

Examiners' Report  
June 2014

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 remain Philosophy of Religion and Ethics with the next popular being New Testament. During this examination period more candidates answered two Philosophy of Religion questions and one Ethics question making this the most popular combination.

More able candidates managed their time carefully and used a range of scholarship in their answers. There continues to be much commendable work in this area and candidates are demonstrating a good knowledge of more modern scholarship in their work alongside the traditional sources. The more able 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.

Less able candidates gave general responses to a topic rather than addressing the particular question set. 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.

This year, again, very many candidates did not use the answer booklet successfully. It is important that centres give guidance to their candidates on how to do this so as not to disadvantage them in any way. Please refer to guidance on the front of the answer booklet and allow candidates to see and practise this structure and format in advance of the exam sitting.

## Question 1

### Philosophy of Religion

#### Question 1 (a)

This was a very popular question that was generally well answered. Some candidates still tend to answer last year's question, reflecting perhaps their mock exam practice but there were many good answers focused on the demands of the question. Less able candidates tended to interpret the question as write about three versions of the argument, and this was not always detailed enough to enable candidates to hit the higher grades. However, some candidates did answer very creatively, combining different versions together (for example under the notion of analogy) where they considered analogies from a range of different perspectives including Paley, Aquinas and Swinburne. Candidates who made it clear what the three key ideas were, and gave each idea good consideration achieved the highest marks. In part (ii) the more able answers dealt methodically with their three ideas from part (i) showing strengths and weaknesses of each, then addressing the question as to whether all three were equally weak. Very few actually offered a ranking of the three ideas but those who did offered a much more convincing response.

The first key idea from the design argument is that you can see design in the universe using empirical evidence (evidence drawn from observations). William Paley famously used the watchmaker analogy to demonstrate this, as Hume and Lucretius did before him. Paley postulated that if you came across a watch in a heath you would undoubtedly assume that it had been designed and strengthened his case by referring to rebutting past criticisms.

Paley argued that even if the watch showed signs of fault (as the universe has problems of evil and suffering) or you had never seen a watch before (as we have only ever seen one universe), you would still assume that it had been designed. Paley concludes in 'Natural Theology' (1802) that if something as relatively simple as a watch to the universe such as a watch needs a designer then the universe must have a designer - God.

The second key idea of the design argument is that you can see clear order and purpose in the universe which points to God's existence. In 'Natural Theology' Paley splits the design argument into two parts. In design qua regularity Paley points to the clear order we see in the universe, such as the relationship between the planets and gravity, points to God's existence. In 'The Existence of God' Swinburne expands on this and argues that it is not only amazing how we can see order in the universe now, such as roads in a town all at right angles to each other (regularities of co-presence Swinburne calls this), but even more amazing how we can see order from moment to moment (Swinburne calls this regularities of succession). The other part of Paley's design argument is design qua purpose which points to the universe shows clear purpose, such as how the eye's purpose is sight, which points to God's

existence. Thomas Aquinas also uses this argument in the fifth of his five Ways in 'Summa Theologiae'. Aquinas argues that the interrelated systems that nature makes that leads to the best result, such as orca and whales knowing what to do to maximise their benefits, shows clear purpose. He argues that the universe must therefore have a God in the same way that an arrow needs an archer to direct it towards its target.



**ResultsPlus**  
Examiner Comments

This example showed the candidate clearly tailoring their knowledge to the question, there was a nice clear structure to the answer. The extract shows an answer that began well and then continued to maintain a Level 4 response for AO1, part of the response is shown here.



**ResultsPlus**  
Examiner Tip

Maintain a clear structure to your answer.

In conclusion I think that Paley's watch analogy is the weakest idea due to its abundant criticisms and the second idea to be the second weakest as it also has notable criticisms from scholars such as Richard Dawkins. However despite the recent developments also being weak, due to the aesthetic's argument's failure to recognise that beauty is subjective and ~~not~~ that its appreciation would be the result of other human intellectual energy, it is the strongest of the three as it incorporates the widely ~~accepted~~ accepted evolution as part of its proof.



**ResultsPlus**  
Examiner Comments

This is the final section of a full and detailed part (ii) response. The candidate dealt with the relative weaknesses of the key ideas leading up to the conclusion and clearly addressed the issue of whether they were equally weak or not, this gained the top of Level 4 mark of 9 for AO2.



**ResultsPlus**  
Examiner Tip

Address the question fully.

## Question 1

### Question 1 (b)

This was a less popular question but saw a range of legitimate responses with most focusing on the Cosmological arguments but also many utilising Design argument information or a combination of the two which focused nicely on the demands of the question. There were still a number of generic Cosmological argument essays with little or no focus on the question and these responses struggled to score highly as a result. Although some candidates did not deal directly with the two bullet points, nearly all addressed them implicitly. A minority dealt with ideas of causation without leading to the conclusion that it is the God of Classical Theism who is being argued for. Overall there were a lot of good, relevant answers with excellent understanding directly addressing the two views. Many candidates presented clear understanding of the first three ways of Aquinas, the Kalam argument and William Lane Craig's modern version of it, as well as the Copleston/Russell debate with good knowledge of Leibniz' sufficient reason idea as well. Some struggled with (ii), but many well-considered arguments were presented. Hume was the most referenced scholar in question (ii) but more able answers dealt with both sides of the argument, offering counter arguments leading to more careful analysis.

1) The cosmological argument looks to the existence of the world and then to the order of it ~~to~~ which suggests that there must be an explanation of it.

Thomas Aquinas put across 5 ways in the Summa Theologica to which he believed ~~the~~ <sup>how</sup> ~~the~~ the world exists. The first way is what he called the 'unmoved mover'. This was to do with motion and change in the world which he expressed could not have been moved by itself. "If something moved, be moved by itself, then this ~~can't~~ doesn't explain everything else, as there is more than one



thing/being." For things to have moved in the world, there has to be a mover and an explanation for this mover, and this is what we called 'God.'

His second way was the 'uncaused causer' where he believed that everything that has been caused, has to have someone or something that caused it. "Nothing in this world could have happened without an efficient cause."

For something to be caused, it must've been caused by something @ a lot greater, and the answer for this is 'God'.

Contingency was his third way which looks to an explanation being necessary. The world is contingent, so depends on someone else, as something can't be made from nothing. "If we look to the universe and see that it has been designed and it exists, then something must exist that made it exist."

Plato looks at the argument and suggests that our souls are evidence of existence in the world. "our souls point us towards heaven." He suggests that as we have souls, something with a

Just must be the explanation for why we exist.

Leibniz put across in 'The principle of sufficient reason' that the universe doesn't need explanations, so why does God? "We are made up of different parts and each need sufficient reasons."

David Hume says that each part of the world has reasons for existence, and as well as parts of the world, so why does the universe as a whole need to be explained? Surely each part makes up for it ~~by~~ having an answer for the whole.

Aristotle highlights that nothing can come from nothing, so the existence of the universe has to come from something.



**ResultsPlus**  
Examiner Comments

This example of a part (i) response scored low Level 3 (12 marks) as it only really addressed one of the bullet points of the question.



**ResultsPlus**  
Examiner Tip

Try to answer all elements of the question you attempt.

The view that 'the existence of the world demands an explanation' is believed by many, as Aristotle once commented "all men by nature desire to know" and many people believe the universe needs an explanation. The cosmological argument is an argument that seeks to find this complete explanation for why the universe exists and ~~moves~~ moves from facts about the world to God. The argument is inductive, a posteriori, and synthetic which means it relies on empirical evidence and will only reach a probable conclusion. Stephen Hawking highlighted the argument through his quote "~~the~~ Although science may answer how the universe began, it cannot answer the question why the universe bothers to exist." The universe cannot be self-causing as it is contingent so we must look outside of it for an explanation/cause and many believe this explanation may be God.

The cosmological argument can be set out as follows:

P1: All events require a cause

P2: The universe is an event

C: God is the cause of the universe.

This is further emphasised through St Thomas Aquinas' three ways: motion, cause and necessity.

His ~~the~~ first way, motion, can be set out into premises:

P1: Things are in motion.

P2: There must have been a first mover

c: God is the first mover.

Aquinas refers to motion as "a change in state from potentiality to actuality", such as a piece of wood being potentially hot to being actually hot, it has to be heated to do so and thus must have a first mover.

Aquinas states that this first mover is God.

His 2nd way, cause can be set out:

p1: Everything exists

p2: Must have been a first cause

c: God is the first cause

Contingent things must have had a first cause to come into existence as they are not self-causing and again Aquinas says this explanation is God.

And his third way, necessity states that contingent beings and contingent objects can only be explained through reference to a necessary being and can be set out as follows:

p1: everything is contingent

p2: Must have been a self-causing, necessary being

c: God is the necessary being.

Like Aquinas, J. L. Mackie rejects infinite regression and uses an analogy of a train carriage to illustrate the cosmological argument. There's an infinite line of train carriages moving along a track, for them to move there must have been a first mover, such as an engine and he states that God is the engine of the world: the prime mover.

The argument relies on our willingness to ask why and Leibniz states that even if the universe has always existed it still requires an explanation.

There are many strengths to the argument that say that God is the explanation for the existence of the world.

~~It~~ It relies on empirical evidence which is universally available to us and so doesn't require any special knowledge so everyone can have a view on it. The ~~fact~~ premise that the universe exists is undeniable so this strongly strengthens the argument and the argument helps to rationalise people's faiths by stating God is the cause of the universe.

Both views that the existence of the world ~~is~~ demands an explanation and the explanation may be called God are highlighted in the Cosmological argument and the strengths strengthen the idea that God is the correct explanation.



**ResultsPlus**

**Examiner Comments**

This was a pretty thorough response that reached the top of Level 4 at 21 marks.

## Question 2

### Question 2 (a)

This was a very popular question and saw some excellent answers. In the main, candidates were able to adapt material to the question, limiting their response to requirements of question (i) to only refer to one solution although less able candidates did not focus on the demands of the question and presented their pre-prepared essay on two theodicies and then struggled in part (ii). However, nearly all candidates outlined the problem of evil clearly, usually referring to the inconsistent triad along with types of suffering. The more able candidates then went on to demonstrate how the proposed solution linked to this problem. Less able candidates often looked at the types of evil or the inconsistent triad without trying to really answer the question and some candidates failed to answer the first element of the AO1 question and launched straight into the theodicy. The best answers here were pretty well balanced between the problem and one solution with good detailed knowledge of the ideas of that solution and good use of scholarship. The standard of the AO2 responses was very high in some cases where candidates really evaluated the second theodicy presented. This section was an opportunity for candidates to demonstrate more than just a working knowledge of a second solution, however, many failed to attempt an evaluation of the solution considered and only described it and were unable to achieve the higher levels.

ii) The Augustinian theodicy looks at the God of Classical Theism and finding a solution to evil. St Augustine accepted that evil and suffering is a problem for many religious believers and stated "Either God cannot remove suffering or he will not; if he cannot he can't be all-power and if he will not he can't be all-loving."

The Augustinian theodicy stated that God is good and created a perfect world. He allowed people to have free will to choose to love him or to love material objects. People who loved him will develop and people who love material objects developed evil. Moral perfection can only be found through God and therefore all people need to turn to

God to reach perfection, God orders things but evil causes disorder, moral evil is simply the privation of right order.

The Augustinian theodicy is strong as it places emphasis on free will which from our experience can develop to form evil within our world today. Also the theodicy coincides with Genesis' Creation Story in the Bible and ~~explains~~ <sup>explains</sup> the key ideas are slightly different. Adam and Eve's actions both form 'Original Sin' upon humans and form the same conclusion that God made a perfect world.

Therefore I feel that the explanation provided by the theodicy and ~~its~~ its strengths means ~~that~~ that this theodicy provides a solution to suffering effectively.



### ResultsPlus Examiner Comments

This part (ii) example shows a low Level 3 response as it is mostly presentation with little analysis of the theodicy until the final section which was then rather brief. This scored 5 marks.



### ResultsPlus Examiner Tip

Remember to evaluate material in part (ii).

i) The problem of suffering poses a challenge to believers of The God of classical Theism and for some it counts as evidence against God. According to Hume, the problem of evil is the 'rock of Atheism' as it challenges how an all loving and all-powerful God could allow his creation to suffer without ending its torment.

Augustine summed up the problem in 'confessions' he wrote 'either God cannot abolish evil, or he will not; if he cannot then he is not all powerful, if he will not then he is not all good.'

Furthermore, J. L. Mackie postulated the inconsistent triad as evidence against God. Mackie argued that since the world was made ex nihilo, then God must ~~be~~ be omnipotent, he must also be omniscient and omnibenevolent, yet an all-loving God would not allow his creation



to suffer so i) God is either not omnipotent, omnibenevolent or omniscient or ii) he does not exist as it would be inconsistent. David Hume agreed with Mackie in 'Dialogues concerning Natural Religion' stating that evil does exist therefore God does not as it is logically inconsistent that evil and a ~~a~~ God of classical Theism could exist simultaneously.

In keeping with this view, Aquinas observed that 'if God existed, there would be no evil discoverable, yet there is evil in the world, therefore, God does not exist'. However, Aquinas differs from Hume and Mackie as he later went on to reject this as he believed infinite goodness was part of the definition of God.



**ResultsPlus**  
Examiner Comments

This extract shows a well-focused first section of part (i) with a neat summary of the problem of evil and suffering using a range of scholars. This was Level 4 material that was then sustained for the remainder of the answer that focused on Irenaeus' theodicy with further full explanation. Overall this scored 19 marks.

## Question 2

### Question 2(b)

This question saw fewer answers but it was, for the most part, answered extremely well. There was evidence of a wide range of scholars and depth of knowledge and understanding in many of the answers. Most candidates were able to articulate main concepts and refer to key scholars. However, many were unable to access the higher levels due to a lack of depth. Swinburne and Hume were popular, but not exclusive choices. This question saw a greater diversity of approaches, and typically, responses tended to include a greater degree of debate and evaluation. Less able answers were anecdotal or narrative; they lacked reference to philosophical thought and understanding and were on the whole only descriptive. AO2 lacked the depth needed for higher marks and there was not enough use of scholars. More able answers included both the different definitions of miracles and arguments in support of them for AO1, while including Hume's criticisms in AO2. However many fell down on AO2 by not fully answering the issue about the breaking of natural law.

(i) The first key idea comes from Hume. Hume had identified miracles as, 'a violation against the laws of nature'. He had answered that miracles in fact take away human life from human evolution.

Pope Benedict however, came up with another definition of miracles, and had said, 'the opposite to the Hume, which was 'miracles are ~~are~~ a power that exceeds the laws of nature'. Evidence that supports the Pope's explanation is from the battle of Joshua, in which God had helped Joshua, who was the successor to Moses, defeat his enemy enemies by making the day longer for more killing, and

had unleashed hailstones to kill those who  
stood in Josiah's way. The way of the  
& Israelites.

