

Examiners' Report
June 2016

GCE Religious Studies 6RS03 01

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Introduction

Candidates continued to perform well on this unit. Centres have been preparing candidates well and students are able to show good levels of knowledge, understanding and evaluation of the issues. Answers draw on a wide range of sources and in most cases are well rehearsed and applied to the question. Philosophy remains the most popular question option, with Ethics the most frequently chosen third question. New Testament still features strongly and in most cases candidates show great confidence dealing with this material. Some World Religions options are showing a small increase in popularity, but few centres opt for Christianity and no candidates answered on Judaism.

Most centres appear to be familiar with text book material which has proved its worth over the years of this specification and will continue to be useful for teaching the new specification. Where material of particular interest to centres is used, it is usually done with fluency. The biggest weaknesses continue to be unfinished scripts - insufficient time left to complete the paper - and misapplication of material to the question. This is usually indicative of failure to revise a sufficiently broad range of topics to cope with a less predictable range of questions. Some candidates fail to use the answer booklet correctly, and whilst this is not penalised it leads to confusion for candidates and panic often sets in. Centres are urged to ensure that candidates are aware of the layout of the book to ease the process.

The excellent work which centres have done to prepare candidates for this paper will stand them in good stead as they begin the new specification.

Question 1

1(a) This was far less popular than the Ontological Argument and it was obvious that many candidates were prepared for Religious Experience or Atheism but sadly many were not prepared for both and on the whole many candidates wasted time in part (i) talking about Religious Experience when the question did not demand that. In part (ii) many of the answers were on the weak side with little in-depth analysis of Religious Experience and little comparison between Atheism and Religious Experience.

However, when candidates were well prepared they responded with imagination and flexibility, using impressively wide-ranging material on critiques of religious belief and taking the opportunity in part (ii) to examine and evaluate the relative effectiveness of the argument from religious experience.

a

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

There are many ~~different~~ views on the belief of critiques of religious belief, psychological, sociological + modern. Sociological critiques claim that religion is an impact of society, rather than brought about by society for a number of reasons, ~~oppression according to Marx or~~ for example oppression, according to Marx, or a sense of community according to Durkheim, this view is that religion is a creation of society and therefore God does not exist.

Durkheim argued that religion ~~was~~ gave people acted as a 'comfort blanket', giving people a sense of community and belonging, which is why people believed in God. ~~he argued that~~ Religion, in his opinion, is largely community based, rather

then a personal thing, giving people a place to belong and the feeling that people believes belonged to something, humans like to feel a sense of belonging as though they belong to something and thus ~~join religions~~ that's why they are part of religions. He argued that religious beliefs would not exist outside the a community, but however, this was countered by H.H. Fane who argued that religious beliefs told their loyalty to God rather than to the church and so it is a wholly personal thing and the community is just an add on to that. Durkheim argued that religion was primitive and argued back to religious societies who as a group worshipped a totum in order to come from a sense of unity, therefore God must be nonexistent as it was created by ancient tribes to form a community, yet this argument has been recently outdated as recent research has shown not many ancient tribes worshipped totum, note and therefore this argument cannot

be true as their sense of community was not based on a God. The Overall, Durkheim argues that God is non-existent due to it being a sense of community, however his argument has been largely disproven.

Karl Marx was another sociological atheist. He argued that humans invented God, not visa versa. He believed that religion was created by the upper classes, the bourgeoisie, to oppress and control the lower classes, the proletariat, in order to stop them from uprising. The proletariat were told that to rise against the ruling class would be to go against their God given place, which would, in turn, jeopardise their place. In ~~the~~ the process, this offered a comfort blanket to the working class and gave them something to hold onto and work towards. It was Marx referred to religion as "the opium of the people" as he believed it was like a drug, giving a false view on

life as well as making this life
bearable. However many people believe
that Marx did not realise how ~~close~~^{close}
the State and Church were. With
some churches in South Africa, to even
help rise up against the State. He
believed that religion was unnecessary as
it alienated people from fully participating
in their life. Should be gotten rid of as it
was unnecessary. Now that the class
struggle is no longer a
prominent feature of society. Marx's
views have been corrected by the
fact that communism failed
in Communist Russia. Overall
Marx believes that God is non-existent
because he believed that religion
was created by the ruling class
as a means of repression.

However these sociological views ~~can~~ disregard religious experience and don't build them into a context then in their arguments. ~~Toronto~~ The ~~toronto~~ blessing is one a community act.

Swingburne puts forward his 5 types of religious experience, 2 of which are public, such as a public miracle like the 1000 Catholics at Fatima who saw the Sun dance. ~~These~~ This shows that supports Durkheim's view that religion is a community activity, yet it shows evidence for why people believe, ~~rather than~~ as all of these people saw the same proof of God. ~~However~~ This can also be seen with Toronto Blessing, a church in Toronto ~~isn't~~ which visitors go and get 'drunk' off the Holy Spirit, a communal religious experience, people are seen to be talking, dancing, taking in tongue, and this is done as a community. However if ~~God was just a~~ ~~idea~~ ~~non-existent~~ it shows that God could exist as not all communities feel for a religious presence in that way, and children

are often seen to join in too. However this thus showing that religious experience is a stronger argument than the critiques of religious beliefs. Yet it could be countered by the argument of mass hysteria, like the dancing plagues of France in 1547 where people had to dance even if it caused pain, or peer pressure. People go to these places expecting to see God, and so they trick their minds into believing they do rather than actually experiencing it, thus weakening the argument.

However, Durkheim + Marx's arguments don't take into account personal experiences. Religious experiences also happen on a private level and so are not part of a communal moment, such as ~~to~~ they are also, as James argues, ineffable in some cases. Weaving that it happens on such a personal level in cases that people can't find the words to express it. This is a stronger claim than the argument that religious belief only occurs due to sociological reasons, as it is God

appearing in a private place, and sometimes to atheists too, like Ian McCormack, who don't believe in religion. What's the point yet still have these experiences, these both are strong arguments than the view of the critique because they happen on a personal level.

Overall the Lin argument of RE being a strong argument for the existence of God. The argument for the non-existence can be seen with private & sci experiences & experiences confusions, as they are not due to a sense of community or duty being at all. ~~Private~~ ~~experiences~~ can be caused by public experience is a weaker argument as they could be brought on by community & influenced by those ~~around~~ around.



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Examiner Comments

A confident response to this question.



ResultsPlus
Examiner Tip

Do not limit your opportunities by revising too few topics

1(b) Although the question on the Ontological Argument was very popular and gave candidates the opportunity to display a wide range of knowledge, only the very best students seemed to pick up on the nuance of MUST be strong and MUST be weak and linked it to the analytic/deductive/a priori nature of the argument. Most essays focused on 'strengths' and 'weaknesses' of the argument, and the weaker took a narrative approach, recounting the history of the idea ('Anselm said..., then Gaunilo said..., then Descartes said...'). There was a good level of understanding demonstrated of the argument as a collection of contributions and ideas from different thinkers in different eras. Only the occasional candidate thought that Anselm was a modern thinker. Some students seemed to think that Gaunilo's criticism of Anselm was fatal, and missed the opportunity to show the development of Anselm's thought, although this was symptomatic of weaker answers only.

Many candidates were able to present the historical developments of the ontological argument in impressive detail but relatively few were then able to evaluate the 'strength' of their claim to prove the existence of God. Candidates who achieved level 3 often found themselves either addressing the question, but with an inadequate level of detail to achieve level 4, or failed to address the question and provided a broad summary of the development of ontological thought.

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

b

The ontological argument is an a priori argument which means that the premises are based on logic and contain the conclusion. Therefore, the conclusion gives no further information that cannot already be gathered from the original premises. This contrasts with an a posteriori argument where the premises are based on experience and do not contain the conclusion. ~~etc~~ Consequently, the conclusion is

logically necessary and is not assessed according to its probability. This demonstrates that the ontological argument must be a stray argument for the existence of God as the premises are based on logic.

~~The secular scholar who is most associated with the theory is ~~Thomas Aquinas~~. Aquinas was one of the most famous Christian thinkers of the eleventh century and is famous for developing and articulating the ontological argument. Within his publication, Summa Theologica, Aquinas described~~

The scholar whom is most associated with the theory is Anselm. Anselm was one of the most important Christian thinkers of the eleventh century and is famous for developing and articulating the ontological argument. The argument is based upon Anselm's definition of God which states ~~that~~ ^{God} is a being 'that than which nothing greater can be conceived'. This highlights that God must possess all perfect predicates and characteristics. However,

Anselm treated existence as a predicate and stated existence was considerably better than non-existence, therefore for God to fit the definition, He must exist.

Anselm argued that something can exist in re (reality) and intellectu (mind). He used the example of a painter to justify this view. Here Anselm argued the idea of a painting within the painter's head does not have as ^{much} significant value as a real life painting. ~~Therefore, when~~ Therefore, ^{when} applying this to the ontological argument, ~~God~~ in order for God to be a being 'that than which nothing greater can be conceived' he must exist in re.

In addition, Anselm argued God was 'de dicto' which means by definition necessary. This is unlike any ~~of~~ other creature which possessed contingent existence. Therefore, to deny this would be absurd. This form of reasoning is referred to as 'reductio ad absurdum', which suggests to deny something

of such as this ~~would~~ would be absurd. Consequently, Anselm refers to the atheist as a 'fool' for denying God's existence.

Descartes was a rationalist philosopher who ~~the~~ created a version of the ontological argument. Descartes stated for the idea of a perfect being to exist, ~~it~~ it must have been put there by a perfect being. ~~Therefore~~ Therefore, the fact that this idea ~~of~~ a perfect is within our mind, it must be due to a perfect being.

Anti-realists ~~to~~ would argue that the ontological argument must be a strong argument for the existence of God because they argue that if something has intrinsic value to an individual there must be some truth ^{involved}. Furthermore, this can also be supported by Language Game theory ^{which} ~~which~~ argues that certain lexis belong to ~~certain things~~ ~~and~~ ~~certain~~ ~~fields~~ certain fields and they possess value to that field.

ii) Many people argue the ontological argument is a weak argument for the existence of God.

Gaunilo refuted the ontological argument. He replaced the lexeme 'God' with 'greatest island' ~~which~~ ~~lead to a false conclusion~~ and applied the premises to them but it led to a false conclusion. The key criticism by Gaunilo is simply to conceive of an island ~~even~~ in all its perfection does not guarantee ~~its~~ its existence. This highlights how the ontological argument must be seen to be a weak argument for the existence of God.

The philosopher Kant also argued the ontological argument must be a weak argument for the existence of God. He understood that, ^{treating} existence as ~~as~~ a predicate was fundamental to Anselm and Descartes' argument. However, he argued that you cannot treat existence as a predicate because it does not give us any further understanding. Moreover, he argued

we have to know the existence of something to understand ~~what~~ it.

However, the ontological argument discusses factors about God before his existence is understood. Therefore, Aquinas argues Anselm is guilty of making a 'transitional error', a false manoeuvre for ~~comparing~~ ~~the~~ treating existence as a predicate.

In addition, Aquinas argues the ontological argument must be a weak argument for the existence of God because all humans do not share the same definition of God. Process theologians view God as a being ~~which~~ ^{who} does not have all perfect characteristics and is not omnibenevolent or ~~un~~ omnipotent. This is often used to due to the problem of evil to explain why evil and suffering exist.

