he stayed with the disciples as the Holy Spirit so they could do his bidding and spread the Good News.



**ResultsPlus**

**Examiner Comments**

This answer based on John's gospel reached into Level 4 for AO1 with a good range of material, detail and a clear structure. AO2 also has a clear structure but is less developed, this part of the answer reached Level 3.



**ResultsPlus**

**Examiner Tip**

Clear paragraphs really help!

## Paper Summary

Based on their performance on this paper, candidates should:

- use the answer booklet correctly, one complete answer comprising of (i) and ii) in each of the three sections (p2, p10, p18)
- refer to the question directly and tailor information learnt to answer that particular question
- support points made with examples and relevant detail to explain the point but avoid tangential anecdote
- consider carefully what material to use in i) that addresses the question and what to reserve to answer the question in ii)
- evaluate material in ii) rather than simply present it or repeating information from i)
- continue to develop a good range of scholarship in their answers
- take care with subject specific spellings (terminology and scholars)

## **Grade Boundaries**

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

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