Another philosopher Swinburne showed that miracles  
all hold a significant religious value, and  
strengthen our belief in God, and also  
that it helps forward the progress of  
humanity.

Another key idea for miracles is accounted  
by Thomas Aquinas. Aquinas is another defender  
of miracles, as to be & he had also  
identified them as exceeding nature. However,  
Aquinas identified three different types of  
miracles. The first type is something that  
God can do which nature cannot,  
an example of this would be when  
Moses had parted the red sea. The  
second type identified was something God  
can do that nature can, just not  
in the same process, e.g. The third  
and ~~the~~ final type that Aquinas  
had identified was something God  
does, which nature can do if given  
time, for example healing someone who

is ill ~~at~~ <sup>instantly</sup> ~~potentially~~, which doctors could do if given time.

Many of the key concepts of miracles come from ~~from~~ <sup>the</sup> written accounts of ~~the~~ <sup>the</sup> bible. Also ~~the~~ <sup>the</sup> main reason behind miracles is that many of accounts of miracles are recorded, or identified by those who have a personal prior belief in God such as the bible accounts of miracles, or even evidence from the exodus where God had saved ~~for~~ his chosen.

To conclude, many accounts of miracles, and even definitions of miracles come from those who have a prior belief in God. Also Ockham's razor ~~dictates~~ <sup>dictates</sup> that the simplest answer ~~to the~~ is the most philosophically right ~~answer~~ answer.



### ResultsPlus Examiner Comments

This AO1 response had clear themes present but the material was a little thin, it scored Level 3, 14 marks.



### ResultsPlus Examiner Tip

Remember to demonstrate your points with clear explanation.

## Question 3

### Ethics

#### Question 3(a)

This question saw a variety of responses; several candidates wrote about their own version of the question though which was a shame. Instead of responding directly to the question some candidates rephrased the part (i) question in their introduction and then explained how morality is not dependent on religion, and then in part (ii) discussed how morality is dependent on religion – answering the question in reverse, this was not directly addressing the question set though and so candidates penalised themselves with this approach. Situation Ethics could have been a legitimate response to this question if the material presented was tailored to fit the demands of the question, some candidates who used this material managed this well, others simply wrote a pre-prepared Situation Ethics essay with no reference to the question severely limiting marks able to be earned. Better answers showed candidates were aware of the basics concerning morality and how dependent it is on religion and answers were written on the whole in a structured manner, using relevant terms. Many candidates were able to refer to scriptural teachings and scholars and many good answers featured the Design Command Theory and Euthyphro Dilemma, although the higher level answers contained a good analysis of contemporary atheist scholars, such as Dawkins, in addition to the expected responses. For A02, candidates tended to repeat material previously used in A01. The stronger answers were able to evaluate the religious and secular arguments, rather than just repeating information. Many of the lower level responses ignored the wording of the question and wrote why they felt religion was linked or not linked to morality.

ii) For centuries, philosophers and ethicists have had hot debates regarding whether religion is dependant upon morality <sup>or vice versa</sup>. It is argued by many that without God, humans have no guide or reason to be moral. A significant question in which has been raised is: If someone does not believe in God, can they be moral?

Saint Thomas Aquinas is philosopher who has ~~wrote~~ written extreme amounts of work regarding the existence of God. Aquinas put forth the argument that God is a supreme being, meaning that he is good and perfect in everyway and therefore he reflect

his goodness down upon us. Aquinas believed God did this to enable humans to attempt to be as good and perfect as God. Aquinas wrote that "There must be something in all its good that enables us to be good and that being, must be God." Therefore Aquinas supports the theory that morality is dependant on religion as he believes without God, humans have no guide to be moral. On the contrary, this view can indeed fail due to the morality of non-believers. If it is God shining down upon the believers in order to make them moral people <sup>then</sup> ~~then~~ who is guiding the non-believers in order to make them moral? It is evident that humans who do not wish to follow and embark on a religion can also be moral people and therefore you do not need religion or God to be moral.

Immanuel Kant took a different approach when ~~regarding~~ <sup>discussing</sup> whether or not ~~religion~~ morality is dependant upon religion. Kant believed that if you were a moral person consistently throughout your life, when you reach the after-life you will be rewarded with the 'Summum bonum'. This will be rewarded by God and is the ultimate state of happiness and good. ~~The example~~ <sup>example</sup> Kant gave an <sup>using</sup> of how people are moral ~~is~~ <sup>SA</sup> a metaphor <sup>of</sup> a

bridge; you cross the bridge throughout your life in order to test your morality, God is the key stone of the bridge and if he were not there, you would have no opportunity to achieve the summum bonum. This view given by Kant is criticized largely as it ~~presents~~ presents the idea that the only reason people are moral is because they achieve or 'win' something at the end. For example, if you were to help an old lady across the road to gain nothing back you are doing a selfless good deed. On the other hand, if the old lady said ~~x~~ that she would reward you with money if you help her than you are only doing the ~~action~~ good deed for self gain. On the contrary, this highlights how Kant's view of morality suggests people are not really being moral if they are only doing the moral action because they ~~ka~~ are aware that in the end, they will be rewarded.

Additionally, the Apostle Paul believed that our conscience is what helps all humans to be moral. Our conscience is what we use to determine whether or not an action is the right or wrong thing to do. The Apostle Paul ~~is~~ put forth the theory that our conscience is a gift from God and that it is our guide to help us ~~in order~~

with our decisions. This view almost fails the most due to the fact that humans do not always make the right decisions. If God is leading our conscience than why would he sometimes or perhaps often guide us to do the wrong thing? Furthermore, non-believers also have a conscience which enables them to weigh up the consequences of an action ~~as~~ to decide if it is right or wrong. If it is God supposedly leading the believers than who is leading the non-believers?

It is evident that the arguments in favour of the view that morality is dependant on religion are very weak. ~~as~~ This is mostly due to the fact that the scholars use God to argue their point but however there is no concrete proof that God exists.



**ResultsPlus**  
Examiner Comments

This candidate presents good material and a solid effort to answer part (i). This response reached Level 4 at 16 marks.



ii) However, there are arguments against the point that religion and morality are linked and that they both have different views on the world.

The Euthyphro Dilemma is the strongest argument against the point that religion and morality are linked. It states ~~that~~ 'Does the Gods ~~love~~ love that which is good, or is it good because it is loved by the Gods.' In other words, is X (X being a moral command) good because God commands it, or does God command X because it is good. This dilemma states that if we believe that things are good and bad because God says they are, then ~~but~~ God could have said murder is good and honesty not good.

Another argument against religion being dependant on morality is that God committed immoral acts in the Bible so cannot ~~not~~ possibly be moral. An example of this is the sacrifice of Abraham's son where God said 'Take now your son, your only son, whom you love, Isaac to the mountains and offer him there as a burnt offering.' God is using his power

and control over Abraham to see if Abraham is loyal to God and this can be seen as very selfish as well as immoral.

Overall, I think that religion is ~~not~~ dependent on morality and as morality seeks religion for many decisions in ~~large~~ life like abortion and war and I think that they both need each other to show people how to live a good life. I believe that if God created the universe, then he must have created morality.



**ResultsPlus**

**Examiner Comments**

This part (ii) answer showed a solid response to the issue presented, it reached the top of Level 3 at 6 marks.

### Question 3

#### Question 3(b)

The question on utilitarianism was very popular and was, generally, done well. There were a lot of good responses that showed a range of material and a good understanding of the features of utilitarianism. The more detailed and thorough answers tended to consider throughout the reasons why utilitarianism can be understood as convincing, although some candidate responses did give a valid explanation of this at the end of part (i). The majority of answers included clear and accurate explanation of the context and then rule and act utilitarianism (although some were overly descriptive and not a direct response to the question). The more developed answers often included reference to negative and preference utilitarianism. In part (ii) there were some excellent conclusions that clearly weighed up the views in a sophisticated manner and came to a logical conclusion based on the argument that had been presented.

~~It allows for anything.~~ Bentham's utilitarianism may be thought to be a convincing ethical theory as it is democratic which today's society is also. Its belief in the "greatest good for the greatest number", otherwise known as the greatest happiness principle, can be applied to any situation in which the majority will win, this form of vote being used still in politics today.

Its hedonistic approach adds to its <sup>being</sup> convincing as it is human nature to avoid pain and pursue pleasure, and as it is of a secular nature, it can be used universally by all races and religions making it an ethical theory that can still be used today.

Bentham's quantitative approach (looks at how much pleasure is generated and not the types of pleasure) may affect its usage as it allows for atrocities to occur if it causes the most pleasure at the expense of the minority. However J.S. Mill a fellow advocate of utilitarianism confronts this

issue by creating a qualitative measure of pleasure, ~~better~~ advocating that higher pleasures being that of the mind reviewing art, should take preference over lower pleasure ie food. Although there is a link between the two (one must eat in order to enjoy or pursue higher pleasures) higher pleasures are, in Mill's opinion, preferable and more moral. A concept that overrules the majority of pleasure being the only moral worth and elevating the Socratic good's fault as beating up a person would be a lower pleasure. Most associated with rule utilitarianism, Mill advocates their being certain guidelines that should be applied to each situation.

This again increases utilitarianism of being thought of as a convincing ethical theory as it further enhances what is morally just by creating a more defined criteria for pleasure as correct moral outcome and not the theory of the use of the hedonic calculus being applied to every situation, which is too consuming and impractical, by setting guidelines and rules that can be applied to situations.



### ResultsPlus Examiner Comments

This section of a part (i) answer shows the candidate carefully using the material to address the question. An example of a Level 4 response and scored 19



### ResultsPlus Examiner Tip

Tailor your knowledge to the demands of the question set.

ii)

However there are some difficulties raised in Utilitarianism. Alasdair MacIntyre ~~is~~ believes that Utilitarianism can justify Nazi policy because Nazis were the majority over the Jews. Alasdair MacIntyre also says that happiness is subjective, there is no rule on how it should be distributed which means the premises of the argument are weak.

Henry Sidgwick attempts to modify the ~~of~~ Utilitarianism which ~~says~~ ~~it~~ and comes up with ethical hedonism which seeks general happiness for all. Sidgwick rejects B Mills approach

~~Peter Singer attempt~~

RM Hare also questions Mills Rule Utilitarianism which says there should be general rules that when followed by the whole community, ~~we~~ create

the greatest good for the majority. RM Hare says if a maniac asked the whereabouts of his next victim then he should lie as this is the natural instinct. Act Utilitarianism ~~to~~ would say to always tell the truth.

Utilitarianism can also be criticised by the hedonic calculus. It is questionable whether morality can be decided through empirical testing.

Utilitarianism has no rule that protects the minority, or the sacrifice of one individual for the happiness of the majority. If there are 5 bullies bull tormenting one boy, they achieve ~~the~~ satisfaction from this, but this sacrifices the happiness of that 1 boy. Utilitarianism suggest there is no problem with this because it of the majority's happiness is not affected.

The ~~is~~ challenges outweigh the good points about the theory. There are

many problems raised with the theory and it is questionable whether the theory is workable if it completely ignores the minority.



**ResultsPlus**  
Examiner Comments

This part (ii) answer covered a range of scholarship in a survey fashion, it could have been improved with greater focus on the question itself and more application of the material. It was a Level 3 response and earned 5 marks.

## Question 4

### Question 4(a)

This was a popular question and some answers were excellent and contained clear understanding and analysis of the Just War Theory. Many answers did not solely rely on the Just War Theory, but included relevant pacifist stances that would justify war as well as religious evidence from Biblical sources. The less able answers barely touched on the Just War Theory and focused instead on using contemporary examples of war to explain their own point of view. Part (ii) saw some good responses too, as candidates engaged well with pacifism as an idea offering analysis and discussion of whether or not war can be justified with reference to different types of pacifism, again with specific reference to examples.

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

2.

i). Discussions for justifiable reasons for going to war date back many centuries. In 300AD, when the Roman Empire was threatened, early Christian theologians developed the Just War Theory as they attempted to reconcile the fact that killing is wrong, yet countries do indeed have a right to defend their citizens. They did this as they were influenced by Jesus' teachings, namely that as all humans are created in the image of God (Imago Dei) it is a sin to harm them, and to take the life of another is morally unjustifiable. However, whilst Christian in origin, the Theory is applicable to people of all religions.

The Just War Theory has three fundamental precepts: jus ad bellum, jus in bello and jus post bellum, referring to the morality of conduct before, during and after war. All of these have fundamental criteria, such as legitimate

authority and discrimination, yet the ones I shall be focusing on are: just cause, just intention and proportionality.

Just Cause is the first criterion of the jus ad bellum precept, thus, a largely fundamental one. The reasoning behind a country going to war must carry substantial moral weight, and this country must prove its right to do so. There are many just causes, for instance, self defence

and defence of the innocent - with many even considering the latter to be not just a right, but a moral obligation. Yet there are some issues associated with this criterion. Would declaring war against a country that had attacked another's national honor be considered self defence? Would this war may be justified? Some may agree that, due to the susceptibility of this criterion, and many others within the theory, that war cannot be justified.

Just intention is a further criterion of the jus ad bellum aspect of the theory, and states that countries must only engage in warfare for justice, not for self-aggrandizement or increased power. Indeed, Augustine stated that the "passion for inflicting pain, the cruel thirst for vengeance... are rightly condemned" in congruency to the intention of waging war.

Yet this oversimplified approach would seem to indicate that the intentions when waging war are solitary, when in actuality there are often multiple intentions for and hoped outcomes when declaring war. Nonetheless, this criterion prevents abhorrently immoral wars from being justified, ones

that would lead to war crimes and atrocities. Hence, those wars that have the intention of upholding justice, these are the wars that can be justified.



### ResultsPlus Examiner Comments

This essay demonstrated clear knowledge throughout, it is well organised and coherent with detailed content. This section presents a level of material that was sustained throughout the whole essay, it was Level 4 and gained full marks.



### ResultsPlus Examiner Tip

Use detail to illustrate and support your points.



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

a

(i)

War may sometimes be justified for a multitude of reasons, for example when the war is a just war, a theory developed by Aquinas and Augustine. It is also justified by the likes of Bernard Russell and has justification from the Old Testament of the Bible.

After war in the Roman Empire it was suggested by the Catholic Church that they should abandon their theory of being pacifists and join in war, if the situation was correct. St Augustine, a philosopher of his time, laid down two rules required to fight a just war. The rules were: War must be declared by a legitimate authority and the cause of war must be just. This led to the development of the theory of just war by Aquinas and ~~Augustine~~ Augustine.

Aquinas and Augustine stipulated that a Just War is one which can be justified as long as it follows the 12 main principles. "Jus ad bellum" was the conduct that should occur when entering or declaring war, the first aspect was that war must have a Just cause, this therefore suggests that war should only be declared for a morally good reason, either to defend your own country or allied forces. An example of a Just cause is that of WW2 in which the British declared war upon Germany to stop them from invading ~~and~~ other countries and protect the innocent. Another aspect of Just war is that it must have

a reasonable chance of success, this suggests that the situation should be analysed on its success rate, otherwise, what is the point of fighting? A final point of the 6 ways of Jus ad bellum I will be discussing is that of ~~proportionality~~ <sup>Just intention</sup>, this suggests that war must only be declared if it has the intention of helping others and must not be for either personal gain or revenge. The 6 ways of Jus ad bellum all suggest reasonable and justifiable reasons to go to war and suggest that as long as conduct is correct then it should be allowed.