Finally, G.E. Moore also argues the ontological argument must be a

Weak argument for the existence of God. Moore uses ~~the~~ the two ethical statements: 'Some time tigers growl' and 'Some time tigers do not exist' to highlight this. Moore argues the first statement possesses meaning as it teaches humankind and gives us some understanding. However, the statement 'Some time tigers do not exist' is meaningless as it teaches us nothing. Moore compares this to the ontological argument and argues it is weak because 'God is a 'being that than which nothing greater can be conceived' teaches us nothing ~~and is~~ as it cannot be verified and is therefore meaningless.

These arguments highlight ~~how~~ and demonstrate the view that the ontological argument must be a weak argument for the existence of God.



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Examiner Comments

An impressive response to the Ontological Argument question



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Examiner Tip

Respond to the wording of the question.

Question 2

2(a) This was less popular than Religious Language this year and, as always, there was a huge variety in the answers. However, there is an improvement in the responses which examiners noticed a couple of years ago and is continuing this year: the better answers are getting better, especially those that concentrate on the western approaches as they at least can get in some good scholarly opinion.

There was a fair mix of topics chosen here. This year there was less mixing up of Buddhist and Hindu ideas and in general the explanations of beliefs were generally done quite well. Maybe, compared with last year, the immortality of the soul was less popular and a little less well done, whilst the Eastern ideas were tackled generally a little better.

More of an issue, though, was that some wasted time on introductory LAD discussions which were often not that useful. Having said that, what particularly separated candidates was the degree of analysis here. Many at Level 2 or lower forgot the problems altogether, or else put them into part ii. Level 3s usually tackled a few at least on at the end of part i, with higher Level 3s and above doing an even split of explication together with the issues arising.

(ii) Some of those Level 2s wrote on their problems here, with better ones including some possible solutions. Level 3s tended to start with the solutions going on to weigh up how effective these were, with the Level 4s focusing their discussion to the problems in part (i), as prompted by the question. There was much appropriate use made of Ian Stevenson, and NDEs as evidence for dualism together with the usual debates here.

However, this was sometimes more on whether there was life after death. Some pointed out the evidence seemed to support dualism more than monism. However, very few discussed whether the evidence was limited in its implications for deciding between Platonic, Buddhist or Hindu beliefs, (or even, given these experiences usually are embodied ones in some sense, resurrection).

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

a

'The undiscovered country from whose
bourn no traveller returns' (Shakespeare).

Many people believe in an after life
because they believe moral law needs
to be fulfilled - ~~on~~ the good rewarded
and the bad punished, and others
simply believe we need to have
more time in order to realise our
full potential.

One form of life after death is the
Christian doctrine of the resurrection of the

body. This is the belief that at some future date (some say Judgement Day), God will raise the body to eternal life in bodily form. Whilst it will be

a physical body it will be made out of spirit which cannot die - the so-called pneumatikon. The concept of the resurrection is supported in the Bible such as the quote in John from the Christ: 'I am the resurrection and the life. He who believes in me, though he die, yet shall he live.'

One of the problems raised with the resurrection is the question that if we died how can we possibly come back to life? Moreover, when we are resurrected, are our physical defects and emotional problems cured? For if they are not, how would it really constitute the same person? However, from the words in the Bible we are led to believe that Jesus did bear his scars.

Moreover, in a response to this John Hick proposed the replica theory.

He believed that if we saw someone bearing the same characteristics and having the same memories as a person we used to know, it would be right to regard

this person as a replica. Therefore, an Omnipotent God would be able to create a replica of all of us.

Hick described the after-life as a 'resurrected world full of replica persons'.

However, Hick had his critics. Some questioned whether the replica really constitutes us ~~and~~ and furthermore it was argued that a replica would not be as valuable as the original.

In addition, God could therefore make multiple replicas, thus thus undermining personal identity and if the resurrection doesn't happen until the end of time how are we meant to verify it?

Hick's response was that we should use the principle of eschatological verification - the idea that at the end of time, if there is life after death, we will know

ii) Not only do some people question the integrity of the principle of eschatological verification for it holds no empirical evidence, no many also question the monistic nature of the resurrection. Monism is the belief that the body and mind/soul are linked to form one entity, therefore meaning that both the body and soul would continue to the after life. However, this idea leaves us questioning how the death of the body can be explained. For this reason, ~~many~~ some philosophers adopted dualistic views that the mind and soul are separate entities. ~~Dr~~ René Descartes said: 'the soul is of a nature entirely dependent of the body ... therefore we are naturally led to conclude that the soul is immortal'. This was supported by Maritain, 'the soul cannot be corrupted since it possesses no physical matter ... the soul cannot die'.

In response to this some ~~theologians~~ ^{theologians} such as St Thomas Aquinas described the soul as the 'anima' and

said 'the natural condition of the soul is to be united with the body'; thus making the dualistic views which are fundamental to the immortality of the soul and reincarnation incompatible.

Having said that, many don't see this as a solution for both talking of the soul is meaningless as there is no evidence of it. This not only cancels out the beliefs of the resurrection but all of other forms of the after life.

In my opinion I believe Anthony Flew spoke the most sense by saying 'it is meaningless to ponder about the after life, for life and death are mutually exclusive states' - how can the talk of life and death possibly be compatible?

Finally, on the topic concerning the resurrection how can it be possible? For 'if there is an after life... is there really any death at all?' (Anthony Flew)



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Examiner Comments

Some interesting application of the question to resurrection.

2(b) The popularity of the religious language question has increased considerably in recent years, presumably because of its direct link with the A J Ayer article in 6RS04 1A. The majority of candidates responded to this question and displayed considerable knowledge of the topics. Not all, however, were wise in their application of the material, and employed a scattergun approach, displaying everything they knew about religious language rather than focussing on verification and falsification. Nonetheless, knowledge of these two approaches to religious language were generally impressive. Less confident, interestingly, was students' knowledge of Language Games. Most could name Wittgenstein and offer a couple of quotations from him about use rather than meaning, but few were able to attempt a sustained exposition and evaluation of the approach to benefit from the marks available.

b

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

i) Religious language makes metaphysical claims about God.

This can include religious technical terms, vocabulary associated with belief or everyday terms given religious meaning (e.g. glare). Problems with religious language that may lead to the view point of it being meaningless and thus untrue arise from the employment of finite terms to express a metaphysical, supernatural God.

Ludwig Wittgenstein's earliest notable work 'Picture Theory of Meaning' influenced the work of the Logical Positivists in the 1930s and led to their conclusion that religious language is meaningless. Wittgenstein stated 'whenever one cannot speak, one must remain silent'; thus highlighting the realist (can be proven true/false) view that language communicates objective truths about the

world, and this must be employed in an objective manner. However, Wittgenstein's realist viewpoint of language led the Logical Positivists to ask, if language is used to reflect objective truth about the world, but God is a metaphysical being outside of sensory experience, can he be discussed through language? This thus led to the logical positivist view that religious language is meaningless.

The logical positivist's rejection of religious language as having meaning is embodied in A. J. Ayer's Verification Principle, which also serves to prove that religious language cannot be true. The ^{takes inspiration from Wittgenstein's} Principle stating that a statement must be able to ^{be} proven analytically (tautologically verifiable through ^{logical} reasoning e.g. bachelors are unmarried men) or synthetically (using a posteriori and empirical/sensory experience e.g. it is raining) to hold meaning. Ayer stated that all religious language fails the verification principle, thus determining it untrue and meaningless. Furthermore, religious language fails to satisfy Ayer's later additions to the principles of strong form and weak form verification, as religious language fails to provide credible secondary evidence, thus reinforcing its meaninglessness. And thus

untrue nature.

The falsification principle (introduced ~~by~~^{to} philosophy by Popper) is the inverse of the Verification Principle in believing that in order to have meaning, a statement must have the ability to be disproven or proven false. Anthony Flew discussed the falsification principle in regards to religious language, thus stating that we must be able to disprove religion such as "God loves me" in order for it to have meaning. Flew concluded that no religious statement can be falsified and is thus meaningless. The University Debate illustrates the unfalsifiable nature^{of religious language}: Flew's discussion of Wisdom's Parable of the Gardener in which religious statements "die the death of a thousand qualifications"; as despite contradictions and threats to religious statements, religious believers will continue to change and adapt their beliefs to avoid it being proven wrong, reinforcing the unfalsifiable nature of religious language which suggests its meaningless nature through its inability to be proven untrue.

ii) Although Wittgenstein's earliest, realist work 'Picture Theory of Meaning' influenced the

view of the Logical Positivists that religious language is meaningless, his late, anti-realist work 'Language Games' serves to challenge this disregard of the Logical Positivists.

The verification principle suggests that religious language must be able to be verified analytically or empirically to have meaning, thus justifying its meaningless ^{and untrue} nature. However, Language Games criticises this reductionist belief in stating that the Logical Positivists, such as Ayer, fail to recognise the complexity of language. Instead, language is like a game (or pattern of intention, with Wittgenstein using the analogy of chess pieces to illustrate this), ^{each} "with" ^{set of} different rules depending on the language game being played. Furthermore, the Verification Principle condemns religious language as meaningless due to its inability to be verified, whereas Wittgenstein's Language Games claims that the perceived meaningless nature of religious language is due to people from different 'forms of life' and thus different games interacting.

Language Games further contradicts the meaning and thus untrue nature of religious language that

as suggested by debates surrounding verification and ~~proof~~ falsification principle by stating that "meaning is use". Wittgenstein believed that we must understand the context in which language is used to understand its meaning, thus contradicting the dominant viewpoint of the verification and falsification debates by suggesting that if we understand the religious context of a language, we may be able to recognise its meaning. This is further supported by (C. C. Stevenson) who states that we must understand the place of religious statements in the life of the religious believer and religious community in order to access its meaning. Therefore, language comes contracts be meaningless and this is the nature of a worded to religious language by debates surrounding verification and falsification. Though suggesting that it may hold meaning to believers, but we must understand its context in order to recognise this.

Ultimately, language comes contributes to the debate of verification and falsification. Though stating that religious language does have a

meaning and that it may be true, but one must understand the wide context of religious statements in order to recognise this.



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Examiner Comments

An impressive response to this question.



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Examiner Tip

Whilst this topic increases in popularity, quality has dropped, so ensure you answer the question as the examiner has asked.

Question 3

3(a) Critiques chosen most frequently were Hume's naturalistic fallacy and is-ought gap, and Dawkins' arguments to varying degrees. Hume's fork was also a popular choice.

The use of Dawkins was quite often weak, with candidates relying on Dawkins statements on religion rather than any analysis.

The best answers provided comprehensive explanation of each chosen critique, particularly how naturalistic fallacy is used to identify the is-ought gap rather than conflating the two ideas.

Most candidates referenced the story of Abraham and Isaac to illustrate the problem with God's commands being good.

Some candidates were able to use very up-to-date examples including the Orlando shootings. This question was not as popular as in previous years and some candidates confused material with critiques of religion.

3(b) The standard of responses on both natural moral law and deontology was reasonably high, with most candidates achieving level 4 or above.