Just war also looks at conduct within war, this is known as Jus in Bello, and consists of three

points: proportionality, ~~some~~ weapons evil within themselves and discrimination. Proportionality is the suggestion that war is only justified if the appropriate weapons are used in relation to the war. Discrimination suggests that civilians or innocent people should not be harmed in war. Finally, the use of weapons that are evil within themselves is also not allowed ~~and~~, such as rape and genocide. If all these laws are followed, then it is suggested by many that war is justifiable.

Realism also suggests that warfare can be justified, realism suggests that Just War theory is much too idealistic and suggests that the realist view is more pragmatic. In this view it is suggested that state morality is an entirely different entity to

personal morality. This means that killing is considered to be murder in personal morality, but not in state morality. The relativist theory therefore suggests that war is acceptable as a state should be allowed to protect itself. Realist Nelson suggests that humans are only ever looking for self-gain and so war is always inevitable.

It is stated by many that as long as war is the lesser of two evils, then it can be permitted. Russell

, a confessed pacifist suggests that WW2 was necessary to stop the spread of evil. Furthermore, many relative pacifists also state that despite the moral injustice of war, it is sometimes necessary, in fact some pacifists work as conscientious objectors, for example working for the army to supply food or medicine, but never fighting. Kant, wrote a deontological argument in which he states that it is bad to promote war, but sometimes it is necessary as the lesser of two evils.

~~(ii) Despite many suggestions that war~~

To conclude war can clearly be justified in the eyes of many as long as it suits a morally good and true purpose, for example protecting others

(ii) Despite many suggestions that war can be justified there are also many counter arguments to this point, suggesting war is never the answer.

There are many pacifists, such as absolute pacifists who suggest that war should never be conducted. Many of whom march and protest against the idea of war, Gandhi and Mohin Kulkarni King (MKK) both peacefully protested against war with great passion, in an attempt to turn people away from using violence to solve problems in order to recognise the value of human nature. It was Gandhi who stated in reference to revenge, that "an eye for an eye makes the whole world blind". Relative pacifists also suggest that as long as nuclear weapons exist, war will never be justifiable.

It is suggested throughout the new testament, that war is not acceptable in any circumstance. Jesus uses statements such as "Put the sword away, for those who take the sword die by the sword", he further suggests that we should not exact revenge and should always "turn the other cheek at our enemies". A final point made by a biblical reference is that from Matthew 12:35, which states "Do not be overcome by evil... But let good overcome evil".

On the other hand it can be suggested that if there was no war then the world would be left open to attacks from those who disregard ethics and morality. Moreover we would be unable to protect the innocent in any such circumstance.

To conclude, I believe war is sometimes necessary in order to create justice and peace. Despite the fact it may have the lives of innocent, I believe the use of act utilitarianism suggests that although a war can cause pain, this ~~is~~ pain is not as great as the suffering ~~of~~ of innocents that could occur without war arising. For example the Holocaust.



**ResultsPlus**  
Examiner Comments

This part (ii) extract shows a Level 4 response, it was at the lower end of the level and earned 7 marks. There was a range that reached into Level 4 but it would have been improved with a more sustained consideration of types of pacifism and their impact on the view that there are 'no good reasons' to go to war.

## Question 4

### Question 4(b)

This question saw a variety of responses with many simply focusing on two different *issues* as opposed to two different ways in which religious beliefs can help to resolve matters. Some candidates simply wrote about the two matters of sexual ethics predominantly homosexuality and sex before marriage, emphasising the negativity without any reference to how different denominations have been working to resolve these matters. Answers that did consider two ways in which religious belief attempts to resolve often did so in reference to two or more different issues within sexual ethics which saw some good responses. More able candidates were able to deal with the wording of the question effectively and used a mixture of religious teachings and scholarly principles to support their answers. Part (ii) answers were more structured and offered a more direct response to the question. This area was tackled in a more effective way as candidates generally were able to examine religious viewpoints in light of modern sexual ethics and the conflicts that arise with tradition. Less able candidates relied on simple religious teachings in order to try and form a valid viewpoint.

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

b

i) Sexual ethics is a 21<sup>st</sup> century ethical dilemma with widely differing attitudes. In the 1960's, Sexual revolution was come about and many teens were becoming pregnant. Pythagoras & stoics believed that the semen & the brain were connected. There are two main ideas within sexual ethics, liberal views which permit homosexuality & conservative, which is against homosexuality.

In the bible, there are scriptures which suggest that God was against homosexuality. In Genesis 1:28, it clearly states that man was made for woman. In Leviticus 20:13, death was known as the penalty. A conservative view is that homosexuality is wrong & immoral. An example of a conservative is Bishop Peter Akinola. Akinola states that the Nigerian

and Anglican church are breaking away because of the issue of homosexuality. Sigmund Freud said that homosexuality was a personality disorder. An example where a similar dilemma occurred in the bible is the story of Sodom & Gomorrah. Here, God punished the town/city for committing what was seen as homosexual acts.

An example of an extreme conservative would be the Westboro Baptist Church. They strongly believe the bible and take it literally. They say that God intended to kill soldiers in war. A rule which they abide by, is that all women should cover their heads while praying/worshipping to God, as a sign of respect.

Another view is that of a liberal and they permit homosexuality. Bishop Gene Robinson supports this view. Robinson created '7verses' also known as 'texts of terrors' which states that homosexuality should be permitted. Robinson also commented that the conservatives are in danger of worshipping the bible instead of God, because they take what is said in the bible, literally.



**ResultsPlus**  
Examiner Comments

This section demonstrated a solid Level 3 response at 13 marks. The candidate engaged with some good material and made relevant connections with good use of Biblical references but there was limited development. It promised much but did not do enough with the material to reach Level 4.

"Therefore a man shall leave his father and mother, to hold fast his wife, and they shall become one flesh" (Genesis 2:24). "Sexual relations and marriage are concealed domestic slavery" (Marx). Religion, throughout time has looked to provide us with solutions to matters that arise due to sexual ethics. The everlasting change in ideologies concerning topics makes it difficult to distinguish between morality, justice and tradition.

One way religious beliefs have help resolved matters of sexual ethics is through natural law, concerning the 'problem' of original sin. St Paul said that sex before marriage was unnatural. He first introduced celibacy into christianity to encourage people to restrain from sexual intercourse until marriage. This was due to the introduction of original sin through Adam and Eve. Adam and Eve's disobedience of God, in the garden of Eden caused the 'Fall of humanity' and introduced original sin. This could be passed down from generation to generation through semen, via sexual intercourse. In Catholicism, contraception is condemned, ~~and~~ therefore St Paul worked on the assumption that sexual intercourse brought about semen. Celibacy was described as the lesser of two evils. It would mean less sex so less evil in the world, due to the fact people restrained from sexual activities until marriage. Natural law also detailed another way in which sex was unnatural. This was if the aim of sexual intercourse was not procreation. It was believed that



non-procreational acts (homosexuality, oral sex, deviance, masturbation etc) were deemed to go against God's plan: "Be fruitful and increase the number..."

Thomas Aquinas agreed with natural law detailing two ways in which sex was unnatural. The first being the exact same as St Paul's ideology of non-procreational sexual endeavours. The second being if both parties do not consent to be involved in sexual intercourse (e.g. rape, adultery etc). These ideas provoke questions concerning morality: Are all unnatural acts immoral? Are all non-procreational acts unnatural?

The second way in which religious beliefs provide solutions to matters of sexual ethics is through Divine Command concerning Pornography. Pornography originated in Greek culture, where sexually explicit images were found imprinted on walls of Pompeii. In that era, it was seen as a form of sexual passion and expression. However, in modern society, media such as TV, internet and magazines have moulded the concept of sexual passion into obscenity. Images and videos no longer depict passion but rather eroticised modern society's beliefs of lust, aggression and vulnerability. This can be seen through

Gender Inequality. To some people gender inequality has an attractive nature, and seen as desirable.

Pornography eroticises gender inequality, making us sustain these thoughts. Pornography works as an effective mechanism to do this, gratifying beliefs and making it easier to accept gender inequality in society. Divine Commands illustrates its irrational nature displaying the we equal under God. "... they become one flesh" (Genesis 2:24)

It details sexual relations as a coming together of souls and provides us with a solution to pornography, instructing us to follow the word of God, not the temptation of fantasies.



**ResultsPlus**  
**Examiner Comments**

This answer was a Level 4 response, it scored 18 marks. This extract shows the essay is a good example of a coherent response that presented clear knowledge and effective understanding.

## Question 5

### Buddhism

For the Buddhism section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

#### Question 5(a)

Most responses focused on the context prior to the time of Buddha but also included material from the time of Buddha to extend the answer. There was some confusion over the relationship between early Buddhism and Jainism. Most candidates were able to identify how Buddha had responded to his context – the best answers focused on the question 'distinctive reactions' but many did not 'comment on' evaluating these reactions.

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

a

i The religious context of the Buddha influenced his life in many ways. The roots of Buddhism go back to the Indus Valley Civilisation in 2500 BCE. The religion was based on avaronature. Mother goddesses, fertility symbols and sacred trees were commonly worshipped. Sacred trees were important in the Buddha's life as he was born under a sala tree and gained enlightenment under a bodhi tree. Also to defeat Mara the Buddha called the earth goddess as a witness that the people would believe his teachings.

In 1500 BCE the Aryans invaded <sup>India</sup> and brought with them their Vedic culture. Peter Harviny describes them as 'a nomadic people who seem to have come from an area now known as Eastern Turkey, Southern Russia and Northern Iran'. Central to the Vedic tradition was animal sacrifice. This was carried out by priests (Brahmins) to appease the gods.

The Buddha was born into ~~the~~ <sup>the</sup> Kshatriya Caste class which was a ~~very~~ <sup>high</sup> caste in high caste. The caste system was brought by the Aryans to India from teachings from the 'Rig Veda'. Therefore the Buddha will have been subject to the Vedic Culture but he was not influenced greatly by it as he ~~did~~ rejected the authority of the 'Vedas' which ~~was~~ <sup>was</sup> written by sages was the Scripture of the Vedic Culture and was written by a group of sages who had used 'Soma' a hallucinogen to access higher planes of consciousness.

There was one major movement away from the Vedic tradition. This was the Samana movement and consisted of wandering holy men and ascetics. They had ~~been~~ <sup>were</sup> split into four groups: the materialists; the Skeptics; the fatalists; the Jain. The Buddha was a member of one ~~of~~ <sup>of</sup> these groups. The Buddha's life was influenced heavily by the Samana movement as the last of the four sights was an ascetic and this was the final point where he chose to give up his life of luxury and find the answer to his questions.

Materialists believed that there was only one life and so did not believe in karma and rebirth. The Buddha like Skeptics

would not hold any point of view. The Buddha's life was not greatly influenced by these two groups. However, Jain and fatalists can be seen to influence his life. Fatalists believed that everything was pre-determined and so did not believe in karma but they did believe in rebirth. They also practised austere asceticism. The Buddha practised asceticism when he left his home and lived in the forests. However, he did not believe that asceticism <sup>would not give him the</sup> was the answer he was looking for and so in the end he gave it up. In the process many of his followers left him.

Jains believe in a 'jiva' that everything even a rock has. This is a life force. A 'jiva' is a life force. Jains also believed in strict non-violence. The teaching which the Buddha named 'Ahimsa'. The influence of this important aspect of Jainism can be seen to influence the life of the Buddha as he never took violent approaches in his life.

ii. The Buddha did react against the religious beliefs and practices of that period. The Buddha rejected animal sacrifices as he believed in 'Ahimsa' and also that gods even if they exist would be pointless to worship as they are also

subject of the cycle of samsara. The Buddha also rejected the authority of the 'Vedas' and the use of 'hallucinogens'. He did not agree in drugs that alter the state of the mind as this would not cause the mind to think clearly and this is important aspect of meditation, which the Buddha taught as a method to reach enlightenment.

However, some may argue that he did not react against the religious beliefs and practices of that period as he agreed with the <sup>belief</sup> notion of rebirth and karma which were ideas that were prominent. The Buddha also agreed that the goal was to escape the cycle of rebirth which was a key idea in the Upanishads, as a set of scriptures, composed in the last century of the Vedic period.

Even still some may argue that the Buddha did react to the religious beliefs and practices of that period because he developed karma and rebirth in more detail than any other teacher and his view of escaping rebirth is completely different to the view of the Upanishads. The Upanishads <sup>do</sup> suggest that to escape rebirth, you must reunite the atman with Brahman, whereas the Buddha said that

beliefs that there is suffering (dukkha),  
everything is impermanent (~~Anatta~~) and  
that there is no self are the key to reach  
nirvana.



**ResultsPlus**  
Examiner Comments

This response on the religious context of the Buddha had a good range of detail, it focused on the question and had good use of scholars. In the second part of the essay it had a good focus on the question with a range of viewpoints and good use of reason. It scored 19 marks for AO1 and 7 marks for AO2.

### **Question 5 (b)**

Candidates struggled to relate material about Gautama's enlightenment to its importance in his life. Most were able to describe the 'watches of the night', the encounters with Mara and the insights into the dharma in varying amounts of depth. A lot of candidates retold Gautama's life story mentioning the enlightenment but not as the central focus of the answer. In part (ii) the answers identified that Gautama's enlightenment was an inspiration for other Buddhists to achieve this goal. Again there was little evaluation/argument about this in terms of the A02 trigger 'comment on'. Those who did comment on it, explained the Theravada view of Gautama and his enlightenment.

## Question 6 (a)

All three Refuges were examined, often with more emphasis on the Sangha including the interrelationships of the four fold Sangha. The best part (ii) answers grappled with what could count as the essence of Buddhism but most answers were quite repetitive of material used in part (i). Often answers argued about which refuge is more important rather than referring to the wording of the question.

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

A

The statement 'The Sangha delivers the Dharma to the laity' would be considered very true for everyone in the Buddhist community. The Sangha is the Buddhist community that is split into 4 sections, lay men and lay women who are householders Buddhists. The Bhikkhus and Bhikkhunis who are the Buddhist monks living in the monastic order and in Theravada tradition they live in temples called Viharas. The 4 sections of the Buddhist community have an interdependent relationship and they rely on one another. One example of how

The Sangha delivers the Dharma to the laity is when the monastics carry out the daily 'Alms'. The alms is when the monastics collect food and supplies in a small bowl from the laity, this is to show their reliance on the laity and gives them humility, also represents in the life of the



Buddha when during asceticism he accepted a bowl of rice from a young girl. During the rains the shanga of monastics will enter the layities homes, take the food offerings and give them spiritual guidance from the Dharma, teach them significance of the Dharma such as conditioned co production (birth + death of cravings) anatta (no personal self) and Anicca (impermanence). They also set up projects and teaching schools in village to teach the Dharma to the laity, enlightened monks who have full insight into the Dharma (Arhats) will help especially. The way this interdependent relationship of teaching the Dharma to the laity reflects the Buddhas

frivolous entertainment as it is a psychological journey and this would cloud the mind, the 4<sup>th</sup> is no personal adornments this is because they are not needed, the Buddha ~~don't~~ give up all possessions to join the Sramana movement which lead aim to enlightenment. The fifth is no handling money.