Lower Level 4 scoring candidates were less broad in their coverage, identifying around 3 key features, with answers that read more as expanded lists. The most referenced parts of the theories were the primary precepts, secondary precepts and 5 types of law. Almost all candidates quoted Cicero. Most candidates referenced Aristotle. For Deontology nearly all candidates chose to focus on Kant, with some taking a broader approach to include the ten commandments and examples of divine and human law. The categorical imperatives were identified by all candidates.

Higher scoring Level 4 candidates were able to talk about the theories in greater depth and breadth. Duty was identified as the motivation for Kant's deontology. Many candidates discussed hypothetical imperatives, categorical imperatives, real and apparent goods, the good will and the summum bonum. In natural moral law the link with Aristotle's virtue ethics was explored. These answers tended to be more analytical in their presentation, but stopped short of any real analysis of the theories.

The best responses provided analysis of the theories. Candidates appeared to find this very challenging and only a few achieved more than 15 marks.

Question 4

4(a) Once again examiners' perception of the responses to this topic is that the quality is improving and it is now a popular and effectively handled question. Candidates are comfortable with engaging across a range of scholars from Plato to Nozick & Rawls. Even Singer's argument for the 'obligation to assist' was mentioned by a few candidates. Topics such as 'social contracts' and various principles of justice were explored as well as historical accounts. Application through various ethical theories such as utilitarianism and deontology figured in some excellent responses. Candidates answered on a range of topics within justice, including Plato's ideas on society, social contract theory, equality, and punishment. Some referenced Rawls' principles for justice and others talked about Hobbes. Kant's deontology was sometimes referred to when discussing systems of law.

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

a

~~Equality - Augustine, Rawls~~

~~Authority - Hobbes, Plato~~

~~Soc Contract - Hobbes, Locke, Franklin~~

~~Liberty - JS Mill - Harm princ. & Rawls' 2nd~~

~~Happy when only just when people treated same for same things~~

The theory of ~~equating~~ justice is an ethical theory which aims to achieve a fairness and equality ~~society~~ for society and its citizens. There are four key ideas associated with justice - these are equality, authority, social contract and liberty. Some of the ~~st~~ scholars who are associated with the theory of justice are Augustine, John Rawls, Plato & JS Mill.

The first key feature of the theory of justice is equality. Because it can be difficult for people to agree on one correct

definition of justice and what justice requires, there are four types of equality that have been proposed. These are social equality, fundamental equality, equal treatment for equals and treating people unequally in special circumstances. Augustine, however, proposed an alternative view of justice equality which says that "equality must be something other than treating everyone in the same way, since everyone is different". An example that could be used to illustrate this idea is that of a disabled person who would require different facilities to a physically able person, in order to reach the same end. Aquinas' view of equality is important as it allows for equality to be achieved as a result of a relative system which considers people's individual needs. Some, however, argued against this view saying that it can sometimes be difficult to decide what each person deserves. John Rawls' 2 principles of justice are also an important idea within equality. They state that:

- 1) Everyone in society has equal rights, responsibilities and freedoms.
- 2) ~~the~~ Equal opportunities permit the existence of inequalities.

The second principle could be seen to suggest that inequalities in society are allowed to exist, providing everyone has an equal chance to reach them, for instance, inequalities in the workplace are allowed if

everyone has an equal chance in education to reach them. Rawls' view is important as it shows the conditions under which inequalities can exist.

The second key idea in justice is Authority. Hobbes had a view of society and humans which was that our basic state of nature is competitive warfare. Hobbes argued that a figure of authority should be positioned above the law in order that they can prevent chaos and anarchy in society. He quoted - "the only thing that inclines men to peace is fear of death", suggesting that authority should instill fear in citizens. Plato, however, as a communitarian, argued that humans are not self-sufficient so they should work together to achieve a successful society. He also believed that all roles in society are specialised, including that of authority. As a result, he founded his Philosopher Kings argument, within which he suggested that the person in the position of authority should be a trained and specialised philosopher so that they have the skills and knowledge for the role. Plato seems to agree that a philosopher for a king is important to achieve a just society. Plato was also suspicious of democracy as he believed that people are often voted into power based on their popularity rather than their suitability, therefore it is important to have a justice

system that overcomes this.

The most key feature of the justice theory is the social contract. This is an agreement between the state and its citizens about how society is best run. Hobbes developed his argument, saying that citizens should be prepared to sacrifice some liberties in return for safety from the state. Whilst Locke appeared to agree, he also argued that if the state does not uphold citizens' rights and safety, the authority figure can be removed. Franklin, however, argued that people should never give up liberty in return for safety, by saying "those who would sacrifice essential liberty, to purchase a little temporary safety, deserve neither liberty nor safety". It is important to consider that many philosophers hold different views surrounding the most effective rules within the social contract.

The final important feature of justice is liberty. Access to liberty is supported by JS Mill and his Harm Principle, which argued that "the only purpose for which power can be rightfully exercised over any member of a civilised society, against his will, is to prevent harm to others". It is clear that Mill believes it is important that we never limit someone's freedom in society, unless they are causing harm to

others. Similarly, Rawls' first principle of justice, that everyone in society has equal rights ~~and~~ responsibilities and freedoms, seems to imply that the utilisation of our own freedom cannot violate the rights of others. For instance, it would be within our liberty to physically hurt someone else, but this would be a violation of their rights so it would not be allowed. The extent to which people can exercise their liberties is an important issue within the topic of justice.



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A strong part (i) to this question which is growing in popularity.

4(b) Candidates generally took one of two approaches to this question – they either used intuitionism and emotivism to support that ethical language does have meaning (in AO1), or they used the theories to prove that ethical language is meaningless (AO2). The better responses used them in both, though some chose not to use the theories at all.

Candidates made reference to the Vienna Circle, Burns' 36 definitions of good, naturalistic fallacy, the meaning of 'good', the is-ought gap, emotivism, intuitionism, Wittgenstein's language games, Nietzsche's 'ethical colour blind' and Sidgwick.

Many candidates answered: 'the problem of ethical language is it's meaningless', rather than the set question, which undermines the opportunity to access the higher levels.

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

b

i) Meta ethics examines what we mean when we say something is good bad right or wrong, and it can be split into 2 sides cognitivism and non-cognitivism. Cognitivists believe statements are propositional, they are empirically verifiable and true for all people for all time. Non-cognitivism however see ~~eth~~ statements as non-propositional, they cannot be independently proven to be true or false, it is illogical to question their truth or falsity and they should instead be considered as values.

The problem of ethical language is its meaninglessness' is an idea that may have been adopted by the ethical non-naturalist. This includes A.J. Ayer (language, truth and logic 1936) who saw ~~ethical~~ ethical language as meaningless as it is not

empirically verifiable or analytically true, we can therefore have no moral knowledge.

However when analysing this claim we can see both sides of this, and ethical naturalists view ethical language as cognitivist and believe that we can draw ethical conclusions from non-~~at~~ ethical (natural language). Although the non-cognitivist non-naturalists would view the problem as meaningless, there are other suggestions.

One of which originates from Hume who developed his ideas in *Treatise*, ~~to~~ and later with Moore who thought ethical statements are not empirically verifiable. This is the problem of the *is-ought* gap, you cannot derive an *is* from an *ought*. There is nothing in a descriptive statement that allows us to move to a prescriptive statement. This idea is based upon Hume's fork which classified meaningful statements based on whether they ~~are~~ are empirically verifiable or analytically true or not, he said if not "then commit them to flames for they can contain nothing but sophistry and illusion". Additionally Moore said that natural facts (from observation of the world) exist independently of humans, but moral facts (evaluation of natural facts) are

dependent on humans. For Hume, ought statements are not analytically true or empirically verifiable so we cannot move from an is to an ought. *

Another response to this offering another problem of ethical language, other than meaninglessness, is the problem of defining good, illustrated by G.E. Moore in his 'naturalistic fallacy'. The problem of defining good can also be called Moore's open question argument. S. A. Burns identified 36 meanings of the word good and only 'of moral excellence' provides philosophical argument, functional definitions are tautologous and easy to understand. The problem for Moore is that every time we try to define good we commit a naturalistic fallacy, but for him as a cognitivist we need to 'define' good to make moral decisions. He believed that good has non-natural properties that we can access through intuition. He saw good as a 'simple notion' "one of those unnumerable objects incapable of definition" and saw an analogy with the colour yellow "it is impossible to define yellow any further the same is with good", Moore called this intuitionism.

* Hume's ideas concerning the 'is-ought' influenced A.J. Ayer's ideas and therefore influenced this

view taken by ethical non-naturalists that the problem of language is its meaninglessness.

ii) There are solutions that have been offered against all of these criticisms and problems.

First, in response to the problem of ethical language being its meaninglessness comes A.J.

Ayers emotivism, where he says that moral and ethical language expresses opinions and not facts, (called Boo Hurray theory). It was very useful in making philosophers consider the importance of ethical language ~~as~~ as well as acknowledging the influences our background has on our moral decision making.

As well as overcoming the problem of meaninglessness it ~~is~~ also overcomes the problem of the naturalistic fallacy by stating ethical language is about emotions and not facts. It was developed by Stevenson who said that our religious and political influences motivate our actions/emotive response but our emotive response also has a prescriptive role in persuading others to favour our view. However it is still subject to criticisms that we make

The extent to which ~~it~~^{the question} can be proven wrong is questionable. It can be argued that we need some moral absolutes (which emotivism doesn't allow for) such as the important UN declaration of human rights. In addition James Rachels said it's wrong to get rid of reason from morality, it leads to 'simple subjectivism' and the notion that "where morality is concerned there is no fact, no one is right or wrong." So although it does overcome ~~the~~ 2 of the problems with ethical language, it has its own faults so can only begin to prove the claim wrong.

An additional attempt to prove the claim wrong comes from Intuitionism and Moore, which makes ethical language meaningful and again overcomes the naturalistic fallacy. Since it sees meaningfulness in ethical language and decision making it just has to be accepted in a different way. Strength is added by support of other philosophers to the extent we can prove the claim wrong. Pritchard says we use reason ~~to~~ as well as intuition in ethical decision making, it allows us to evaluate and decide on a course of action. This is again developed by Ross and his λ prima

facile duties saying that intuition makes our duties self evident and allows us to make moral/ethical decisions when duties conflict as intuition enables us to know what to do.

However this can only prove the claim wrong to some extent as we cannot be sure our intuition is correct, and there is also the issue of if the analogy of a yellow patch and good can appropriate one? ~~How can we~~

Therefore in conclusion I believe the claim 'the problem of ethical language is its meaninglessness' can be proved wrong almost entirely by emotivism and intuitionism. They both offer solutions to the problems of ethical language and in my opinion, are successful in giving it meaning. ~~since~~ Although the theories have their own weaknesses they are successful in providing ways of showing ~~that~~ ~~it~~.



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An impressive response to the question on ethical language.

Question 5

5(a)(i) This was a fairly popular question. A variety of the topics were chosen, though responses generally displayed a sound grasp of the content of the Edicts. The better responses made extensive use of scholars, particularly Basham, Ling and Gombrich. Some wanted to debate the extent to which Asoka used Buddhism as a form of social control and questioned whether the expansion of Buddhism was Asoka's true aim in the missionary journeys. Some were very severe on Asoka questioning whether his acts as a ruler were typical of a Buddhist.

The weaker responses relied heavily on the narrative of Asoka's conversion. Their description of the topics tended to lack detail and clarity.

(ii) Candidates were divided in their opinions about whether or not Asoka was successful. The weaker responses simply argued that since Buddhism all but died out in India after his death, he was unsuccessful. Others were able to analyse the issues with greater sophistication. They came to a similar conclusion but wanted to argue that Asoka's patronage meant that people were converting to Buddhism for the wrong reasons and as such the Sangha was not dedicated. In effect they argued Asoka actually weakened Buddhism through his adherence. Others argued that without Asoka and his missions to neighbouring countries, Buddhism would have completely died out. Once again the better responses identified the positions and arguments of a variety of scholars.

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

A

(i) Ashoka is known to have been one of the most prominent figures in the Buddhist religion. The 3rd generation of the Mauryan Dynasty, Ashoka (304 BCE - 232/19 BCE) came to the throne in 268 BCE, becoming known for his ruling on Buddhist principles. However, most of the information known about Ashoka comes from his own scriptures, raising questions as to whether Ashoka was as great of a Buddhist ruler as some dare to say.

Ashoka's grandfather, Chandragupta took over from the Nandan Dynasty before him, ruling through the ideas expressed in the Kautilyan Statecraft theory, featured in the Arthashastra. After being advised by Chanakya on how to rule, Ling has stated that Ashoka too was raised under the theory, first in theory and then in practice from the age of 10. This led to Ashoka developing tyrant tendencies, ruling his empire through harsh

military campaigns and violence to expand his empire throughout India. It was said that to get to the throne, Ashoka killed all other claimants, 99 half brothers according to Bauhan. The beginning of Ashoka's reign was therefore violent and brutal, a quality expected of rulers at the time.

Despite this, Ashoka's ruling quickly turned from violence to peace following the Kalinga war. The battle was known to be particularly vicious, with the casualties estimated to be in the thousands. Ashoka was said to have been 'sickened' by the violence in the war, ~~feeling~~ feeling extreme remorse for not only the dead but the families torn apart by it. Bauhan states that 'his conversion to Buddhism coincided with Kalinga', with Ashoka declaring this remorse in his edicts.

inscriptions located in rocks and pillars around India.

From this point forward, Ashoka led a peaceful ruling and adopted many Buddhist qualities.

Ashoka seemed to have taken his Buddhist role seriously, seeming to have adopted his own views on Buddhist ideas and teachings. He often used the word 'dhamma' in his inscriptions, understanding it to mean helping friends, relatives and Brahmins and the abstention from killing, rather than just a general understanding such as 'piety'. As Ling comments, 'there is little room to doubt that Ashoka meant Buddha-dhamma'.

Similarly, he adopted the Buddhist practice of giving alms to the Brahmins. Disgusted by their greedy nature, Ashoka was pleased to meet the bhikkhu Nigrodha, who had a peaceful atmosphere. Ashoka invited the novice monk inside to sit down, in which Nigrodha sat on the throne as there was no one to suppress his high status. Delighted that he had attended the monk, Ashoka and Nigrodha developed a friendship in which to swap alms for knowledge of Buddhism and doctrines. Many consider Ashoka's dedication to learning the Buddhist principles here to be of extreme significance to his rule and empire.

However, his relationship with Nigrodha may not have been Ashoka's first encounter with Buddhism. While his grandfather abdicated the throne to become a Jain and his mother interested in the Ajivikas, it was Ashoka's wife Devi who followed the lay tradition of Buddhism, and could have been Ashoka's first insight into Buddhism. He took it upon himself to ensure his society thereafter was based on Buddhist ideals, with the ~~doctrine~~ notion of ahimsa (non-violence) being extremely evident in his edicts. Not only did this coincide with one of the five precepts, 'I undertake to abstain from harming living beings', but it helped to promote vegetarianism in India (Braham) and decreased the slaughter of animals. There is also

debate among scholars as to whether Ashoka took Ahimsa to a higher level by banning the death penalty (Ling and Combsch). Basham states however that this is false, and another Indian ruler at a later date was the one to abolish the penalty.

Alongside social projects such as developing medical care and planting trees for shelter, Ashoka's edicts taught his people the laymen's ideas to Buddhism. Often, his edicts have been compared to that of the Sigala Vada Jutta (laymen's code of ethics) due to shared ideals of respecting family and being tolerant to all.

Ashoka displayed his developed tolerance by respecting all other religious practices of this time, and offering his ~~personal~~ personal respect to Brahmins and shramanas.

In conclusion, Ashoka's rule in India is known to be one of the most significant times in Buddhism due to the spread of 'Ashokan' or 'laymen's' Buddhism. Ashoka has been known to have derived the Buddhist ethics into a way for the everyman to understand, and is ~~to~~ acknowledged to his part in the spread of Buddhism.

(ii) Many scholars have stated that Ashoka's reign of Buddhism can be considered to be a golden time of Buddhism, due to the spread of the dhamma again. However, others have questioned

Ashoka's motives behind his actions, and whether he truly helped to ensure the survival of the religion.

Many have stated that Ashoka's mission of the dhamma ensured that the messages of Buddhism spread throughout India. This led to the religion becoming more known throughout the everyday people and Ashoka's ideas being spread. However, Gombrich has stated that some texts claim it was an elder monk Tissā who in fact sent out these missions, leading to debate of Ashoka's input in social ethics.

Similarly, Ashoka claims to have adopted Buddhist principles but fails to recognise key ideas, such as enlightenment. Bauhan states 'Ashoka had little interest in the finer points of Buddhism' but Gombrich challenges this to state it's 'foolish' to disregard Ashoka's impact due to the fact he practised by Buddhism. There are evidence in his edicts of Buddhist principles such as ahimsa and caring for all beings, leading many to believe he helped to spread many Buddhist ideals.

Some have also argued that without Ashoka's edicts, many wouldn't have known Buddhist ideas at all. Not only this, but they are the first formal inscription to include information on the Buddha's life, an extremely important detail which helps to ensure the religion. If we didn't have them, would we have

known about the Buddha's life at all?

Lastly, Ashoka's revival of Buddhism helped the Sangha restore its order. Ashoka and Tissa acted to remove the Sangha of monks who had no place there, with Combrink stating 'Ashoka allowed the Sangha to purify itself'. While Barham has questioned whether Ashoka had authority to purify it as described, there is little doubt that Ashoka played an important role in ensuring the Sangha remained pure, a crucial element which led to the ultimate survival of the religion.

Overall, Ashoka did successfully ensure the survival of Buddhism during his time. ~~He~~ ^{he} taught his people laymen's Buddhism using upaya kausalya (skillful means) to ensure all ability levels had a basic understanding, adopted Buddhist principles to structure his society and ensured that the religion became true to itself ~~and more~~ ^{more}.

* While it can be argued that Ashoka's ideas weren't unique, but simply traditional of India at that time.



This candidate selects the characteristics of Ashoka as a ruler and the second topic is his impact on the spread of Buddhism. The opening paragraph is quite helpful and includes a note of caution about the interpretation of the evidence. The candidate considers the context to Ashoka's reign using scholarship from Ling, Basham and Gombrich, drawing attention to the contrasts between warfare and peace. Biographical material is adapted to the demands of the question, such as the role of Nigrodha. The term 'dhamma' is regarded as significant and appropriately analysed.

Part (ii) achieved full marks. The candidate contrasts the view that Ashoka was the golden time with the queries about his influence. Effective use is made of Gombrich and Basham. The candidate weighs up the evidence with examples and formulates a conclusion.

5(b)(i) This was not a popular question. Candidates who did choose this question on the whole provided full and detailed accounts of both Zen and Pure Land regarding enlightenment. The better responses ensured that they focused on the question and did not give a simple description of the two schools.

(ii) Candidates chose Pure Land and Zen in equal measure. The better responses provided a balanced and well argued answer which identified how both developed and changed Buddhism, but retained an essential core. Some argued that Pure Land provided an almost theistic element to Buddhism.

Question 6

6 (a) (i) This was a fairly popular question. The weaker responses simply provided a description of the 3 marks of existence, without attempting to analyse its relationship to either dukkha or anatta. Some excellent responses wanted to argue that anicca is fundamental to understanding dukkha, in that it is this characteristic which is at the root of dukkha. Similarly they wished to argue that anatta is the obvious corollary of anicca.

(ii) The weaker responses failed to engage with the thrust of this question and failed to make the link between anicca and why Buddhism might be considered to be pessimistic. Others gave a considered and balanced answer which considered the apparent pessimistic nature of annica as an undesirable characteristic of existence, but went on to argue that being undesirable is not in itself pessimistic and preferred to use the term "realistic". They also pointed out that overcoming avidya and seeing the truth of the 3 marks of existence achieves nirvana, which by definition gives Buddhism its summum bonum and the end to suffering.

(b) (i) This was a popular question. Candidates explored the features of the bodhisattvas, the 3 bodies and the stages. However, the better responses were able to explain the motivation of a bodhisattva. Some outstanding answers used Atisa's 3 motivations for the religious path and challenged the misunderstanding portrayed in early western scholarship that the bodhisattva delays enlightenment.

(ii) The weaker responses simply provided a narrative of some of the most popular parables from the Lotus Sutra, with little or no analysis. The best answers identified the key themes of the Sutra and applied them to our understanding of the Bodhisattva doctrine: themes such as ekayana and Upaya Kausalya, which are explained in the Sutra and fundamental to our understanding of the Bodhisattva.

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

b

i) The Bodhisattva is a Mahayana ideal that encompasses the characteristics, ^{practices} and beliefs of Mahayan. Harvey states a Bodhisattva to be 'an enlightened being ~~to~~ being, whose task is to compassionately help others, ~~while~~ while maturing his or her own wisdom.' The beliefs about this ideal include tathagatagoba, the Bodhisattva, The ten Bhūmis and the Upaya kasaḥa.

The first belief of tathagatagoba is incredibly important for the Mahayana school, as it is the concept of that all Buddhist practitioners have the potentiality for to reach enlightenment. The context of this belief resides in the traditional roots of Theravada where it was considered the

Arhats were the only ones capable of reaching enlightenment. As ^{Dayal} ~~teems~~ states, the primary task of a Bodhisattva is to condemn and criticize the spiritual egotism of the arhats. Here, he is saying that Arhats had an exclusive quality that the concept that tathagatayana contradicts.

Another belief is the Bodhisattva. This is what Harvey describes as a 'marks of a Buddhist on the path to perfect Buddhahood'. This vow that a novice Bodhisattva takes ~~to~~ as a promise to return a presence on this earth in order to save other beings 'compassionately' while also becoming wiser. This is thought of a revolution in one's consciousness, as they take the incredibly selfless vow of delaying ~~own~~ attainment of personal happiness in enlightenment to help others. The context of this belief comes from the fact the Theravadin Buddhists emphasized focus on self that the Mahayana school wanted to oppose by combining compassion ^(karuna) and wisdom ^(prajna) in the enlightened ideal.

The third belief is the Ten Bhumi's which are a systemized career of steps that ~~lead~~ lead us

towards enlightenment. It starts with joy and delight which comes from practicing morality and ends in the Cloud of-Dharma which is a state of perception where we see the world in absolute clarity. Again this belief stems from the motivation to include all Buddhists in practice.