## PART 3

The notion refuge may be out of date as it ~~does~~ ~~is~~ does not easily apply to a busy modern day lifestyle for example someone may not be able to leave work to ~~go~~ join monastic life. However in many ways it isn't out of date as the Buddha said 'one is one's own refuge' and understanding yourself psychologically will always be relevant. The 4 noble truths of the Dharma (Second refuge) are very relevant to life today as they apply to every day situations for example the first refuge

Dukkha is relevant as everyone suffers as that will always be the psychological condition of humans. The three levels of Dukkha also apply to state of Dukkha (ordinary) is in everyone's life and will only change after enlightenment. Dukkha caused by change isn't outdated because it applies to anxiety over moving or a change in relationship. Dukkha caused by conditioned state is also applicable as everyone becomes ill (like seen in the 4 sights) Tanha the second refuge also applies as material

happens constantly, craving existence is what a lot of celebrities crave to be noticed, craving non existence also apply to modern world such as self harm and suicide. Craving sensual pleasures also occurs in day to day life. This shows the notion refuge is not outdated. The 3<sup>rd</sup> refuge enlightenment is maybe out of date as ~~the~~ reaching psychological state of complete happiness, the

elimination of Dukkha, Sam Sara, 3 fires may be harder with modern distraction. The 4<sup>th</sup> refuge Magga the guided path to the cure (Dukkha - Problem, Tanha - cause, Nirvana - cure, magga - advised cure) is quite relevant as you can live your life by the eight fold path (Right view, Right intention, Right ~~as~~ speech, Right livelihood, Right Action, Right Effort, Right mindfulness, Right concentration) however controlling every intention thought and speech may be difficult to take refuge in as a modern day Buddhist, to take refuge in the Shenghe will never be outdated as it is still alive today.



**ResultsPlus**

Examiner Comments

This is an example of the first part of an answer that scored L4 for both AO1 (18 marks) followed by part (ii) which was also Level 4 for AO2 (8 marks). It was a full response with a solid structure.

## Question 6 (b)

A good range of purposes were identified overall but some candidates struggled to adapt material about types of meditation to the question's focus on purposes. The more able candidates identified spiritual development, moral progress, and insight into dharma as well as mundane purposes. In part (ii) Candidates mainly identified practical challenges of meditation.

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

a  b

(i) Meditation is central in Buddhism because only through ~~the~~ deliberate training of the citta (mind and heart) can one purify the mind of false-views and cravings. The oldest term for meditation as outlined by Suttin is 'Bhavana' and literally means 'bringing into being'. Meditation is a "principle Buddhist strategy for making oneself what one wishes to be" and is an important Buddhist practice because it helps clear the mind and develop in sight.

Meditation is 1/3 of the noble eightfold path and consists of right effort, right mindfulness and right concentration. Right effort is the deliberate cultivation of ones personality and the deliberate suppression of ones undesirable aspects.

One of the main reasons that Buddhists meditate is to clear the mind and distinguish the three fires of hatred, greed and delusion. This can be accomplished through the first main type of meditation; samatha. Samatha literally means 'calm abiding' and aims at allowing our mind to settle into a clear and calm

consciousness. A useful analogy outlined by both Cush and Side is the muddy water analogy.

Imagine a glass of muddy water on a table. If we do not stir it then eventually the mud will settle to the bottom of the glass and the water will become clear. This is like Samatha meditation as when Buddhists meditate their mind will become totally clear and undisturbed.

Once the mind is made clear of the 3 fires it can then be replaced by Kusala (wholesome) motives. Buddhists may meditate to develop their morality or 'sila'. This is mainly practised by the laity and links to a type of Samatha meditation known as 'meditation on love'. This down to earth type of love consists of <sup>what</sup> ~~the~~ is known as the 'Brahma Viharas' or 4 types

of love. A Buddhist will focus on loving kindness (metta) which is the method of remembering love and delivering your love to all beings in the universe. They may also focus on the idea of equanimity (Upekkha) which is the idea that everyone is treated equally. As well as the Brahma - Viharas acting as antidotes to negative emotions, they will help Buddhists improve their morality as we will feel compassion and love for other beings, an important Buddhist practice. "The way is not the sky; the way is in the heart" - The Buddha.

Buddhists may also meditate in order to develop insight. This is practiced through ~~the~~ vipassana meditation which aims to allow us to penetrate the truths of Buddhism. Harvey outlines an analogy for this known as the laser beam analogy. 'When diffused it is powerless, when concentrated it can cut through steel'. This shows how meditation allows us to understand the truths of Dharma. Buddhists may use vipassana to help improve their wisdom (prajna), something that monastics rely heavily on. ~~By practising vipassana~~

To develop prajna we must not just understand the the world can be characterised by hatred and delusion, we must actually realise it or experience it. Paul Williams says that the goal of Buddhism is to 'see things as they really are' and that by meditating Buddhists may "close the gap between the way things appear to be and the way they actually are".

Furthermore, Buddhists meditate in order to clear the mind, develop insight and ultimately achieve enlightenment. It was a result of enlightenment meditation that the Buddha attained enlightenment (under the Bodhi tree) and in a deep state of meditation when he finally died.



**ResultsPlus**

**Examiner Comments**

This AO1 section shows a Level 4 answer on Meditation that reached 18 marks.

## Question 7

### Christianity

This section saw a relatively small entry but there was a good range of responses.

### Question 7(a)

Candidates who opted for this question tended to write about Bonhoeffer. The more able candidates avoided simple biography and were able to focus on the person and work of Jesus as presented in Bonhoeffer's teachings more directly. There was some good scholarship and a clear understanding of the significance of these teachings for Christians today in many responses.

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

**A**

5) "The work of Bonhoeffer's christology can be understood as a continuation of God's identity as well as human identity, in the reconciling work of Jesus Christ."

Marsh

Firstly, Bonhoeffer emphasises the importance of Jesus Christ through his work in salvation.

He states "Christ has the right to say something decisive about our lives" - Bonhoeffer [B]

This explicit detailing of Jesus shows that he is not some abstract agent of salvation

but a way of modelling our lives to his

means. This is further emphasised in his work on discipleship ~~discussed~~ later on.

In addition to this Bonhoeffer uses this decisive action

to oppose the misguided teaching of the

~~Reichsbanner~~ 'Reichsbanner' who set up a way of controlling a mass number of evangelists in

Nazi Germany. They had polluted the Gospel word

new. B writes "Jesus Christ can be the socialist

on the factory floor and he fights in their ranks

against the enemy of capitalism" - ~~Reichsbanner~~ This is

a continuation of his message of Christ stating

to do something decisive and also to stop the Reichskirche. The influence of theologian Karl Barth is prominent in Part B work. Clements insists that "B clearly wrote in the Barthian language of God's transcendence and Christocentric self-revelation. He did so in an accent clearly his own." This adds to Barth's view of Christ as a way to fight against oppressors of the Nazi. Through the Barth further supported Bonhoeffer by setting and drafting the Barmen declaration of the confessing Church. This is very much reminiscent of the Nicene Creed. It defines the way they see Christ as God, not as the Reichskirche see Hitler as Christ. Bonhoeffer articulates Barth by developing these thoughts and producing an additional component of his theology, Religionless Christianity.

Religionless Christianity [RC] clearly showed that a misunderstanding of Bonhoeffer's theology took place.

B writes "We are moving towards a completely religionless time." This is often portrayed as a removal of God and Christ. However, this shows that B clearly stressed the impact of Christ in his letters and papers from prison which many describe as secular. Green suggests "

In an infatuation with secularism some early readers of Bonhoeffer interpret RC to mean churchless Christianity. However, Bonhoeffer reaffirms this stating "the community is the body of Christ." Christ clearly played a role in his theology and was not removed due to phrases like RC.



The role of Christ is also discussed by his theologian. He writes "When Christ <sup>calls</sup> ~~calls~~ a man he bids him to come and die" This phrase is also replicated in importance as his death at Flossenbürg in 1945 shows. His friend Bethge states how he had never seen a man so prepared for death, he adds that Bonhoeffer ~~he~~ said "This is the end - for me the beginning." This clearly shows B as a committed Christian scholar / theologian as he died, he understood Christ's central significance  $\Rightarrow$  the world. "It is impossible to speak of Christianity without Christ" Pengeltz.

IS) These teachings are influential from a man regarded as a "remarkable pastor, theologian and martyr"

Gruchin

In the context of B the work he produced on Christ was essential with the Nazi church identifying ~~Jesus~~ Hitler as the messiah. B wrote "History is tormented with the impossibility of fulfilling corrupt messianic promises. It knows this and comes to grief on them" Hitler clearly was not the messiah he was portrayed to be. Bonhoeffer's work was to combat that and to "preserve the social content" = so of christology in relation to the Christian community"

Pengeltz - This clear fight against the Nazi Party followed teaching about Christ telling us to do something decisive with our lives. His death reaffirmed his following of Christ's teaching and what his <sup>(Christ's)</sup> work had done for us, salvation. "This is the end. For me the beginning" - B

Additionally B. Vork has become embroiled in the death of God movement of 1960/70's in which scholars suggest that God has no place in theology - John A.T. Robinson. This is suggested by Karla who writes "The name DB has been commonly associated with the death of God movement. This movement has influenced scholars today such as Hitchens and Dawkins. RC was



**ResultsPlus**

**Examiner Comments**

This essay was a top of Level 3 response, it dealt clearly with some of the key issues but to reach Level 4 it needed more development. It scored 15 marks.

IS) These teachings are influential from a man regarded as a "remarkable pastor, theologian and martyr"

Gruchey

In the context of B the work he produced on Christ was essential with the Nazi church identifying ~~Jesus~~ Hitler as the messiah. B wrote "History is tormented with the impossibility of fulfilling corrupt messianic promises. It knows this and comes to grief on them" Hitler clearly was it the messiah he was portrayed to be. Bonhoeffer's work was to combat that and to "preserve the social contract" - so of christology in relation to the Christian community"

Panitz - His clear fight against the Nazi Party followed teaching about Christ telling us to do something decisive with our lives. His death reaffirmed his following of Christ's teaching and that his <sup>(Christ's)</sup> work had done for us, salvation. "This is the end, for me the beginning" - B

Additionally B's work has become embroiled in the death of God movement of 1960/70's in which scholars suggest that God has no place in theology - John A.T. Robinson. This is suggested by Karla who writes "The name DB has been commonly associated with the death of God movement. This movement has influenced scholars today such as Hitchens and Dawkins. RC was

interpreted as Green stated as Churchless Christianity but Arthurmore, Godless Christianity. His is wrong however the teachings of B on Christ became all the more essential in defending his faith after his death.

Weihart summarises stating "DB is the mythical hero in the Pantheon of 20<sup>th</sup> century Christianity. His death at the hands of the Nazi is ~~thought~~ often suggested as a Christian Martyrdom". This man's teaching which he died for had Christ and who he is for us today at its centre.



**ResultsPlus**

**Examiner Comments**

The part (ii) response was also Level 3, at the top again and it scored 6 marks. It was good and clear but could have been further developed.

## Question 7 (b)

This was a popular question and candidates answered a range of topics well. Many candidates did a thorough examination of the life and work of Jesus in the context of the Patristic debates, or in the work of Calvin. There were many excellent examples through knowledge and understanding of the key issues and good use of scholarship. However, there were again many examples of candidates producing almost identical answers, although this can indicate good preparation of a topic, it can also preclude freedom of thought and the ability to tailor material to nuance of the question. Generally speaking, this section was tackled very well indeed with a pleasing level of scholarship. 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.

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

b

i. 'The objection has been urged against Calvin's predestinarianism that, since election to blessedness lies in God's eternal decree, the atoning work of Christ is rendered otiose or unnecessary.' Reardon

In scholarly debates, it has been a big issue about whether Calvin's theology involved Christ or not. Scholars like Reardon suggest that 'A brief survey of his teaching could be made coherent without there being any mention of Christ, especially if the emphasis were to be those that Calvin himself proclaimed - the nature of God and the nature of man.' Other scholars like Reardon dismiss this claim & instead suggest that 'It would be wholly unfair to him to suggest that his doctrine is so strictly theocentric as to imply that the significance of Christ in the scheme of salvation is no more than nominal, or at most peripheral.' Calvin himself consistently taught that Christ alone can give us the knowledge of God & election of the select takes place only in Christ. Jesus was not a marginal figure in Calvin's theology.

instead he played an important part. He acts as the mediator between God and man as God's righteousness is satisfied this mercy is displayed.

Calvin agrees with Irenaeus that the infinite Father becomes finite in the Incarnate Son. This is reflected in the Institutes which state 'For he has accommodated himself to our little measure, lest our minds be overwhelmed by the immensity of his glory.' For the process of exaltation to be complete, the mediator must be both God & man. This is because the mediation needs to be sinless and human. Christ mixes the human with the divine nature, so that for the atonement of ours in us he may subject the weakness of one to the power of so joined & united with his humanity that each retains its distinctive nature unimpaired, and yet the two natures constitute one Christ. This meaning is reflected in the saying 'Distincta sed non separatio'.

Christ, also known as the Messiah, is the anointed one. His work can be divided into a threefold office as prophet, priest and king as in the Old Testament all these were anointed with oil. As a King,

Justification by faith is referred to by Calvin as 'the principle article of our religion' and 'the acceptance with which God receives us into his favour.' Two key components of this justification are remission of sins & Christ's righteousness. Niesel states that God causes us to become invested with the righteousness & piety of Christ. Through the intercession of Christ's righteousness,

we are justified by God through repentance, reconciliation,  
and a new life. Romans defines this as 'the forgiveness  
of sins by a wholly gratuitous divine act.' Calvin Luther



**ResultsPlus**

**Examiner Comments**

This essay showed a very good range of scholarship and developed knowledge. It dealt with a full range of the topic matter in a controlled and coherent fashion. It was an example of a script that earned full marks both in AO1 and AO2. Some sections are presented here for a flavour of the whole.

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

b

'Every mainstream Christian body, outside the Protestant Period, to be a significant landmark in the development of Christian Doctrine (McGrath). The Patristic period is highly influential as many accepted the doctrine relating to the person of Christ stem from this period. This is partly due to the emperor Constantine's conversion to Christianity. He wanted a 'united church throughout the empire' (McGrath), so it became a matter of great importance that doctrinal debate about Christ occurred. The three major debates of this period were the Donatist controversy, the Pelagian controversy, and the Arian controversy. The Arian controversy was significant in establishing the relationship between Christ the Son, and the Father. The Patristic period ended in 351 BC with the Council of Chalcedon.