The fourth belief is the Upaya Kasala which translates as a skillful means that helps a person reach enlightenment. For example the Buddha taught of freedom from suffering in order to help us start the Bodhisattva path at which point we realize compassion to others is necessary. ~~Another~~ The ~~star~~ parable of the burning house, in which a man attempts to lure his children out of a burning house in order to save them. He does this by advertising toys to which they respond. But when out the house they are given the best type of cart. This cart represents enlightenment and the toys are the release from suffering the Buddha tempts us with. ~~Another~~ says of this that 'they are clever ^{device} ~~goals~~ that the Buddha uses to motivate being to at least start the path.

In conclusion, the beliefs of the Bodhisattva are

~~The~~ tathagatagata, the Bodhisatta, the ten Bhumi and upaya kasala, all of which are ~~radical~~ a beneficial deviation from Theravada.

ii.) The significance of the set texts ~~comes~~ is evidenced in the way that they demonstrate an understanding of the Bodhisatta. Much like the parable of the burning house, the Phantom city demonstrates how the Upaya kasala functions as a belief of the Bodhisatta ideal. The parable is a story of how ~~rest~~ travellers find a city on their path that feeds them and allows them to rest comfortably, yet it disappears the morning after they find it. Showing how the Upaya kasala is just a temporary goal or assistance that motivate Buddhists to keep going. Additionally, it ~~also~~ demonstrates how it is a step on a path like the ten Bhumis.

Another parable that demonstrates an ideal is the parable of the lost son. This is a servant who works unknowingly for his father. Once he realises this he is given his father's interference showing how we can be unaware

of tathagatagabe even though it still resides within us. This makes it easier to understand the complex and metaphysical belief of tathagatagaba. grounding concepts like this in reality helps us attain enlightenment.



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The first paragraph sets out the key ideas and the plan for this answer. The candidate is proficient in the use of terminology. Dayal is mentioned to show the contrasts between the arhat and the bodhisattva. This is highlighted in the Bodhicitta, followed by details of the Ten Bhumis. The candidate quite correctly identifies the significance of 'skilful means' which then leads to a conclusion to part (i) which received full marks.

Part (ii) is good but not to the same standard. It consists of a narrative account of parts of the Lotus Sutra which is adapted to some extent, to address the issue about the significance of this text for understanding the bodhisattva doctrine.

Question 7

7(a) Development of Liberation Theology: there were very few responses, but most candidates gave a clear and useful outline of the context to Liberation Theology and the work of key thinkers associated with the movement. There was good explanation of the course the movement took in terms of its reception and development and some good scholarship although not extensively used. In (ii) there was good analysis of the impact of Liberation Theology and its significance in Christianity today in different branches of the faith.

7(b) Dietrich Bonhoeffer: this was much more popular. For the most part this was answered very well with little redundant simple narrative of the bomb plot and much more careful and extensive analysis of Bonhoeffer's **teachings** and his work. There was good reference to key themes, writings and analysis of his main views and their connections to his actions. Part (ii) was on the whole well-developed with some good analysis of the reception of his work and teachings and consideration of how far and how successfully they have had an impact on Christianity today. Often (i) was better than (ii) in this question.

Question 8

8(a) Atonement and salvation: there were not many responses to this but those there were had a good solid grasp of a range of approaches to atonement and salvation. There was systematic explanation of different models, a good range of scholars and clear outlines of material. Higher level responses saw more depth to the responses than overviews. Part ii) was not as well developed in the majority of responses - more could have been made of the implications of certain models for the relationship of Christians with the Church, (and/or Jesus) the text or each other as a result of different models. Some candidates drew this out very well with careful analysis.

8(b) There were too few responses to comment on.

Question 9

9(a)(i) Some candidates really did try to answer the question as it was posed and considered the contribution of DS and RP to modern developments in Hinduism. They focussed on the Neo-Hinduism which has emerged partly from the thinking of RP, through the work of Swami Vivekananda and the Ramakrishna Math, and the use made by the Hindutva movement of the ideas of DS, as well as the liberal and enlightened work of the Arya Samaj. The calls for reform by both groups were considered.

However, many (probably most) responses concentrated too much on biographical details of these thinkers and gave little or shallow consideration to their thinking or legacy.

9(b) This question was, in general, well answered. Candidates usually answered the question as it was posed in both part (i) and part (ii). There were some impressive comparisons and analysis of influences on Gandhi and consideration of how he reinterpreted both Hindu and Western ideas and ethics in order to achieve his religious and political ends. Too many candidates, however, treated the question rather narrowly and focussed only on the fight for independence from the British Empire.

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

b

Considering Gandhi spent time in the West, when he studied law in London, it can be argued that he did indeed combine Indian and Western beliefs. Gandhi was also heavily influenced by Christianity. One of the main values attributed to Gandhi was religious tolerance. Gandhi believed that "all religions are branches of the same tree" and he wanted to achieve Indian independence.

where all religions could live in harmony. In the West, many countries are secular, and this may have influenced how Gandhi was so desperate to see Muslims and Hindus live in harmony. Another value of Gandhi which can be seen as combining Indian and Western beliefs was his view that the caste system was deeply flawed. Gandhi himself was a vaishya, but worked as a lawyer - and he deplored the persecution of the Untouchables, or "Harijans". Gandhi was desperate to see an end to this. He believed in sarvodaya (the welfare of all) - that the work of a labourer was the same of a lawyer. He practised this equality and beliefs in his ashram - which was a

microcosm of how he wanted the world to be. Further, Gandhi believed in the equality of women, which could have been influenced by the West. Gandhi deplored child marriage, and he wished to see widows be able to remarry. He spoke about ~~at~~ this on many platforms and allowed his wife to speak for him.

Possibly, the best example of Gandhi's combination of Western and Indian beliefs was his quest for Indian independence, and how he attained this. ~~to~~ Gandhi believed in 'satyagrah' truth force, and to attain this he used the method of civil disobedience inspired by Henry Thoreau. This included the 240 mile Dandi Salt March.

where Gandhi and his followers collected salt in opposition to the British Salt ~~Law~~ law, which meant Indian salt was heavily taxed so people would buy from the British. They did this wearing Swadeshi. ~~Although~~ His belief for Indian independence was largely influenced by Western political methods. Although Gandhi ~~was~~ claimed to be a Santani Hindu. His belief in brahmacharya (self control) was largely influenced by the West. Though he practised a celibate lifestyle, and had a strict vegetarian diet - associated with devout Hinduism - Gandhi rejected the view in the ~~vedas~~ Upanishads that men in their final life stages should become

ascetics. This rejection of complete asceticism, yet a vow of brahmacharya showed how Gandhi's beliefs were a mixture of traditional Indian, and more western liberal beliefs.

(ii) Though Gandhi deplored caste, his main critique Ambedkar said that he was actually a proponent of the caste system. Ambedkar also ~~to~~ wanted western capitalism for the Untouchables as he thought that it would benefit them economically, yet he claimed that Gandhi did not want this. Ambedkar's critique would suggest that Gandhi wasn't successful in bringing together western and Indian beliefs - and that he was

actually a hypocrite.
It could be argued that Gandhi was successful in bringing Western and Indian characteristics together when he achieved independence for India in 1947 - through the use of civil disobedience. This is considered Gandhi's greatest achievement.

However, one of Gandhi's main critiques is from Muslim ^{nationalists} Jinnah and Hasan - who believe that actually Gandhi isolated Muslims further. Jinnah argues that his methods of ahimsa (non-violence) in civil disobedience were not effective enough, suggesting the Indian influence of ahimsa was not successful. Yet Gandhi can be seen as successfully incorporating Western and Indian beliefs.

as child marriage rates have decreased by 60%. (though the age has increased), and women have generally more rights in India.

Overall, I believe Gandhi was successful in combining western influences to his Indian beliefs which ultimately made sure he secured independence in 1947.



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The biographical material presented is applicable to the question, including Gandhi's work in the West and views about caste in India. The candidate makes effective use of terms such as sarvodaya linked to the question. Satyagraha was seen as significant for this question and the importance of civil disobedience. The candidate gained full marks and all the material was adapted to the demands of the question.

Part (ii) required an evaluation of the success in terms of the combination of Indian and Western beliefs and values. Part of this is considered by looking at the criticisms of Ambedkar and the view that Gandhi was not that successful. In contrast the candidate considers Gandhi's achievement related to the Independence of India. In addition, there is material from Hasan on these issues related to Islam in India. The candidate concludes with a coherent viewpoint.

Question 10

10(a)(i) This question elicited a wide range of interesting and effective answers. A good deal of technical knowledge was exhibited and many candidates made good use of textual references in support of their arguments. Part (ii), similarly, was approached with confidence and sophistication. Students seemed to enjoy answering this question and getting to grips with the issues raised by it. Having said this, centres should be aware that some students took simple, but fundamental, misunderstanding of the nature of atman and Brahman (especially in relation to debates between the Vedanta schools) into the exam and wrote long answers which were inaccurate.

10(b) Although this question was not too popular it was almost always answered with detailed knowledge, confidence and to great effect. Quite apart from the sound knowledge required to answer part (i), the responses to part (ii) were also impressive in that they addressed the question as it was set.

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

b

i) The Upanishad was written approximately 800 BCE. "They describe a relationship between guru and dharma" - Smith. The Katha Upanishad is "the best known of the Upanishads" - Jamison. The Upanishads centre ~~on~~ on the idea of jnana yoga which is experiential knowledge as a method for obtaining liberation. They contain a conversation between Yama (death) and Nachiketas about the purpose of life and what happens when we die. The main teachings of the Katha Upanishad is atman, Brahman and the atman-Brahman synthesis as the key to salvation. The Katha Upanishad is very significant for an understanding of

Hinduism.

One main key teaching in the Katha Upanishad is Atman. In general Atman is considered the life-force. The Katha Upanishad presents the Atman as eternal and indestructible. "He is not slain when the body is slain." - K.U. The Atman is bound to Samsara which is a cycle of birth, death and rebirth. Atman will be reborn into new bodies depending on how the previous life was led and whether good karma or bad karma was acquired. The Atman is bound to Samsara until he is liberated through Jnana Yoga, then he will achieve unity with Brahman.

Another main key teaching in the Katha Upanishad is of Brahman. In the Upanishads Brahman is presented as Nirguna Brahman "without form or attributes" - Smriti. This means he is impersonal, which is the opposite to Saguna Brahman in the Bhagavad Gita. In the Upanishads it is ~~is~~ ~~sa~~ Brahman is apophatic which

means he can only be described in the negative. He is "pure and immortal."-R.U.

The most important main key teaching in the Katha Upanishad is the Atman-Brahman synthesis. The Katha Upanishad teaches that Brahman and Atman are essentially one "He (Brahman) is the true essence of the two."-K.U.

Atman is just Brahman on a microcosmic scale. "He who sees any diversity will be stuck in unwisdoms realm"-K.U. The

Brahman Atman synthesis is the key to salvation, Hindus must understand that Atman and Brahman are linked in order to obtain Moksha. This knowledge can be gained through Jnana yoga, experiential knowledge "meditational and aesthetic practices ~~are~~ are key in obtaining such release."-Ling. Therefore this is a very important key teaching of the Katha Upanishad because when the synthesis is realised it allows a Hindu to achieve Moksha "the ultimate goal."-Jamison.

ii) The Katha Upanishad is very significant when understanding Hinduism. They are a sruti text and therefore have divine authority and the key concepts of Hinduism including atman, brahman and samsara and moksha are all discussed. However, for many the Katha Upanishad has little significance, therefore the Katha Upanishad does not give a full understanding of Hinduism. "very important Hindu text." - Zaehner.