'This doctrine, which is generally referred to as the doctrine of two natures' is of particular significance to Christian thought (McGrath). The Arian controversy occurred in the fourth century, in the Eastern section of the Christian church.

The controversy took place between Arius, and Athanasius, and was significant in establishing the dual nature of Jesus Christ. 'Arius contended that Christ, although above all other creatures, was still a creature' (Beard). Arius believed that Christ was not eternal but had been created by the father. Working on the self-substance of God, Arius saw Christ as a creature, having been created by God, and in need of God's redemption. 'There then was Arius' Christ, inferior or subordinate to the Father, and created by the Father out of nothing' (MacCulloch). Arius made a distinction between Christ and people, seeing him above all other creatures, including human beings. However, as MacCulloch suggests, Arius considered Christ to be below the Father, although in need of the Father's redemption. McGrath notes Arius' 'rigorous insistence' that Christ was a creature, and therefore on a level between humans and the Father.



Athanasius was fixedly determined to defend the doctrinal consensus on the nature of divinity (McGrath). Athanasius criticised Arian views, believing the Son to be on the same level as the Father. ~~As~~ Athanasius believed that were the Son a creature, he would not be able to redeem, as creatures were in need of redemption. This is because, as a creature, Christ would need to be redeemed, therefore could not himself redeem. As Christ can, and did, redeem humanity ~~the~~ through his death and resurrection, he ~~thus~~ cannot be a creature. Athanasius did not come for Arian distinctions (McGrath). To Athanasius, there was only one type of creaturehood; ~~the~~ ~~the~~ <sup>the</sup> level of creature was of no significance. ~~Due~~ Due to Christ's redeeming nature, he could not be seen as a creature, but on the same level as the Father. The debate was closed

by ~~the~~ the Niceno-Constantinopolitan Creed which declared Christ to be of 'the same substance' as the Father; Athanasius' view triumphed over Arianism. The Council of Chalcedon 'laid down an understanding of the humanity of Christ which would become normative for Western churches, east and west' (McGrath). The Council of Chalcedon is hugely significant in establishing the dual nature of Jesus Christ in relation to his divinity. The Chalcedonian doctrine of Christ focused on Hebrews 1:5 which affirmed to Christ as being 'of the same substance' as the Father but like us in all things but sin. This highlights that Jesus was both fully God and fully man, and these <sup>two natures</sup> together <sup>constitute</sup> ~~are~~ ~~the~~ Christ. Wiles states that 'the source of salvation must be God, the source must be humanity' highlighting that God brings salvation to man and Christ, as both God and man, is the mediator between the two. 'How this was articulated or explained was not of central importance (McGrath); as long as Christ was believed to be fully God and fully man, how this was understood was not greatly significant.



**ResultsPlus**  
Examiner Comments

This example of a Patristics response showed good relevant knowledge, carefully and coherently presented with a good use of scholarship. It reached Level 4 in AO1 at 18 marks.

ii

\*It is seen as a matter of ~~fact~~<sup>major</sup> importance that the significance of Christ for humanity is ~~articulated~~<sup>articulated</sup> as ~~adequately~~<sup>adequately</sup> and ~~accurately~~<sup>accurately</sup> as possible. (McCarthy) Arian view of Christ as a creature implied that he was dependent on God's grace for salvation. As Hall suggests, 'Arian placed Christ, 'on the level below the father', considering him to be inferior to the Father, as all things came from the Father. Arian view can be summed up by the con homousios meaning 'of like substance'. Although Christ is de father than humans, he was not on the same level.

to Athanasius 'that was no less God than his father' (Hall). Athanasius considered God the Father and son to be on the same level. Athanasius' view was based on the New Testament which clearly states that Jesus had been 'of one substance' with the Father, and eternal, not having 'a beginning' as Athanasius put it. Athanasius pointed out that if Christ were a creature, worshipping him would be idolatry as it was forbidden to worship created things. Arian in their intense world what Athanasius worshipped God, view can be described as 'homousios' meaning 'of the same substance'.

The Council of Chalcedon clearly established Christ to be both human and divine. This is essential to his redeeming nature, due to him being a mediator between man and God. The council did not attach a specific philosophy to this or suggest how it should be understood, as various philosophy would change through time. McCarthy notes that the Chalcedonian definition was clearly a legitimate interpretation of the ~~the~~ New Testament witness to Jesus Christ.



**ResultsPlus**  
Examiner Tip

This part (ii) shows a response that was Level 4 at 7 marks.

## Question 8 (a)

The more able responses to this question were balanced across the notions of personal and Creator and there was a good range of approaches and scholarship used. Candidates marshalled their material well to address the demands of the question in most cases. Terminology was used carefully with good explanation of the terms in the majority of answers. There was good comparison of the value of personal and Creator notions of God in the modern world, notably in relation to science and personal relationship with God.

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

a

i) A personal God is seen as a God we can relate to, seek help from and have a loving relationship with. Many Christians use the Trinity as an explanation of a personal God. The 3 parts of the trinity are The Father, seen as a figure we look up to ask about his creations (the world), he is also the God in heaven. The Son who we turn to for more brotherly/friendly advice and forgiveness. The Holy Spirit, who resides in all humans meaning there is a part of God in us all. These 3 parts of the trinity help us have a closer connection and understanding of God therefore bringing us closer to Him, this love is also reciprocated showing an I-Thou relationship as true love must be reciprocated for a relationship to form.

The 'I-Thou' theory was created by Martin Buber in his book where he wrote that there are always 2 types of relationships I-Thou and I-It. Firstly I-It relationships are <sup>typically</sup> between an animate, living thing and a inanimate object

There are 3 main ways people believe God created ~~the~~ universe, the first being 'Emanation'. This theory suggests God emits creation the same way uncontrollably the same way a star emits light. This theory is supported by the fact science prove the universe is constantly expanding and in Bible God said: "Let there be light" as he created the universe. This theory greatly supports 'ex nihilo' as ~~it is~~ God emits ~~the~~ ~~see~~ creation meaning there is no pre-existing materials to craft.

The 2nd way is construction, stating created the same way a builder ~~does~~ plan the project then build it in steps to accomplish the end goal. We can see empirical evidence of this. In creation eg. the eye, it shows planned design and in the Bible: "God created eve from Adam's rib". This the least 'ex nihilo' of all the arguments because builder uses pre existing materials so surely God must have too.

The last way is 'Artistic creation' suggesting God creates like a painter does: uses his imagination to create and control what his designs look like, ~~and all the more~~ we can see God created things with a purpose in mind eg. the order the planets and in the Bible: "God ~~said~~ ~~let~~ there ~~be~~ light created man in his image". This is the most ~~ex~~ 'ex nihilo' of all the arguments or

it allows God to ~~be~~ control what he creates and there pre-existing materials.

ii) These teachings are important as they develop our understanding of Christianity as we need to know about our God be close to him. It is also important to have a relationship with God because only by being spiritually alive can we enter heaven and that involves knowing God's love.



**ResultsPlus**  
Examiner Comments

This answer covered a good range of material and scored Level 4, 17 marks for AO1. The second section was unfortunately too brief to earn more than Level 2, 3 marks for AO2.



**ResultsPlus**  
Examiner Tip

Try to balance time and content in your response across (i) and (ii) to be able to earn the marks available for each section.

## Part (ii)

With major developments in science people are beginning to believe less about God as Creator. Darwin's Evolution theory argues that humans were created by random chance. Also, the Big Bang Theory argues that ~~the~~ the universe began with a Big Bang and ~~not~~ <sup>not</sup> by creation from God. Both these ~~theories~~ <sup>theories</sup> disregard God as creator and this has led to this belief to be considered to be less important as Christians may begin to question their beliefs about God as creator. Also, with evil in the world people may question God's omnipotence and lead them away from beliefs about God as creator.

However, arguments to support God as creator is still important are the following. Firstly, in response to evil being in the world Augustine argued that the world was created perfect but because of Adam and Eve and free will evil is in the world. Also, God as creator gives Christians the ~~the~~ ~~the~~ belief that God is their creator which then links to them viewing him as a Father figure as if they would to their parents.

In conclusion, I strongly agree that the belief that God is personal is more relevant today than the belief that God is creator. My main argument for this is that God being personal reflects upon Christians everyday prayer for example speaking with God as a Father. Also, with many people growing up without fathers this will replace the father figure gap within their life. Also, teachings about God revealed himself through Jesus is still being taught today more often than God as creator as this reflects Gods loving nature.



**ResultsPlus**

**Examiner Comments**

This was an example of a better AO2 response, this answer reached into Level 4 at 7 marks. It was nicely focused on the issue in the question, with a clear structure but it could have been expanded further.

## Question 8 (b)

There were not many responses to this question but the more able candidates addressed the meaning of both baptism and Eucharist clearly and fully rather than simply describing the practices. Most answers were balanced well across the two elements and revealed a good understanding of the significance of these practices. Part (ii) saw some good responses too where candidates applied the information to the task of the question well.

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

i) The Eucharist, also known as the Lord's Supper, or the Holy Communion, consist of the bread and the wine which represent the body and blood of Christ. In Roman Catholic theology, they believe that transubstantiation is the doctrine that the bread and the wine used in the sacrament by the priest is changed into the body and blood of Christ, while all that is available to the senses, remains as before. Huldrych Zwingli (Ulrich Zwingli) taught that the sacrament is purely symbolic and memorial in character, arguing that this was the meaning of Jesus' instruction: "Do this in remembrance of me," which is a proclamation of the Lord's death until He comes, as stated in the Bible in 1 Corinthians 11:26. William Tyndale says, "Neither was there any heresy, diversity of opinion or disputing about the matter till the pope gathered a council to confirm this transubstantiation: wherefore it is most likely that this opinion came up by them of latter days," while in 1551, the Council of Trent officially defined that, "by the consecration of the bread and the wine, there takes place a change of the whole substance." Martin Luther on the other hand, held that, "It is not the doctrine of transubstantiation which is to be believed but simply that Christ is present in the Eucharist," and this view is known as Consubstantiation, which is the belief that the ~~elements~~ elements are not transformed into the body and blood of Christ but rather, Christ's whole person is present in the elements of the sacrament. However, the Bible teaches that Christ is omnipresent and consubstantiation is but a 'metaphysical theory that attempts to describe the nature of the Christian Eucharist in metaphysical terms' and cannot be proved.

Transignification is the view of Christ's presence in the Eucharist where the purpose or finality of the bread and the wine is changed by the words of consecration whereas transignification holds that the meaning or significance of the bread and the wine is changed. These consecrated elements signify what the Christians associate with the Eucharist and both these theologies are formulated by a Roman Catholic Theologian, Edward Schillebeeckx in the 1960s but was condemned by Pope Paul VI in the encyclical *Mysterium Fidei*. Karl Rahner on the other hand, was concerned about the



Finality of liturgy and proposed to rename ~~transubstantiation~~ to transfiguration.

Furthermore, ~~the~~ the sacraments are consecrated by a priest who offers a true sacrifice in acknowledgement of God's supreme dominion and in expiation for their sins. However, in many Catholic communities, there may be a shortage of priests and the Second Vatican Council recalled, "Priests act especially as ministers of holy things and that without a priest, there can be no Eucharistic sacrifice" and Pope John Paul II's recent encyclical states that, ~~the~~ "in receiving the gift of the Eucharist, they bear the responsibility for the efficacy of the Eucharist." Therefore, the priest is to keep himself holy so as to be able to be the "living bridge" as in the case of *ex opere operantis* where "from the work done" refers to the efficacy of the ~~the~~ sacrament as opposed to the merits and holiness of the priest or minister.

However, the Protestants believed that the Eucharist is declaratory and transubstantiation is not of a great importance. They held that the bread and the ~~the~~ wine are just symbols taken in remembrance of Christ and the price he paid, not as a ritual. They also believed that the bread and the wine do not become the literal body and blood of Christ and remains as symbols. The practice of the Eucharist is done to remember that Christ died for their sins and helps them to be thankful for what Christ has done for them. Therefore, the view differs between the Catholics and the Protestants.

Baptism is a Christian rite of ~~the~~ admission and the Catholic Church defines baptism as "a sacrament of regeneration by water in the word (*per aquam in verbo*) and it can also be viewed as "an ordinance and sacrament of Jesus Christ." The Catholics believe that ~~the~~ baptism is efficacious while the Lutherans held that the sacrament is inefficient unless faith is already present.

Saint Thomas Aquinas said that "baptism is the external ~~and~~ expression of the body, performed by a form of ~~the~~ words."

Furthermore, the Anglicans, Orthodox and Methodist Churches held that baptism is required for salvation. However, the Protestants held that baptism is just an act of obedience shown by publicly declaring one's faith in Jesus through the waters of baptism. Thus, the view between the Catholics and the Protestants also differ for baptism just as for the Eucharist.



**ResultsPlus**  
Examiner Comments

This was a very full response to the demands of the question in AO1 - it scored Level 4, 19 marks. The candidate balanced the material and marshalled it well in the time available.

## Question 9

Hinduism

For the Hinduism section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

Overall, answers to this section were of a good to a very good standard. 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. A problem with extensive use of headings as a norm is that this may inhibit fluency and good use of paragraphs.

### Question 9 (a)

This question attracted good quality answers. Candidates were well-informed, displaying breadth and depth of material. They presented contextual information about archaeological investigations into this period. Key scholars were named and commented upon together with effective use of terms. Some lower level answers tended to be descriptive of these various discoveries and others drew out their possible significance. Part (ii) drew on a range of different interpretations displaying good use of arguments.

i) Many of the origins of Hinduism lie in the IVC and Aryan culture. These cultures influenced Hinduism over the centuries both individually and through their merging e.g. through inter-marriage.

The Indus Valley Civilisation is thought to have existed in around 2700 BC in what is now southern India/Pakistan. Origins can be identified through archaeology, but the IVC language is undeciphered as yet, which makes certain artefacts difficult to interpret. The Vedas (brought by the Aryans to the IVC) also give insight into the culture, and were an influence in themselves, describing the Dravidians as 'snub-nosed phallic worshippers'. This suggests worship of <sup>a proto-</sup>Shiva, one of the most popular & significant Hindu gods today. This is also suggested through carvings of a Shiva-like figure, alluding to Shiva as

Paraspati - Lord of the Beasts when depicted with animals, and Mahayogi when in yogic position. The brick houses in the IVC are larger at the centre, suggesting a caste or occupational system, known as jati. The Aryan influence of the varna-colour system is also shown, as they made the Dravidians into their slaves. The caste system is a key part of Hinduism today, although it has been more important in the past. The status of Dravidians as sudras, - an Aryan influence - excluded them from religious ceremonies such as Sacred Thread, and they could not show devotion to the Aryan devas. Therefore, the importance of home worship increased, although the two fireplaces in IVC homes demonstrate this was already significant, and still is, particularly to Vaishnavites today. Goddess-like statues, for example of broad hipped or pregnant women, suggest <sup>the importance of</sup> fertility and link to murtis, am dardran and goddess worship today, as shown by the popularity of the goddess Shakti. Goddess worship decreased under Aryan influence, although it was still popular in the home. The Great Pool at Mohjo-Daro suggests spiritual cleansing, ~~was~~ originated in the IVC, and can be seen today in the Ganges. Herisgam, may also have originated here, although this is illegal today so less.

although this is illegal today so less significant. Dravidians were often buried with precious items - for example iron was used later in the IVC, suggesting a belief in a physical afterlife.

The Aryans also believed in an afterlife, spiritual. The merging of the two cultures & Aryan influence is shown through the Doctrine of Transmigration, which combines the IVC physical afterlife belief with the Vedic belief in Brahman and Atman. This Doctrine of Transmigration is found later in the Upanishads, showing that the cultures influenced each other. The gods in the Vedas have varying significance on Hinduism today - terrestrial, Agni and Soma, celestial - Varuna and Vishnu, and atmospheric, Indra and Rudra. There is dispute ~~of~~ over how the Aryans arrived in the IVC - the Eurocentric and Indocentric Discourses, but their influence is clear, Yajna - fire sacrifice, and the Brahmins who performed it, also greatly influenced the IVC and demonstrate the origins ~~and~~ of sacrifice, puja, ~~and~~ arti lamps and Brahmin priests.

ii) The origins of Hinduism are very important for understanding the religion, as they

explain why certain beliefs and practices exist and give insight into their significance. We know that Aryan & Vedic belief was henotheistic - meaning popularity of gods depended on people's needs. This suggests, for example, why yajna was popular to ~~bring~~ request good harvests from <sup>a god</sup> the gods for ~~examples~~. However, the change in attitude, to brahmins, who were given almost godlike status, and dissatisfaction with creation myths such as the golden ~~embryo~~ led to ~~more~~ the Purushasukta hymn and increased yajna, therefore causing those who believed in ahimsa - non-violence, to move towards Buddhism & Jainism. IVC culture shows us the possible roots of spiritual cleansing through the Great Pool Goddess worship through murtis, plants worship (through Pipal Tree carvings) and caste systems. The Aryan influence on the IVC shows the development <sup>& merging some of</sup> of these beliefs, e.g. Soma, a god in his own right due to the popularity of plant worship, the varna system strengthening the caste idea, with sudras serving brahmins. The ~~origins~~ <sup>of</sup> significance varies between aspects of Hinduism, for example understanding of the roots of the Vedas is extremely significant as they are the most important sacred

texts, although not the most popular. On the other hand, understanding of plant worship is less significant as it is not so important in Hinduism today.



**ResultsPlus**  
Examiner Comments

This example shows a script that reached full marks on the question regarding the significance of the Indus Valley Culture and Aryan influences. It was full, well-crafted and focused on the question well.

### Question 9 (b)

There were some very good answers to this question on the Vedic period. Candidates structured their material well and examined ideas about gods and ritual with breadth and detail. There was proficient use of language with an ability to highlight key features. Most candidates paid attention to the issue about the claim the Vedas were 'mainly concerned' with these two themes. There was evidence of good scholarship. The high standard was followed through into part (ii), which required reasonable breadth of material in order to comment on the claim that this period was not very significant for Hinduism. Candidates presented cogent argument supporting the claim and others disagreeing with it. There were interesting discussions about female deities and also issues about the caste system.

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

b

The Aryan period may be identified as part of a "tradition stretching back to at least 1500 BC". The Aryans were a population set up in the north west of India. Their main text were the Vedas. This text tells us all about how the Aryans lived. They worshipped multiple gods and practiced their worship through sacred rituals. Fire sacrifice and drinking Soma are the most significant rituals of this period. The Vedas talk about the gods and these practices and the hymns are an indication as to what the Aryans believed in religiously.

One ritual talked about in the Vedas

is fire sacrifice. It was believed this was a way of showing kindness and generosity towards the gods. In return for fruit, nuts and grains the Aryans hoped to receive rewards of good health, children and cattle. Fire sacrifice was "Yajna" (ling), been essential to man ever since. It

was said to renew the gods strength. Priests were very important concerning this ritual as only they had the power to perform them. Brahmins were trained from a young age as an "imperfect performance would not produce success" (Jamison). The Vedas talk about Agni the fire god holding high importance as he was the mediator between god and man. It was believed he carried the sacrifice up to the gods in the smoke. The Rigas believed fire sacrifice to be a form of communication with the gods.

Another Vedic ritual is drinking of Soma. This was an intoxicating liquid made to produce a most "enlivening effect" (Ing). According to the Vedas the plant was a yellowish colour and was found in the mountains. The liquid was made by pressing the plant through a filter into a vat of milk and water. The filter is associated with heaven and the vat, cosmic process. "In the navel of heaven in the wooden filter" (Vedas). Because of the colour and sound of the plant and the sound of the process the ritual was also associated with thunder and lightning. The priests would drink Soma during



fire sacrifice and claim to have visions of the gods they're sacrificing to. In the Vedas it only mentions the priests performing the ritual as only they had the highest authority. Eventually Soma became so highly regarded, because it became a god in its own right.

The Vedas contains multiple hymns in praise of different gods. This suggests the Aryans worshipped the deities through song. Smart states "the large number of gods in the Vedas is an indication to the richness of Aryan Aryan religion" called Aryan's think fire is one cremation is so important that they lie on cremation grounds and smear themselves in ash. This is a Vedic belief or very important for Hinduism.

However the Aryans did not worship any female gods. No goddesses are mentioned in the Vedas. Today Hindus believe in Shakti: "the female power of divine" (Damison). Female goddesses are deemed very important in today's Hinduism today. It is a common view that male gods are powerless without their female goddess consorts. This

Shows that the Vedic period did not influence Hinduism. The pre-Vedic worshipped "mother goddesses" so this is where Hinduism was influenced.

As well as this water in association with purification is very important in Hinduism. Many temples in India will have large tanks of water where Hindus can wash before worship. The Vedic period focused more on fire in being

important - while this rite is evident in Hinduism today it is not as significant as water. Millions will travel to the river Ganges. It is thought water washes away karma. This cannot be seen in the Vedic period thus showing it wasn't important in for Hinduism.

To conclude we can see that the Vedic period did have some significance in today's Hinduism. However links with the pre-Vedic are far more important. Worship of female deities and using water as part of Hindu practice is too significant in contemporary Hinduism to ignore. The



**ResultsPlus**  
Examiner Comments

This essay is an example of a script scoring full marks at AO1 and at AO2. There was good range and detail and a clear and focused essay structure.

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

b

The Vedas are a set of texts <sup>ed</sup>composing of 4 books containing hymns, mantras and directions for performing rituals, primarily. They also include creation stories that explore the role of Gods in the world. This is their main concern; there is little in the Vedas that discusses human destiny or the state of the soul (Atman).

Varuna is highly prominent within the Vedas. He is lauded as the creator of the universe and the maintainer of the cosmic balance between dharma (order) and adharma (chaos) known as Rta (natural order of the world). It is Varuna that orders that there is a correct way of doing things. In the natural world birds must fly and fish must swim. Within human society, rulers must rule and workers must work. This is known as the caste system. Thus Varuna is the source of the moral code; there is one absolute way in which the world works and to uphold this (Rta) is to have worldly happiness. Scholar Maurice

Bloomfield says that Rta is "one of the most significant religious conceptions of the Rig Veda" and as the maintainer, Varuna is highly prominent.

Additionally, the Vedas contain creation stories. Though they vary, the unifying constant is that behind the universe exists the Universal One, later classified by the Katha Upanishad as Brahman. One such story is that of "Purusha the primal man" in which he swells to fill the universe before his self-sacrifice. Different body parts represent the different castes. In belonging to a caste, one must follow the ordinance of <sup>dharma</sup> Karma in order to uphold rta. As such, we return again to Varuna, further imply the Vedas concern with deities.

Agni is concerned with ritual. The Rig Veda contains instructions on the correct performance of the Yajna ceremony. Animals, and later fruits and ghee, were sacrificed to the fire. Agni, god of fire, would deliver these to the heavens, and so connected mortals and

immortals. The Vedas catalogue his rising importance. Max Muller suggests that the Vedas are henotheistic, observing a pantheon of gods but holding one supreme. A verse of the Rig Veda says "O Agni, you are Indra" implying Agni is all, the Supreme. Thus he is also an important deity associated with ritual.

Finally, the Vedas contain Sanskrit hymns which only the Brahmins may say. Mantras were believed to have a direct correlation between their utterance and changes in the world. Combined with the specific ritualistic practices of the Vedas, this created the ordinance of karma. That every action affects the world and one's soul. Thus it is fair to conclude that the Vedas are mainly concerned with gods, namely Varuna and Agni, and the rituals associated with those gods, Yajna and the practices of dharma and karma that formed the caste system.



**ResultsPlus**  
Examiner Comments

This essay is an example of a script scoring full marks at AO1 and at AO2. There was good range and detail and a clear and focused essay structure.

## Question 10 (a)

Over the years candidates tend to present good quality answers on yoga. This year was no exception and candidates had ample material and used their time effectively to examine three types of yoga. Part (ii) attracted answers that thought through the issues about yoga as having spiritual purpose and as producing physical wellbeing. There were a variety of stances including arguments showing the greater importance of one of these purposes whilst others argued for the coherence of both views together.

i) The word 'Yoga' from the Sanskrit root 'yuj' can generally be translated to 'the union of the individual atman with Paramatma, the Universal soul'. Yoga is an ancient family of practices that originated in India and yoga as a means of liberation is a central theme to Hinduism, Buddhism and Jainism and has influenced spiritual practices throughout the world.

One popular school of Yoga is Jnana Yoga, which follows the path of the Hindu philosophy of non-dualism, Advaita Vedanta. Advaita philosopher, Shankara described the nature of the atman as 'knowledge of the absolute'. Those following Jnana Yoga will spend time in meditation focusing the mind inward in order to detach themselves from material desire. Jnani's believe that a knowledge of the atman and of the nature of the relationship between Brahman and Atman is vital to liberation. There are three different ideas as to the relationship between Brahman and atman: the Advaita theory that they are one and the same, the Vishishtadvaita theory

that they are correct but the atman is independent and the duala theory that they are entirely separate and distinct from each other. A Jnana yogin will spend a lot of time studying ancient and holy scripture as a widened knowledge is vital for the chela (student). This is often achieved with the help of a guru as the Katha Upanishad describes the nature of the atman to be 'hard to know' and 'beyond all logic'.

Another popular school of yoga is Bhakti Yoga. This is often thought to be the easiest route to liberation as it allows for a fulfilled life devoid of the isolation and restraints required in other forms of yoga. The word 'Bhakti' means 'devotion' and so an individual must live a life in complete devotion to their chosen deity. Though the Ishvara changes from person to person, depending on who they relate to most, all Bhaktins worship Brahman and see their chosen deities as different aspects to the and manifestations of the ultimate God Brahman. Bhaktins devote all actions to God and so their actions can be considered a sacrifice gaining the individual no Karma. Bhaktins believe that in return for their sacrifices God will love them and by his grace remove any previous Karma attached to the atman from previous life - thus granting them

liberation. The Bhagavad Gita references this: 'all the work he ever did entirely melts away'. Another school of Yoga is Karma Yoga in which the Yogin will strive to achieve perfection in action. 'Karma' means 'action' and this type of Yoga is often considered the most authentic way to achieve spiritual progression. Karma Yoga relies on the individual performing their *varnashrama dharma*, that is their ~~varna~~ duties <sup>(dharma)</sup> according to their caste (*varna*) and stage of life (*ashrama*) with disinterest. For example if a yogin is a householder then he should fulfil his role without desire for material reward. In performing actions with disinterest, simply because they must be performed ~~one~~ <sup>one</sup> for reward in doing so one gains no karma.

This disinterested action requires a lot of discipline for which Patanjali's Yoga Sutra may be helpful.

ii) ~~It is~~ <sup>merely</sup> Yoga is often recognised as the union of the physical body and the mind. This is likely to be a result of Yoga's increasing popularity within the West, particularly America. Here only the *asanas* (postures) of ~~the~~ Hatha Yoga are focused on, as a means of physical exercise.

However, Yoga as a means to liberation is a vital component to many world religions, particularly



Hinduism. Though the aim of yoga ~~within~~ ~~Hinduism~~ differs within Hinduism, dependent on the tradition - theistic Hindus may aim for a closer relationship with God and, ultimately, union with Brahman. ~~Howe~~ Whilst atheistic Hindus may aim for spiritual progression along the caste system from life to life.

Ultimately, all Hindus see yoga as a path to gaining liberation from ~~the~~ samsara, the cycle of death and rebirth. This is clearly entirely different from ~~what~~ aiming to achieve physical wellbeing, however, the two concepts do overlap.

Patanjali's Yoga Sutras are regarded as the most important texts within yoga and it is often referred to as Ashtanga Yoga or 'Eight-limbed' yoga as it follows 8 steps to achieve meditation. Patanjali describes the aim of these 8 steps, which include the yogic postures popular within the West, to be 'the cessation of mental fluctuations.' This calm state of mind in which the senses are subdued can feature ~~in~~ as both a means to spiritual gain and a means to physical gain.



### ResultsPlus Examiner Comments

This answer on types of yoga had a good AO1 section scoring 20 marks near the top of Level 4 but a weaker part (ii) which only reached 5 marks in Level 2, it needed more focus on the question to reach higher marks here.



### ResultsPlus Examiner Tip

Focus on the question to reach higher levels in part (ii), don't forget to evaluate as the AO2 skill.

## Question 10 (b)

There were good quality answers. Candidates presented clear accounts on their selected two themes with effective use of terms and well-chosen exemplar material. Candidates examined the key ideas associated with these themes and drew on selected teachings from important Hindu teachers and more recent scholars. There were well structured answers to part (ii) with some attention to more up-to-date issues.

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

b

i) Hinduism approaches a pluralistic path to spiritualism. A quote from the Mundaka in the Rig Veda is 'ekam sat vipra bahuda vedanti', meaning 'one ultimate reality spoken by different sages.' This introduces the idea of God having a form in Hinduism. The ~~Trimurti~~ <sup>Trimurti</sup>  $\Xi$  Brahma - the creator, Vishnu - the preserver, and Shiva - the destroyer and recreator  $\Xi$  are the three Gods known as the trimurti in Hinduism.

'Avatars' in Hinduism are Gods which take human form and come down to Earth to protect mankind, give guidance and show the triumph of good over evil.

Vishnu's seventh and eighth avatars, known as Ram and Krishna respectively, are who I will be focusing my answer about 'avatars' on.