One reason why the Katha Upanishad is significant ~~when~~ for an understanding of Hinduism is that it contains jnana as a method of liberation. Liberation in Hinduism is "the ultimate goal." - Jamison and "pervades every aspect of Hindu thought." - Smith. Therefore the Katha Upanishad is very significant when understanding Hinduism.

However, this method of liberation is only available to the highest caste "only brahmins study them." - Jamison. Also only the three highest castes can even read the Upanishads. Therefore

jnana as a method of liberation is only significant to the higher castes. For lower caste it has little significance therefore this makes jnana as a method of liberation and the Katha Upanishad less significant ~~than~~ for an understanding of Hinduism.

Another reason the Katha Upanishad is significant ~~than~~ for an understanding of Hinduism is that it is a sruti text and has divine authority - it is the words of God which means it cannot be ignored. In fact "It is widely discussed by Hindu scholars of the west," - Zaehner because it is a very important document. Therefore it is significant for an understanding of Hinduism.

Overall, the Katha Upanishad is very significant for an understanding of the diversity within Hinduism, because Hinduism is often perceived as a religion of many gods and personal gods. However ~~to~~ the Upanishads is

critical for an understanding of Hinduism.
"It is a very important Hindu document"
Zachner.



ResultsPlus
Examiner Comments

A strong response to a less popular question.

Question 11

11(a)(i) Most typically the significance of Ali as 'Mawli' was explored from both Sunni and Shi'ite perspectives. But whilst some developed this appropriately to the questions, others sometimes veered off too much into generic Sunni/Shi'ite discussions and the focus on the question was lost. Similarly hagiographies on the Rightly Guided Caliphs did not tend to score too highly here since there needed to be some awareness of the causes behind the Sunni-Shi'ite split, and of their respective different interpretations of tradition here.

In general Level 3 responses tended to rely more on narration, with higher Level 3 honing in on, and to some degree elucidating, significant episodes related to possible crisis. Higher Level 3 and low Level 4 responses were showed their ability to draw out the significance from the narration, and to examine the issues arising, whilst a top Level 4 response might build their analysis into their response with a sense of fluency and apparent ease.

(ii) In this question, less successful answers focussed on the history of the Four Caliphs. The best responses stood out because they managed to focus on the Ummah in some way. At Level 3 typically some did a for and against approach: was the Ummah significant or was the Caliph more significant? The best Level 4 answers, however, examined more what the Caliphs did for the Ummah, and maybe how the Ummah responded. The very top responses often unlocked this by exploring more generically how the Ummah interacted with the Caliphs, by examining the interplay between them, and perhaps more as an organic whole, rather than of separate entities acting and reacting.

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

After the Prophet's death there was a dispute over who should lead the Ummah. And it is this leader's issue that developed the Schism.

The Ansar of Medina gathered in a place called Sa'at al-Bani Sa'adah to discuss who should be the leader. Umar made the plea that Abu Bakr should be the leader as he said "Oh Abu Bakr you are the excellent of Muslims"

This according to Sunni's & there are 4 legitimate leaders following the death of the prophet - Abu Bakr, Umar, Uthman and Ali (632-661 CE)

Shi'as developed the belief that Ali

should have led the Muslims, they claim that this could be substantiated with the fact the Prophet gave e.g. "If I am the Prophet of ^{the} city, He is the door of the city" - Thus they believe means, who were direct ~~of~~ ^{of} ~~order~~ ^{order} ~~decent~~ ^{decent} of the Prophet should have led the Muslims. Scholar Daniel Brown notes, in Shari, "The failure to accord to the special status of the Prophet family was at best a gross error. At worst apostasy"

Thus, many according to Shari have doubt to power from God (e.g. speaking at birth and being naturally unaccounted) Thus they, with such whom, believe Ali should have been the leader.

Sunnis however reject this view as they took a more political stance to the leadership. The one who comes in power must have the merit the basic qualifications, but ultimately this was up to the community to decide. Although although they were religious, Sunni believe that the leader could not give any religious doctrine, and as this is only derived from the Quran and the Sunnah.

Unlike Imams, who have the power, according to them to give religious doctrines.

What originally held Shias together was the political support for Ali, and the opposition to those who opposed him. However it was later that the schism became pre-emptive or what scholar Brown notes "Differences in law, ritual, attitudes - grew out of the basic difference".

This can be demonstrated with the two pillars, the first pillar, the Shahadah, Shias add to it "and Ali was the trend of God". Moreover, in Salah, Shias pray prostrate only a rock from Karbala, whereas Sunnis prostrate on the ground so long as it is clean. Thus emphasizing the Schism.

Additionally this schism can be demonstrated with the Umayyad and the Abbasid dynasty. Mu'awiyah (a Sunni Syrian governor) appointed his son Yazid after him - he later extended the Umayyad dynasty. Shias being unhappy with this ~~move~~ move by Mu'awiyah electing his son (as well

as previous tensions between Mu'awiyah and the
Umayyads due to leadership split between himself and
Abi Bakr) they decided to co-operate with
the Abbasids to topple the Umayyad dynasty.
This led to the overthrow of the Umayyad
dynasty (Sunni) everywhere except for Spain.

This case can be also viewed in the 21st
century, whereby Sunnis are dominating most
of the Muslim community (80%) and hence
have remained cohesive and
dominating, unlike Shias, who have further
Schisms e.g. there are the Twelvers, the Isma'ili,
and the seveners due depending on how
many imams they believe in. But despite
~~all these things~~ this great Schism David
Scholar David notes "their differences are
similarly are greater than their differences."

ii) There has been no better model within
the Umayyad during the period of the Rightly
Guided Caliphs. ~~Abi~~ Muslims refer to this
age as the Golden Age of Islam, they
look back at this time for inspiration
and a role to be emulated.

For example, during Abu Bakr's time (622-634CE) there was great expansion. He sent an army to the borders of Syria to engage with the Byzantine Empire, the army was to return victorious. The first move made by Abu Bakr meant that Islam would be the dominating religion.

Added. Additionally, the Bedouin tribes in his time refused to pay taxes, despite Abu Bakr warning "If you withhold the hobbling rope of what you gave the Prophet I will fight you for it"; they still refused to pay ~~tax~~ which triggered the Battle of

One of these ~~is~~ wars was called the Battle of Aqraba where Khalid bin Al-Walid led an army in 633CE to the central Arabian Confederation to engage in battle with the spectrally Banu Hawab tribe, and he killed the leader - Muradman the Lion. This consolidated Muslim rule of the entire Arabian peninsula. This was a significant move as it gave hope to Muslims that the religion would carry on, just like the Prophet Muhammad said it would.

Umar ruled from 634 - 644 CE. This year was again full of accomplishment and achievement.

Umar managed to expand the Islamic state as he took Persia from the Taurus, Egypt, Syria, Palestine, North Africa, Armenia.

Also, after a prolonged siege in Jerusalem he was handed the keys by the Greek Orthodox Bishop. This also allowed Islam to spread to places that were unimaginable in such a rapid pace.

This is highly significant, as Muslims today take their religion as a core identity, had it not expanded it would have just stayed in Arabia.

Also, Umar began to codify Islamic law which was also highly significant as it meant that people could find it easier to follow the religion without having to go back to scholars on minor issues. This also preserved Islamic law for the 21st century and thus its significance.

Uthman ruled from 644 - 656. He too

empire continued to expand Islam as he sent the first navy to Egypt to protect them from the Byzantine Empire. In doing so he managed to capture Cyprus and some Greek islands. Also, he expanded the Islamic empire to the borders of China and Pakistan - which again was significant as it meant more people were coming to Islam.

But, one of the most notable contributions perhaps of Umar was that he was the first to establish a school of law and he ordered it to be distributed to Islamic centres. This is significant as it allowed Muslims to understand and interpret the Quran.

In conclusion, the period of the Rightly Guided Caliphs was indeed a bright light that many Muslims would deem to be righteous.



ResultsPlus
Examiner Comments

A confident approach to this question.

11(b) Very few indeed tackled this question. (i) There was some generic talk of Sunnis and Shi'ites, sometimes loosely tied to a state although Pakistan for instance might have been a good one to go for here.

(ii) Here there was sometimes more on part (i) tensions between Sunnis and Shi'ites in general.

Question 12

12(a) Few candidates answered this question either, though more than 11(b).

(i) Those that did often picked up on the link with the Shahadah, and Tawhid. A few also picked up that the set texts might fit here. This was usually limited to the Ikhlas, though occasionally others such as Al-Alaq were appropriately invoked too. Some occasionally also made links with the Pillars, most notably the Shahadah, and Salah.

(ii) Those that focussed on Tawhid in part (i) often went sensibly enough into issues surrounding Shirk here. A few also sensibly went to the Qu'ran for inspiration with mixed results. Some of these were a little tangential on issues relating to the Qu'ran in general for some reason, whilst others, looked at what the Qur'an said about un-belief which worked quite well. One very thoughtful angle was that maybe Shariah, Pillars, or even belief itself were the start, but that Allah was the centre, so from the outside working in. It was a little surprising not to see some reappropriated 6RS02 material here.

12(b) It seemed from the way the answers were written that candidates had really enjoyed studying this unit which was most pleasing.

(i) Most responses achieved Level 3 or higher here. Responses at Level 3 tended to discourse generally about Sufis including something on the origins. Those at higher Level 3 and lower Level 4 typically showed varying degrees of awareness about the 'developments' part, although this was not always clearly indicated as such. The higher Level 4 responses made sure they explicitly addressed both parts of the question with material on the developments clearly indicated.

With the wonderful enthusiasm for the material candidates often displayed, more of them might have got higher into Level 4 had they taken a step back, and reflected more on the focus of the second aspect of the question. For example 'differences of interpretation ...and differences within Sufism' could usually have been more developed, although this was sometimes done to some degree with contrasts between Turkey and Iran for example.

(ii) This was generally well discussed with the Sufi case contrasted well with the more traditional or conservative concerns. There were many high Level 3 and low Level 4 responses here, although few managed to sustain the discussion quite enough for full marks.

b

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

Sufism originated in the hills of the Taurus during the Roman era. The first sufi took inspiration from the sufi mystics of who lived in the hills and were famously known for wearing suf (wool in arabic). Sufism was the first to ~~and~~ introduce mysticism to Islam and in doing so create the new personal connection with Allah that had ~~never~~ never existed prior to Sufism. Sufism spread to many regions of the world including Pakistan, Turkey and south-east Asia due to the works of some of its most famous advocates such as Jalal-ul-din al-Rumi.

One of the most key developments in Sufi Islam was the emergence of voluntary poverty and ~~ascetic~~ asceticism. Voluntary poverty in Sufism required a Sufi to place *tawakkul* (trust) in Allah and *kida* (contentment) with ~~whatever~~ whatever Allah willed. This allowed a Sufi to place trust in God that through asceticism he/she would find Allah in their mystical experiences via *dhikr* and *silsila* (patterns of dance). Thus any distractions were excluded by being voluntarily poor and in doing so the Sufi's primary focus became Allah alone and his primary destination was towards Allah alone. ~~Rumi~~ ~~summarised~~ ~~Nizami~~ summarised this with his analogy where he likened the Sufi to a wanderer stripped of all possessions (through asceticism) and thus their only possession becomes Allah.