Ram was the seventh avatar ~~in~~ of Vishnu, born in Ayodhya. He is known as ~~more~~ 'adarsh purushotam' (the ideal man), and is admired as an ideal son, husband and king. He is the hero of the epic 'Ramayana', where he ~~is~~ victoriously defeats Ravan, the king of Lanka. Ram's consort is Sita, who, ~~mythical~~ according to myths, was captured by the king of Lanka.

Ram is believed to ~~be~~ be a man of principle, rather than possession, which is an aim devotees try to follow. He In the 'Ramayana', Ram accepted fourteen years of exile into the woods, showing ~~that he did not~~ he did not have materialistic desires. Ram came into the world to show people how to behave ~~in~~ in a morally correct manner.

On the other hand, Lord Krishna, the eighth avatar of Vishnu, is known to be 'leela purushotam' (playful man). He was born in Muthara in India, and grew up in Vrindavan.

As a child, Krishna was mischievous, and was known to eat large pots of 'dahi' (yoghurt). Krishna ~~is~~ was surrounded by gopis and milkmaids. His popularity could be due to his charming and colourful nature, which attracts followers. This is known as 'hari'. His consort is Radha.

Krishna is the hero of the epic 'Mahabharata', where once again, the triumph of good over evil is shown. Krishna came into the world to show people that they could behave in the good, calm manner which Ram taught them, while simultaneously having fun. A quote from the Hindu holy scripture the Bhagwad Geeta says 'I am born again and again for the benefit of mankind.' ~~was said by Krishna~~ about Krishna. This quote summarises the idea of avatars, and how ~~they~~ <sup>the</sup> ~~the~~ ~~parents~~ protect

Their purpose is to protect the earth.

Ram and Krishna are both known as 'hari' meaning 'to attract'. Shiva is known as 'hara' meaning 'renunciation'. ~~Shiva is known as~~ 'Na bahuda shruthen' is a quote from the mukanda Upanishad, meaning ~~that~~ 'The Ultimate is not realisable through intellect, nor through reading religious scriptures.'

The idea of realising the Ultimate is through Grace, which is linked with Shiva who is the God of Grace.

Shiva is also associated with being the ruler and tamer of animals. This is why Shiva is often shown with a snake coiled around his arm and neck. ~~Shiva's~~ Shiva's wife is Parvati, a form of Shakti, and they have two sons: Ganesha, the elephant-head God, and Skanda.

Shiva is known by many names, including 'Shankar', meaning 'giver of happiness', and 'Nataraja', the Lord of Dance. He is often shown with a crescent moon in his hair, as he is associated with control of the lunar cycle.

Shiva is easy to please, and ~~can~~ can be pleased by pouring milk and placing bilva leaves on a linga (stone) of Shiva. He is also angered easily, and uses his third eye (Tnan-chakra) for destruction.

ii) Shiva devotees pray to Shiva, and build a bhakti (devotional) relationship with him. The phrase 'Shivoham... Shivoham', meaning 'I am Shiva' is repeated by his devotees, who see themselves as Shiva. The Shiva tradition is also known as Siddhanta, and is a 'hara' tradition, meaning renunciation. The path to Shiva is through meditation and renunciation. Shiva does not want elaborate rituals, but instead heartfelt ~~Ram and Krishna devotees~~ devotion from his followers.

Ram and Krishna followers follow many elaborate rituals when worshipping the deities, including many offerings of fruit and flowers. These gods as 'hari', meaning they attract followers.

Devotees of Ram celebrate Ramnavami, which falls on the ninth day of the lunar month 'Chaitra', while followers of Krishna celebrate the birth of Krishna. In Maharashtra, 'dahi handi' is performed, where crowds gather together to watch a 'morth' (pot) of yoghurt being broken, as Krishna liked yoghurt.

In the tulsi Ramayana, Valmiki asked who the ideal man is. The answer is 'Ram'. His devotees aim to follow his guidance and ~~be~~ aspire to live by his principles.



**ResultsPlus**  
Examiner Comments

This answer scored 18 marks for AO1 but it had a weaker part (ii), again with little 'comment on' to reach higher AO2 marks. It scored 4 marks for AO2.

## Question 11

Islam

For the Islam section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

There appeared to be a greater range of candidates and answers reflected both Islamic and critical scholarship.

### Question 11 (a)

Most candidates learned their material well and produced competent answers. Candidates gaining marks in the higher levels focused closely on the question, selected and used appropriate material. Some discussed whether Jahiliya was to be more understood as social, religious or both and analysed them in the light of scholarship. Only a few of the more able candidates challenged the views of scholars though many candidates quoted the comments of scholars or used them to back up a point of view. Some candidates contrasted the period before and after Islam which worked well when the candidate kept a close focus upon the question. Less able candidates tended to be descriptive and superficial. In part (ii) candidates gaining marks in the higher levels considered Pre Islamic Arabia's ideas of Allah, judgement and afterlife as well as beliefs and practices showing the need for change and referring to Muhammad's Revelation from Allah and the resulting beliefs against some of the pre-Islamic practices showing how the people were 'ready'. These candidates used their material well, closely focusing on the question and were analytical and able to make relevant and significant comment. Some of these candidates were able to relate the Messenger with the earlier Prophets. Those gaining marks in the lower levels tended to write descriptively without close focus upon the question and lacked discussion and debate. A few candidates just agreed that Pre-Islamic Arabia was ready for a Messenger.

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

a

Pre Islamic Arabia was described by Muslim writers as a time of Jahiliya (ignorance). An age of darkness. This was because such inhumane acts were carried out and there was no law 'except the law of the strongest' Mawdudi.

The Arab men at the time 'revelled in adultery, drinking and gambling' (Mawdudi). They had no morals and treated women like property. They were poly gamous and married many wife and treated each wife like property. Wife had no rights they were beaten and treated as slaves.

Slaves were publicly tortured  
e.g. Bilal who was tortured and  
help slaves and had a no shame  
in torturing them. Men committed  
infanticide (burying daughters alive).  
They only wanted sons to ~~be~~ as  
the sons could work and make money.  
They were so blinded by ignorance that  
they had lost all morals and succumbed  
to the temptations of the world and  
'lower self' (Tatar Q).

The Arabs at the time were guided by  
money, it was all they cared about.  
Mecca was at an economical advantage  
as it was in the middle of Syria in  
the north, and Yemen in the south.  
So traders would stop at Mecca and  
trade there and communicate with the  
Meccans. This also meant the  
Meccans knew a lot about other cultures  
and they interacted with them.  
'from the very beginning trade and  
religion were inseparable' (Shaban).  
This demonstrates how money driven  
they were that they forgot their  
Lord.

The Khabba was a black cube,  
The Khabba was supposed to be a place  
of worship but they turned it into another

way & to 'make money'. As traders stopped at Mecca, tribes would pay to have their idols placed at the Kaaba as they believed it brought prosperity. The Arabs believed in about 360 idols and the Kaaba was full of them. They did not want anything affecting business & so the area around Mecca, tribe had to hold a temporary truce with each other so business is not affected. ~~traders and~~ ~~near~~ money was inseparable from religion 'Sham

The people worshipped 'anything conceivable except God' (Mawdu'di). They worshipped idols, the moon, trees, stars but were too ignorant to worship God. They believed God had 3 daughters Al Lat, Mannan and Al Uzza. They worshipped these (idols) and sacrificed 3 trees at Mannan. ~~There~~ Their chief idol was Habi. They believed he could tell the future and would ~~through~~ throw his arrow to tell the future. ~~To~~ ~~ignorant~~ ~~to~~ ~~worship~~ God. ~~Animism~~ Animism were people who worshipped objects ~~however~~ e.g. a rock. They were so ignorant to worship God.



However, there were monotheists,  
Hanifs - who only worshipped one God.  
However, they held little influence and  
they 'forget God as well' (Samarw).  
Christians would open their doors to  
idol worshippers as well as Jews  
were very money driven so they forget  
God. It was said 'the religion of the  
Jews and Christians was so ~~corrupt~~  
corrupt it held no appeal (Samarw).  
And that the Hanifs 'had terribly lost  
the monotheistic tradition' (Samarw).

So, to conclude, the people were incredibly  
arrogant, slaves were tortured, had no  
rights, wives were beaten and had no  
say, infanticide ~~was~~ was common,  
everyone was money driven and 'succumbed  
to these sins and forgot God' (Tutard).  
~~There was no~~ They worshipped  
idols and sacrificed meat to these  
idols when the poor would starve  
starve. They were increasingly  
ignorant and there was  
'no law except the law of the  
strongest' (Mavedius). They  
had no guidance as there ~~was~~ was  
no revealed book and no messengers so  
were incredibly ignorant.

ii) Pre Islamic Arabia was ready for a ~~message~~ messenger as they did not have one nor did they have a revealed book. ~~They~~ It was a disgusting time and they needed help. It was called that times in Pre Islamic Arabia were so corrupt that it 'it' was an omen for the entrance of a messenger.

The Arabs had no morals and were ruthless (it was the law of the strong or 'Mawdu'ia). They had forgotten God and ran after money. They worshipped idols and treated idols better than humans as idols were given meat as slaves had stored. So morally they needed help.

~~They had no faith~~ However, the elite did not want help as Mohammed's idea of slaves were equal to the masters & so they ~~thought~~ did not want to change.

The people at the top of the social hierarchy were not prepared for a messenger as they did not want to change. The elite wanted to stay elite, men wanted to carry,

on gain, 'reveling in gambling' and 'advice' (mandid). They were too ignorant to see they needed help.

However, the slaves and women and ~~the~~ other people who suffered were ready for a messenger if they needed help.

I feel pre-Islamic Arabia needed help and had the perfect time as Moray and Reagan were all so corrupt. Sarwar even said 'the religion of the Jews and Christians were so corrupt they had no appeal.'

The other Arabs did not even ~~know~~ believe in a religion as they were so money wise and "from the very beginning religion & trade were inseparable" (Shaban)



**ResultsPlus**

**Examiner Comments**

This script scored 17 marks for AO1 and 7 marks for AO2. There was good knowledge and use of material that focused on the question with some use of scholars. Part (ii) was quite brief.

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

This question was not as popular as 1(a) and many tended to be very descriptive. Some candidates achieving marks in the lower levels sometimes wrote a life story whilst others only described two events. These candidates did not really 'examine' the three key events.

Candidates achieving marks in the higher levels drew out the significance and some used scholars, again material had a focus on the demands of the question. Part (ii) of the question was not fully answered as well as some others. Only a few actually discussed the significance of a Final Messenger though most were able to refer to the Shahadah, the Qur'an, records of Muhammad's character, the 'miracle' of the Qur'an and those who rejected this.

## Question 12 (a)

Those candidates achieving marks in the lower levels tended to refer or describe beliefs of Akhirah, Angels, and Paradise rather than examining them. Candidates reaching the higher levels used examples from the six beliefs closely focusing on the question and often quoting from the Qur'an. In part (ii) the answers in the higher levels used material and provided some excellent discussion around such topics as Kalam, the 99 Names, shirk with many candidates quoting accurately from the Qur'an. Some candidates found this part of the question very difficult and simply agreed with the question whilst other agreed and gave superficial reasons for doing so.

## Question 12 (b)

All candidates were able to name the Pillars and most were able to refer to how these demonstrated submission. Many were also able to show how they related to the umma. Hence many candidates gave answers that were sound but some candidates however described the Five Pillars without explaining their relationship with submission and umma.

Candidates gaining marks in the higher levels tended to make explicit and fluent links reflecting how each pillar showed submission of heart, mind and will as well as their relationship with the umma. It was good to see that these candidates used their material confidently and were able to relate both to the Qur'an and scholars. In part (ii) many candidates referred to practical problems and solutions in place for these but some candidates were able to look at the issues of disagreement between sects, what is lawful to one group but not to another and look at methodology of how to respond to issues arising in the Qur'an, sunnah, umma and shariah law. An impressive approach was to look at issues of 'blind obedience' in religions, kidnappings, terrorism, media stereotyping and the discussion about 'extremism or dedication'.

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

b

Umar Ibn Al Khattab narrates the hadith Gabriel ~~which~~ which says a clean man came to the Messenger of Allah while he was with a few of his companions. He was surprisingly clean clothed for the dusty desert circumstances of that time and has jet black hair. He came and asked the prophet 'tell me about Islam'; the prophet replied 'Islam is the testimony of faith that Allah is one and Muhammed is his messenger, to pray salah, give zakat, fast in Ramadan, and make the pilgrimage pilgrimage to the Kaaba if possible.' The man replied 'you have spoken the truth!' This was strange to the sahaba because he asked and then confirmed. After he had left the ~~Prophet~~ Prophet said that it was angel Gabriel.

Shahadah is the first pillar of Islam. It is the belief that Allah is one and ~~the Prophet~~ <sup>Muhammed</sup> is his messenger.

Shahadah is an inward ~~pillar~~ <sup>belief</sup> which can be achieved without actually saying it. One cannot perform the rest of the pillars and expect rewards if they do not believe in the Shahadah. The Shahadah is the fundamental pillar of Islam and it the starting point for all Muslims. It distinguishes a Muslim from other people because it is a clear testimony which is kept in heart and influences actions made by a Muslim.

The Shahada is the key to paradise and one cannot enter paradise without it. <sup>The believe in the messenger of Allah is the believe in God' Quran - This shows how each part of the shahada is just as important as each other and plays a hand in hand role.</sup>

Salah is the second pillar of Islam. Salah is an act which requires physical actions. It separates those who claim to be Muslim from those who actually physically act by it. 'Salah is the coolness of my eye' (Hadith) this shows the clear significance and importance of Salah as it was the coolness of the Prophets eyes, it shows that it is a calm and peaceful act as it brings about coolness and refreshment. Salah is a clear symbol that you are devoted to Allah because you kneel down to him within Salah. To perform Salah one must first perform Wudu which means washing <sup>specific</sup> parts of the body. Before performing Salah one must make niyyah (intention) which shows that it is just not just a physical act that can be performed by preserving yourself but you must also have correct intentions and a clear state of mind. Salah allows Muslims to ignore worldly troubles and completely turn to God both physically and mentally. In the Quran Allah

says 'establish times of prayer, so that you may remember me' this shows how significant and important ~~is it~~ it is for a muslim to pray as a clear order was given by Allah in the holy Quran.

The next pillar of Islam is Zakat. Zakat is a compulsory act which requires a muslim to donate 2.5% of his/her earnings to the poor. Tariq Ramadan said that one must first look after their own 'local area, town and country' before they start trying to help those in places far away. This idea is because if everyone helped ~~to~~ those suffering around them, suffering would not exist in the world as everyone would be helping each other out. Zakat is a way of reducing the gap in society between the rich and the poor this in turn promotes equality and justice. It allows brotherhood as it ~~allows~~ promotes looking out for those in need around you. ~~Saga~~ Sadaqah is providing money to those in need but it is not ~~comp~~ compulsory upon a muslim, it can be done if an individual wants to do ~~so~~ so. Zakat is a form of Ibadah.