Another major development of Sufism was the emergence of the process by which Sufi interpreted the Quran. ~~Sufi~~ This development in Sufism centered

on the ability of a sufi to attain ~~the state~~ a state of mysticism via *sahr* and *sahw* (a drunken ecstasy-like state) that allowed them to reach the level of *Ihsan* (highest level of piety) that then gave them the opportunity to communicate with Allah. This ~~was~~ means that Sufis ~~is~~ begin to interpret passages in the Qur'an in an esoteric manner. Take for example the verse "and whenever you turn you will find the face of Allah" ~~the~~ ~~vers~~ a sufi would take this verse to mean that whenever they enter the metaphysical realm they will find God. O'Mudon mentions never had this version of interpretation thus showing the ~~new~~ new developments of sufiism.

Sufism had developed not only medical features but ~~also~~ also branches of sufiism itself. ~~The~~ ~~Rafi'iyya~~ ~~were~~ One such branch, are the Rafi'iyya who were founded by Ibn Rifa in Iraq where they later grew in popularity in Egypt. The Rafi'iyya were known

for their 'loud' forms of dhikr (remembrance of God) which came under many their extreme practices. One such example of this was the practice of glass eating. ~~Another another~~ Another branch of Sufism that had developed later ~~was~~ were the Qadiriyya who were ~~from~~ founded by Al-Qadir in south-east Asia. This branch were famously known for their leniency as they followed the Hanbali school of thought and as a result engaged in 'quiet' dhikr unlike their earlier parts. Thus showing the development of branches of Sufism.

Perhaps the most significant development of Sufism was the 'conference of the birds' by Farid Al-Din in which he describes the journey mystical journey of the sufi under the guidance of a Shaykh in a lodge. His story represents the struggle as a novice sufi has in ~~reaching~~ reaching the highest levels of mysticism that include trials such as ~~seclusion~~ seclusion and

lancing. These show the key developments and origins of Sufism.

(ii) Orthodox Muslims have criticized Sufism due to the personal relationship they claim to have with Allah ^{on} which the Sufis place absolute trust in Allah is based upon. ~~Sufi~~ Orthodox Muslims believe that the relationship between Allah and humanity should be that of a master and a servant. ~~As~~ and thus trust is gained through God. There can be no trust in Allah when ~~he~~ his transcendancy is reduced and immanence ~~is~~ made more so than what it is as Allah no longer becomes God. Thus ~~for~~ Orthodox Muslims have criticized Sufi regarding this issue.

Sufis would disagree and argue that Sufism is indeed based upon absolute trust in Allah as can be seen through the ^{actions} ~~actions~~ of H-Andalusi who managed to spread Islam throughout North-western

Africa as a result of the peoples attraction towards the ~~sufi~~ relationship a sufi has with Allah and therefore their ~~trust~~ trust in him. Furthermore it is ~~also~~ made obvious that Sufism is based upon absolute trust in Allah as Al-Ghazali's work has been used to describe the trust one should have in Allah. Thus the criticism of non-sufi muslim groups against Sufism are made ~~weak~~ ^{weak} with reference to this claim.

On the other hand Orthodox ~~the muslims~~ muslims would argue that Sufism has betrayed the trust in Allah due to their ~~innovations~~ innovations in their interpretations of the Quran. This is because Orthodox ~~the muslims~~ muslims interpret the Quran within the boundaries of the arabic language due to the ~~Quranic verse~~ "and today we have completed this religion for you". Orthodox muslims take this to mean that any additions made to Islam are innovations including the sufi ~~and~~ developments

where they transcend the arabic language

Sufis however would argue that that they are not innovating but rather re-interpreting and their sufism is based upon absolute trust in Allah. In order this is due to the fact that ~~re~~ reinterpreting requires ~~from~~ communicating with Allah via mysticism and thus a verse such as "and we are closer to you than your jugular vein" can be taken to mean that Allah is anthropomorphic and close enough to communicate with allowing for sufism to place absolute trust in God.

In ~~less~~ conclusion, one could argue that sufism has rightfully encountered criticism for their claim of absolute trust in Allah when they disobey the commandments of the prophet ~~a~~ via innovating through for example grave worshipping according to Orthodox Islam. However, there is a case to be

made that Islam has not encountered
much criticism as one could argue that
of something like grave worshipping is not
in fact idolatry but rather reverencing
saints ~~saints~~ and an act of worship to Allah in
~~whom~~ ^{whom} his place absolute trust.



ResultsPlus
Examiner Comments

A strong response to this question.

Question 15

Although there were insufficient numbers of candidates answering on Sikhism to offer meaningful comment in this report, it is pleasing to note the increase of candidates for this area this year. Though answers varied in standard, most reflected sound knowledge of the topics studied and focused upon the questions. Weaker answers tended to be generalised but some were very good indeed and achieved marks in the higher level

Question 17

17(a) Candidate's responses to the Lucan material were good overall with students showing evidence they had learnt the material well. Answers were broad rather than deep and generally covered all the key aspects. The best responses in Luke made broad and judicious use of scholarly opinion, used key terms like eschatology and salvation history as well as displaying a knowledge of the Jewish background to the teachings of Jesus. The strongest answers on the Prologue reflected a confident understanding and deployment of terms like Logos, children of God, light and dark along with replacement theology.

Less successful responses overdid the 'scholars' contribution' to the theme as in previous years and showed more knowledge of the Fourth Gospel and of Jesus himself. The best answers were from candidates who knew the textual sources well and deployed them appropriately. Answers based on Luke were 'shallower' than those for John although many of the best answers were on Luke with some candidates able to unpack four and five key teachings concerning either the Kingdom of God or the Prologue showing the required range and depth for higher level writing.

Weaker responses did not make the connection between the key concepts they had outlined from the Prologue in part (i) to the rest of the Gospel. They began to introduce other themes from the rest of the Gospel not linked to the Prologue/Kingdom of God. Stronger responses drew connecting lines between the themes of the Prologue/Kingdom of God and the rest of the Gospel using evidence and examples rooted in the texts themselves. Where candidates failed to get into Level 4 it was usually due to an absence of clear evaluative opinions of their own based on scholarly contributions. Very few candidates considered how the teaching impacted on the early church (Luke) or how it helped readers avoid the mistakes of some of the characters in the gospel (John).

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

a

i) The Kingdom of God is a central theme throughout Luke's Gospel. It is described as the ways in ~~which~~ which God acts and intervenes in human history to establish his rule. It is not literally a kingdom, but is a state of being arising from God's saving activity in the world.

A distinct teaching put forward by Jesus is establishing who will enter the Kingdom. This is highlighted in the Sermon on the Plain, when Jesus talks of the kind of people who will enter the Kingdom - 'spiritually poor' and 'spiritually hungry'. Also those who

weep at the suffering caused by human rejection of God. It also talks of the kind of people who will not enter the Kingdom. Such 'woe to the rich' and 'woe to you who are well fed' and 'laugh now'. This is supported by Marshall who states 'there were stern warnings to the rich about being kept out of the Kingdom by their possessions' clearly emphasizing the teachings of Luke as it shows the rich will not enter the Kingdom.

Jesus also teaches that the gentiles can now be saved. As Caird states 'The highest praise ever uttered by Jews was addressed to a gentile. As Jesus said to a Roman centurion 'I have not found such great faith, even in Israel'. Also, in the Song of Simeon, Luke talks of Jesus as a 'light for revelation to the gentiles'. Showing a clear emphasis on the teachings of Jesus, as the Jews thought they can only be saved, but not gentiles can also enter the Kingdom of God - to the displeasure of the religious authority.

Another emphasis on the teaching of Jesus is put on how to enter the Kingdom. This is shown in the Parable of the Lost Sheep. This Parable highlights that simply repenting will allow you to enter the Kingdom. 'There will be more rejoicing in heaven over the one sinner who repents than over 99 righteous men who do not need to repent'.
Caird highlighted that 'the parable was to intend the respectable Jews to rejoice with God over the restoration of sinners'.
Putting an emphasis on that Jews should rejoice over sinners repenting, and not except the command of the righteous. How to enter the Kingdom is also shown in the Parable of the Great Banquet. That shows that people can enter by responding to God's invitation. As Morris highlights 'The Parable of the banquet emphasizes... that people are saved by responding to God's invitation, not by their own efforts'. This shows a clear emphasis on the teaching of Jesus as people cannot be saved by their own actions. The

Pharisees did that, they showed how holy they were, however, an individual only needs to be strong in faith, rather than showing holiness. Jesus said 'Woe to you pharisees, for you clean the outside of the cup and dish, but inside you are full of greed and ~~rotten~~ wickedness'. Distinctly emphasising that an individual has to be strong in faith to enter, and not just be holy for 'show'.

A final distinct emphasis is put on when the Kingdom will come about. The Kingdom is a present reality in Jesus Christ, this is supported by Dodd, and Schweitzer, who believed there would be an immediate coming of the Kingdom. But the Kingdom will become a physical Kingdom, in the future with the new heaven and earth after parousia. This is clearly highlighted with Jesus' conversation with the criminal on the cross. "Jesus, remember me when you come into your Kingdom," to which Jesus replied "Today, you will

be in paradise with me'. Showing a clear emphasis by Jesus on the fact that the Kingdom is both in the present and the future, 'now but not yet'. This is supported by Marshall, who states 'While Luke retains the hope of a future coming of the Kingdom, he also stresses the presence of the Kingdom as a reality in the ministry of Jesus'. Again, showing how Jesus' teachings emphasised that 'the Kingdom is within you'.

ii) In many ways, these emphases are crucial to ~~the~~ understanding the Gospel. The ~~gosp~~ Gospel can be understood by ~~the~~ 3 main themes, Jesus is the messiah, salvation, and universal salvation. For example, Jesus fulfilled old testament prophecies 'good news to the poor'. This is fulfilled in his teaching when he states 'I must preach the good news of the Kingdom, because that is why I was sent'. This can also be supported by Lewis, who states 'Jesus had a divine

mission, to preach the good news of the Kingdom of God. Clearly showing how it is crucial to the understanding, as it shows Jesus is the messiah, through fulfilment of prophecies. The teachings are also crucial in the parable of the lost sheep. This emphasizes salvation, as for God physically seeks out the lost sheep (sinner). 'Rejoice with me, I have found my lost sheep'. A final example is shown in the Great ~~commission~~ commission, Jesus told his disciples to preach to the ~~good~~ good news of the Kingdom to 'all nations'. Showing universal salvation, this is supported by Moore who states 'without Jesus' teachings, how would man know how to enter the Kingdom'. Clearly showing it is crucial as it shows how to enter the Kingdom and attain salvation.