Prayers in congregation promote brotherhood such as Jummah and Eid prayers. There is no clearer sign of equality, than everyone no matter what race or background standing together side by side in front of Allah.

The next pillar in Islam is fasting in Ramadan. Fasting is the most capitalized prayer, during the month of Ramadan muslims fast in order to learn self-control and feel the pain of those who starve in oppressed areas.

In the Quran Allah says 'O ye who believe, fasting was prescribed to you like it was prescribed to those who came before you so that you may learn self-restraint.' This shows that Allah has provided fasting as a way of controlling our own selfish greeds and desires which may cause us to sin and do wrong. It is a way to help us fight against our nafs (ego) by not giving in to our own wrong desires. During fasting it is not only food that is off bounds muslims have to give ~~out~~ up other <sup>acts</sup> works of such as lying, sex, swearing so that they may stay pure and in the right state of mind. ~~At~~ The ~~ex~~ end of Ramadan it is celebrated by Eid ul Fitr which is determined by the sighting of a new moon. The month of Ramadan is thought to have many blessings and many are saved from the fire of hell and granted Paradise. In the month of Ramadan on the laylatul Qadr (night of power) perform the obligatory acts of worship. Everyone is equal in the eyes of God and this is demonstrated how ~~the~~ a muslim should act in a community, fairly. One cannot treat one <sup>as</sup> inferior or superior, this in turn creates love in the community and promotes a widespread of brotherhood.

ii.) ~~Problems~~ There are difficulties in practicing the five pillars for example Salah it may be difficult for a muslim to perform Salah and make time in thier busy lives. It may be difficult for a muslim to find water to perform Wudu. However this ~~can~~ <sup>issue</sup> be solved by making time, by setting clear priorities. By prioritising the practices of Islam over worldly matters. If water is



not available one can perform the fardh (compulsory) part of ~~the~~ wudu using tayammum (stone used to make wudu).

Another Problems muslims may face is fasting in Ramadan. Some people may not be able to fast due to medical conditions however a muslim can respond to this issue as one does not need to fast if a physical health will not allow them to do so. They can make up for them when they are healthy and able.

Another difficulty muslims may face is coming into the open about Islam. For example those who newly embrace Islam may find it hard openly expressing religious beliefs ~~and discussing matters~~ in society. However this problem has be resolved as believing in the Shahadah does not necessarily require one to say it using the tongue. Under certain circumstances it is permissible to believe it only in the heart with correct niyyah (intention).

Issues regarding the five pillars can be resolved if they are reasonable issues, however if they are excuses it may be difficult to find a way to overcome <sup>them</sup> and find a respond because they may keep making excuses.



### ResultsPlus Examiner Comments

This response about the Five Pillars went through the pillars with a clear focus on the question, good detail and conclusion. In part (ii) difficulties were described but with only basic comment. This essay scored 18 marks for AO1 and 5 marks for AO2.

### **Question 13 (a)**

*There were very few responses for questions 13-16 to give a meaningful analysis on performance.*

## Question 17

### New Testament

For the New Testament section exemplars will be provided together with comments for a selection of questions, focusing on those most popular.

### Question 17 (a)

Answers referring to Luke were less in evidence than those of John. Answers to Luke were clear and demonstrated knowledge of relevant content but were 'lighter' and displayed less evaluation or argument than those using John.

The answers relating to Luke's Gospel would have been strengthened if candidates had shown a greater knowledge of Old Testament background to discipleship and related issues. Many candidates who studied John showed a good knowledge of the symbolism and the Old Testament background to the sayings, though some candidates would have gained by providing more analysis of the background references.

Candidates need to be careful that analysis of 'Gate' in Chapter 10 does not result in excessive analysis of adjacent material on 'Good Shepherd' and hence lose the focus of the question. In part (ii) in responses to John, more could have been made on the impact of Jesus' sayings upon the authorities and on the reactions to his saying by those who heard him. Responses were good on Old Testament background, prophecy and fulfilment, especially in John. More candidates could have reached the higher levels with greater analysis and relating discipleship to the response of the Early Church.

### Question 17 (b)

It was pleasing to see all candidates make reference to both incidents whether answering on John or Luke. Candidates achieving marks in the higher levels knew their material well and answers reflected a tight focus upon the question. Less able candidates provided answers that were quite shallow and underdeveloped with lack of analysis and detail. In part (ii) there were many good answers; candidates did well to show both how important the miracles were for the overall nature of Jesus' ministry and yet also point out what other key features of his ministry there were. 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 the signs upon the authorities and their use in conflict scenes was not so well worked out or expressed.

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

i) In John's gospel, the signs are used to reveal a great deal about Jesus' ministry and they are an important focus of the entire fourth gospel with C.H. Dodd remarking that 'John is a book of signs'. They are instrumental in revealing the character of Jesus' ministry.

The healing of the lame man ~~is very~~, like other signs in the gospel, reveals that Jesus is the messiah. Isaiah 35 claims that when the

messiah came, 'the blind will see and the lame will leap like a deer' By healing the lame man and allowing him to walk, Jesus has fulfilled the prophecy and thus shown himself to be the messiah.

This sign is also important for revealing the nature of salvation as an aspect of the character of Jesus' ministry. Jesus tells the lame man 'pick up your mat and walk'. ~~the~~ These are the life quickening words and when the lame man obeys them he gains eternal life in what is an example of realised eschatology. However, the ~~the~~ lame man later reveals Jesus to the authorities thus meaning that he was not able to fully accept Christianity and be ostracised from Jewish society.

The healing of the lame man also reveals that Christianity supercedes Judaism which is ~~a~~ fundamental in explaining the character of Jesus' ministry. The lame man had been lying underneath the 'five colonnades' for 38 years waiting to be healed. The five colonnades represent the five books of the torah or the Jewish Law and 38 years was how long the Jews waited for the Law in Exodus reaffirming the link to the Law in the sign. If the lame man had been lying under the ~~the~~ Jewish Law for all this time and had not been healed ~~from it~~ then it shows that Judaism is no longer enough. Christianity not the Law was what the man needed to be healed of his paralysis.

"Both the healing of the lame man and the raising of Lazarus also reveal that Jesus to God which is important in explaining the character of Jesus' ministry. In the Old Testament, God revealed himself to Moses in the burning bush by saying 'I am what I am' and henceforth, the Jews had accepted 'I am' to be the name of God. By Jesus saying 'my father is always working and I am working too' in the healing of the lame man and 'I am the resurrection and the life in the healing of Lazarus', Jesus ~~had revealed~~ reveals himself to be God through the use of the 'I am' phrase.

The healing of Lazarus, like the healing of the lame man, also reveals that Jesus is the messiah by fulfilling a prophecy. In John 5, it is written that 'the dead shall hear the voice of the son of man and those who hear shall live'. As Lazarus heard Jesus telling him to come forth and lived, it shows that Jesus is the son of man which is an important element of the character of Jesus' ministry.

The healing of Lazarus also reveals that ~~he is important~~ that Jesus will die on the cross and be resurrected for humanity's salvation as it acts as a prelude to the passion. It also reveals that it is no longer future eschatology, the Jewish ideal that is correct but realized eschatology for

Christus now a present experience. When Jesus says the life quickening words of 'Lazarus come forth' and he obeys, he immediately gains eternal life which is referred to as the real miracle within the sign by scholars such as Hoskyns and Davis.

Finally, the raising of Lazarus also reveals that Christianity superseded Judaism. Under Judaism, Lazarus died but through belief in Christ he was risen thus demonstrating that belief in Christ superseded belief in Judaism. Furthermore Jesus states that 'this sickness will not end in death'. By this he means not that Lazarus' physical life will not end but that he will gain eternal life which he would not gain through Judaism thus revealing that Christianity superseded Judaism.

ii) The miracles in John are referred to as 'Signs' or 'sights' which immediately implies that what the physical acts themselves are not what is important in Jesus' ministry but what the acts signpost is of fundamental importance. Indeed Ch. Dodd claims that John is a book of signs meaning that what the ~~sign~~ acts signpost is important.

Furthermore, the start of John's gospel claims that 'these things are written so that you may

believe ~~and~~ that Jesus is the Christ, the son of God and in believing have life ~~to~~ in his name. This furthers the idea that what is revealed is more important than the act itself. Indeed Meyer claims that the acts are important <sup>only</sup> because they are 'signposts to reveal Jesus' glory'. This is reaffirmed through miracles such as the raising of Lazarus where it is seen that Lazarus gaining eternal life is what is more important than his rising again or as Hookers and Davys puts it, Lazarus gaining eternal life is the 'miracle within a miracle'.

That said, ~~the signs are important in~~ the signs as physical acts are ~~important~~ important as they reveal that Jesus is the Christ by what Russell refers to as their 'Christological focus'. They are also important for demonstrating Jesus doing God's work and ~~thus to~~ thus revealing that he is 'truly at one with the father' (Marsh) which is ~~important in showing that Jesus~~ one of the most important elements of the gospel as evidenced by the prologue to John.

In conclusion, the signs are the most important feature of Jesus' ministry. This is not because of the physical acts themselves but for what the acts reveal about Jesus as the son of God and being on par with God which is instrumental in making people believe. As C.K. Barrett ~~puts~~ states, 'by he that whom the signs are

wrought is the son of God and equal to God himself'



**ResultsPlus**

**Examiner Comments**

This essay showed excellent knowledge of the topic and Old Testament links. It focused on the question and made good use of scholars and vocabulary. There was some good comment and overall it scored 19 marks for AO1 and 8 marks for AO2.



## Question 18 (a)

In the Luke question there was good material on prayer but far too little on praise. The knowledge was often clear but sometimes too simplistic with lack of reference to scholars. The question relating to women in John's Gospel was a popular choice and there was much evidence of good background material, though candidates must choose relevant material carefully to demonstrate points so that focus is not lost. Generally, answers were full and detailed with a good range of scholars. The more able candidates showed good understanding of these teachings in the context of the whole Gospel. In part (ii) those gaining marks in the higher level in the John question made good use of the Old Testament and Jewish context displaying good knowledge of the status of women at the time of Jesus, often using scholars to substantiate their claims. Most answers were competent and all but the less able candidates achieved a mark at least in Level 3.

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

a

Women in the gospels are portrayed as highly important and John's affirming attitude towards women is reflected in his inclusion of certain episodes and conversations. Although the contextual social and religious attitudes towards women were negative being seen as majority subservient, Jesus views women as people of high faith and respect as seen in Martha's confession 'I believe you are the Christ' a privilege given to Peter in the synoptics.

In John 4, Jesus is travelling from Judea to Galilee and travels through Samaria where he meets the Samaritan woman. Many important issues arise from the meeting with this woman. It is clear the woman has experienced public shame, as she comes to Jacob's well alone (women usually came in groups) and at an unusual time, 'the sixth hour', when the sun was at its highest. Due to her being a Samaritan, the woman is viewed as ritually defiled as the Mishnah stated 'all Samaritan women are menstruant from birth' implying perpetual uncleanness. Jesus' encounter with the Samaritan woman would have been extremely rare and condemned entirely by the Jews. This immediately shows Jesus has come for everyone, particularly those isolated from society.

Another important issue is the idea of the living water. The Samaritan mistakes Jesus for a 'mere traveller' and asks him 'are you greater than our father Jacob, who built this well?' John highlights the irony of this question, Jesus is a thirsty traveller, but the woman herself is spiritually thirsty. Jesus offers the woman the living water, which she misunderstands as natural running water. Jesus explains the living water will quench her thirst forever and she will 'not feel thirst' - the woman then understands and asks Jesus to give her the water. The living water represents 'God being poured into the human heart' comments Milne and this quenches a spiritual thirst.

The last issue arising from the Samaritan woman is the symbolism in her abandonment of the well jar. This is seen by scholars such as Carson, to represent her abandoning old ceremonial methods of worship and accepting the living water, worshipping in 'spirit and truth'. She does this because Jesus shows his divine knowledge in declaring she has <sup>had five husbands</sup> ~~been sinful~~ and has been mistreated by society. The woman is depicted by John as the first real disciple, and even, the first real evangelist, as her testimony inspired many to believe.

Another episode featuring ~~women~~ <sup>women</sup> which shows great importance is in John 8, with the woman caught in adultery. Firstly, the woman is brought to Jesus by the Pharisees as she is a sinner, guilty of the same sin as the Samaritan woman. It becomes immediately clear to Jesus that the Pharisees are attempting to trick him. They say 'The Law of Moses commanded us to stone such a woman'. The first important issue is that the Pharisees were weary of Jesus and wanted an excuse to arrest him. Jesus' divine

knowledge allowed him to recognise their misdemeanors and effectively challenged them.

T.W. Manson comments that Jews began to write down the ten commandments in the ground, to mock the Roman governors and to 'shame those who came to shame him'. Jesus says 'let any of you who are without sin throw a stone at her' and they all turn to leave the temple. This is important because it teaches that only God has the power to judge human sin, Jesus' divine knowledge allowed him to know the Pharisees were also sinners and that ~~they~~ ~~as~~ their sins would be treated like the woman's - forgiven.

Lastly, this conversation teaches that although the woman was guilty, Jesus has forgiven her sins. Jesus does not excuse her sin as he says 'leave your life of sin' and she is seen as a disciple of Jesus. Only God has the power to forgive sin and the woman's respect in calling Jesus 'sir' proves that she has faith in his forgiveness.

Overall, the episodes involving women are vital to the gospel because they teach that Jesus has come for everyone and to forgive. Also it enforces the idea of eternal life and Jesus' acceptance for the sinner, not those who are religiously orientated.

↳ Would Jesus uphold Jewish law & would he side with her?



### ResultsPlus Examiner Comments

This essay on women in John was Level 4 for AO1, it scored 18 marks. It had a very good knowledge of the topic and used material well, focusing on the question. There was good background knowledge and good comment which the candidate was able to expand. Part (ii) sadly was quite brief and scored 5 marks for AO2.



### ResultsPlus Examiner Tip

Try to balance your answers across (i) and (ii) according to the marks available.

### **Question 18 (b)**

In responses about discipleship some candidates gave well-practised answers though these sometimes lacked the relevant material required to illustrate the aspect of discipleship being explained. Answers tended to be an extended list of characteristics of discipleship, particularly if drawn from Luke's Gospel. The answers gaining marks in the higher levels demonstrated greater evaluation and argument using comparison and contrast of alternative positions. Very few candidates relied on the simple re-telling of the textual narrative. In part (ii) knowledge of John the Baptist was generally good showing an appreciation of Old Testament prophecy and an understanding of his role as a herald and a witness. Those gaining marks in the higher levels referred to Jesus' words about John and demonstrated that John was better understood as a contemporary and witness to Jesus in the Fourth Gospel account though only a few of the candidates made accurate references to 'Lamb of God'.

## **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
- evaluate material in (ii) rather than simply present it
- continue to develop a good range of scholarship in their answers
- take care with subject specific spellings (terminology and scholars)
- avoid colloquialisms in expression.

## **Grade Boundaries**

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

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

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