~~On the other hand~~ On the other hand, these emphases are not crucial, as his actions are more important. Such as the healing of the paralytic. This shows

Jesus as the messiah as the religious authorities say who can forgive sins but God alone. Clearly showing how it is crucial to the gospel as it shows who Jesus is - the messiah. Also his death is more crucial to the gospel, as it ripped the temple curtain, breaking down the barrier between God and humanity. O'Donohue states 'Jesus' death was meant to bring perfect forgiveness and way the perfect offering of obedience to the Father'. Also his resurrection is most crucial, as it shows how Jesus is the messiah, and how all can attain salvation. Drane states 'The resurrection was an indispensable part of the coming of God's Kingdom'. Showing how it is crucial to the understanding as it allowed the Kingdom of God to be fulfilled.

To conclude, both the emphases on the Kingdom of God is crucial

to understanding the gospel, but also are his actions. ~~It shows~~ Both his teaching and actions help us understand the gospel. As Marshall states Luke associates the coming of the Kingdom not only with the preaching, but also the mighty works of Jesus. Showing how both are crucial.



ResultsPlus

Examiner Comments

A superb response to the question on the teaching on the Kingdom of God in Luke's Gospel.

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

a

The ~~start~~ prologue has been regarded as the greatest piece of theological writing in Christian literature. C.K. Barrett and John Marsh say "it is written to appeal to a wide range of readers, and contains elements of Greek and Stoic philosophy." So it is meaningful not only to the Jewish and Christian community, but also Hellenistic thinkers and the educated minds of the Greek and Roman worlds. Marsh suggests that it is both an "introduction and conclusion" to the whole works that he considers the main themes in the prologue that emphasise the teachings of Jesus. These being, Pre-existence and divinity; Redemptive theology; and Incarnation.

4/1/20

Throughout the whole of the Gospel there are strong enforcements of the theme pre-existence and divinity. The first words of the prologue reflect the ones in the book of creation; "In the beginning" (Genesis 1). In the creation narrative, God spoke his word which followed the beginning of life. This shows us that his "word" ^(Logos) is divine. The importance of this theme for emphasising the teaching of Jesus is crucial as it suggests that Jesus is the agent of creation. Hence Jesus' teachings later in the gospel are all the more important. The pre-existence nature that Jesus requires in the prologue is the foundation to the rest of the Gospel. The word is presented as living and who is the source of life and creation. In fact he is the source of life itself. "All things came into being through him, without him not one thing came into being." (John 1:3-4). This shows that Jesus is the agent of creation and emphasises his pre-existent nature.

In addition, Replacement theology is another distinct emphasis of the teaching of Jesus.

The idea that in Jesus all that was previously experienced and revealed with the people's relationship with God has been transcended and fulfilled in the sense that the word has become tangible.

"The law indeed ^{was given through} ~~came through~~ Moses; Grace and truth came through Jesus Christ."

This would have caused conflict at the time as it is equating Jesus to God. Macner as McGrath says "Conflict is the fuel that drives the theology of the fourth Gospel." Therefore it is likely to be in the prologue to serve the author's Christological purpose, and before to support Jesus' teachings so we may "come to believe." In the Old Testament, the law was a gift from God, however the people were unable to save themselves, however "Grace and truth" through Jesus is used as a way to salvation.

This is called realized eschatology whereby believing in Jesus you gain eternal life.

This is a key part of Jesus' teaching in the fourth Gospel so by understanding it now, the reader will be able to understand the whole Gospel more easily.

Another distinct emphasis that follows Replacement theology is the idea that Jesus is the incarnation of God. In words "and the word became flesh and lived among us." The Apostle is quite categorically saying that God became ~~the~~ human through the word. This would have been totally unacceptable to ~~the~~ ~~and~~ Stoics and Hebrews as they regard the Logos as a rational principle rather than a living being. Kysar points out that the term "lived among us" probably refers to the Hebrew history that the glory of God "tabernacled" among them. This emphasizes the teaching of Jesus as it shows us that Jesus is the fullest revelation of God. Therefore no teachings become now meaningless.

(ii)

It can be argued that these are crucial to the understanding of the Gospel because these verses run all the way through. C.K. Barrett supports this claim as he believes that

It can be argued that these ~~are~~ ~~of~~ ~~are~~ not crucial to the understanding of the Gospel by Robinson who says the Prologue is an addition to the Gospel

He agrees that the prologue does not call the key terms, however he agrees that it is written afterwards because he believes it is written in "broken Greek". Burney agrees with him and suggests it was originally written as an aromatic hymn. It is due to the simple construction of it and due to the frequent use of the word "and"; this being a common word in Hebrew poetry. If this is the case then it adds little to our understanding.

C.K. Barrett on the other hand disagrees with their view and says ~~that~~ the whole Gospel is written "heraldic and poetic" not just the prologue. ~~An example of this~~ He also refers to the Colossians and Philipppians, which are St Paul's letters, which are full of kerycic Christology and contain high Christology as they mention Jesus' pre-existence and divinity. It is clear that the same ~~the~~ emphasis runs throughout the whole of the Gospel for example Replenish theology. This can be seen through Jesus' words and deeds, and by his death. It can also be seen through his signs. For example

be highly of the same man. This was a remarkable act as it was performed on the Sabbath and when questioned what he was doing Jesus responded "My father is working so I am working" or "Ergo" in the original Greek. Therefore Jesus is Blasphemous which is why he was arrested for. So by understanding this early, we can gain a fuller understanding.

In Matthew is also seen throughout the Gospel eg. John 14 Phillip says "Show us the father and we shall be satisfied." To which Jesus replies, "to have seen me is to have seen the father." Therefore Jesus is the fullest revelation of God.

Overall these ~~points~~ emphases are crucial to our understanding of the Gospel as they allow us to avoid falling into the trap that churches in the Gospel inevitably fall. So we can gain a fuller understanding from the start about who is the Son.



ResultsPlus
Examiner Comments

A typically strong response to the question on the Prologue to the Fourth Gospel.

17(b) Candidates generally gave full and well ordered accounts here for both John and Luke. The depth of Lucan answers was somewhat less than for John. Candidates were able to demonstrate greater knowledge and depth of ideas and technical vocabulary in relation to John than Luke where the 'tone' of answers was 'lighter'. Some candidates found difficulty getting out of Level 2 since they did not move from narrative description to a statement of theological principle. Again the better responses had the wording of the question clearly in focus throughout their answers. For Level 4, candidates needed to demonstrate a wide knowledge of the Gospel material expressed in relation to the text, to scholars and to background material. Knowledge of the texts was sometimes lacking.

For AO2 quite a number of candidates here lacked the skill of 'evaluation' and 'weighing up' one view against another. They were too often content to 'list' the options. The vast majority of responses however did reach Level 3. For both Level 3 and 4 a balanced conclusion, reflecting a weighing up of the evidence and based on their own opinion or on that of scholars, was required but not always present.

Question 18

18(a) Most responses scored well here whether using Lucan or Johannine material. Candidates knew political aspects well especially details about Pilate's role in Jesus' death. Better answers noted that some religious leaders actually supported Jesus, e.g. Nicodemus. Candidates showed good knowledge of the Old Testament background in answering this question. Very few were able to express a view as to the theological implications of why Jesus had to die.

Most candidates could give at least a simple outline of Pilate's actions and motives in dealing with Jesus. The best responses 'considered critically' the various options and came to a reasoned conclusion for themselves. Most candidates made good use of the texts but surprisingly not many made much of Pilate's three declarations of innocence. Rivkin was quoted or cited in the stronger responses and this would have helped weaker ones to achieve a better mark. Some of the weaker responses cited or quoted Rivkin but did not develop their use of him and add any depth.

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

a

i) It is often perceived that the main conflict between Jesus and the religious authorities (RAs) could be one of two reasons. Either the RAs were afraid of Jesus or they misunderstood him. ~~Evidence~~ Whichever reason it is, the conflict was so severe the RAs ended up ~~of~~ aiming to get Jesus the death sentence. Evidence of this conflict is shown throughout Luke's gospel.

The idea that Jesus the RAs may have misunderstood Jesus comes from the view that they did not truly believe him to be the Messiah. This is evident through many of their conflicts in Luke's gospel comes from them questioning ~~that~~ what

authority Jesus has for his actions and teachings. One example of this is when Jesus cures a paralysed man ~~for~~ through forgiving his sins. The RAs question his authority and ask, "who can forgive sins but God alone?" By ignoring Jewish law and bypassing ~~and~~ any Jewish laws for forgiving sins, Jesus is putting himself in direct conflict with the RAs as they believe only God can forgive sins and it is a sin itself to ~~forgive~~ ~~sins~~ for someone else to forgive sins. This shows the RAs have misunderstood Jesus as they would not question his authority if they truly understood him to be the Messiah.

A contrasting viewpoint is that Jesus was not the Messiah the RAs had hoped for. ~~as~~ This ~~was~~ view of a different Messiah could come from the various old testament prophecies that view the Messiah as a "ruler of Israel" (Micah) and that "his kingdom will always be at peace" (Isaiah). These prophecies show Jesus to be a government leader or military king, perhaps the RAs wanted Jesus to free them from Roman occupation. This could show why,

even if they believed him to be the true messiah, the RAs were so afraid of Jesus as they needed a strong leader as a Messiah rather than the suffering servant type they actually got!

It is difficult to say whether the nature of this conflict was caused mainly by the ~~Romans~~ RAs or Jesus. Joel Green would argue that it was chiefly the RAs causing the conflict and, ultimately, Jesus' death; "Jesus' death was a result of the relentless and overbearing Jewish leadership of the Jewish authorities." It may have been that Jesus was one of the few that fought back against the oppressing power of the RAs and that they feared he would lead people away from their follows away.

However there is not a lot of hard evidence to ~~back~~ back up this claim. There is more evidence from Luke's gospel showing Jesus as the cause of most of the ~~on~~ conflict through his intersectionary and subversive teachings. For example the majority of conflict in Luke's gospel happens over dinner or when Jesus is teaching in the temple.

This shows the RAs being kind to Jesus and respecting him as an intellectual rival rather than a cause of serious conflict. However Jesus responds by insulting their ~~low~~ laws and ministry through actions such as eating corn on the Sabbath and disrespecting their purity laws as well as insulting them when he is having dinner and their house.



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Examiner Comments

A workmanlike response to this popular question



ResultsPlus
Examiner Tip

Be aware of at least two scholarly views on this topic

18(b) Most candidates knew the details of the crucifixion well. Candidates displayed an impressive knowledge of the OT background to the crucifixion and to its symbolism. Not many candidates reflected knowledge and understanding of the historical details surrounding the crucifixion with, for example, few candidates referring to women at the foot of the cross or of the spear thrust into Jesus' side. For the best marks only a few responses were able to show how the evangelist's contribution was distinctive and different from other accounts and why. Almost no candidate expressed any knowledge or understanding of atonement theology in any depth which had they have done so would have strengthened their responses.

Most candidates were able to explain the significance of the resurrection mostly in terms of how it was important to complement the death of Christ as the basis of salvation with some going on to explain how it vindicated Jesus' claims to be the Son of God. Hardly any made the connection between the resurrection, the gift of the Spirit and the experience of the early church. Many candidates were able to come to a definite conclusion and offer opinions of their own based on the evidence of the relevant gospel.

Paper Summary

Another good year's work has been done by centres and candidates, in general equipping them to respond well to the demands of this paper. Candidates appear to enjoy the material they study and are able to respond with enthusiasm. Centres are well situated to move onto the new specification using much of the existing specification material from AS and A2.

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

- Respond to the specific demands of the question.
- Practice writing to time using the exam timing.

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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