

Examiners' Report
June 2016

GCE Religious Studies 6RS01 01

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Introduction

This unit assesses candidates' ability over two Assessment Objectives:

- AO1 Select and demonstrate relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study (21 marks per question) .
- AO2 Critically evaluate and justify a point of view through the use of evidence and reasoned argument (9 marks per question).

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

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

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

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

Question 1 (a)

Design Argument

This was a very popular question, as usual for this topic. It was generally answered well with some skilful assessment and careful analysis of the aspects of analogy and experience in part i) as required by the question. Where candidates gave up on this and reverted to writing all they knew about the Design argument or simply describing analogies in the argument rather than assessing their importance, they were not able to score so well. There was good use of scholarship focusing on the question including Aquinas, Paley and Tennant. Part ii) saw some strong responses as candidates evaluated analogies and the role of experience in the argument well. Some successful answers suggested that other aspects of the argument are weaker than analogy or experience or that experience is weaker than analogy or vice versa.

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

a

~~Aquinas~~ ~~Infinity~~ ~~Anthropic~~ ~~along~~ ~~weird~~
~~Paley~~ ~~these~~ ~~concepts~~ ~~to~~ ~~be~~ ~~used~~
~~Tennant~~ ~~James~~ ~~Franklin~~

i) The teleological argument is derived from the Greek word 'telos' meaning that the a posteriori evidence indicates that the universe moves towards an end or purpose.

In Aquinas' Fifth Way argument, he uses the analogy of an 'arrow to its archer' to describe the relationship between the universe and God; as ~~there~~ a non-intelligent being cannot be directed without the agency of an intelligent being, the world's design could not have come about without an intelligent designer. This designer is God.

Paley split the Design Argument (DA) into two parts: Design qua Purpose^(D₂P), and Design qua Regularity (D₂R). D₂P is reliant on the analogies of the eye and of a complex mechanical watch. One is able to attribute a man's hand or a beaver's teeth to nature, but the same cannot

be done for a watch - its complex design showing evidence of a watch-maker, similar to the idea that the design in the universe shows its purpose (a watch's purpose is to tell the time). Therefore, the universe could not have come about without the agency of a universe-maker i.e. God. The eye also serves a purpose to see, and being similar to the aperture of a modern camera, shows evidence of design. F.R. Tennant used the aesthetic principle to argue for the ~~evidence of God~~, saying that Dg R uses the example of the solar system and gravity - if gravity were any greater or lesser, we would not be here, and this ~~shown~~ regularity shows evidence of a conscious God who created our universe in accordance to a well-structured plan.

F.R. Tennant used the aesthetic principle to ~~argue~~ show that ~~our~~ the human appreciation of aesthetic beauty and the arts was also evidence of a conscious God. Our experience of elements such as music and the enjoyment/appreciation we have for it emphasises that there must have been a designing creator, as "beauty seems to be superfluous, and have little survival value."

Swire also refers to experience, saying that although it is entirely likely the world came about through chance, humanity's consciousness, experience, ^{and} miracles make it more likely that a creator designed our

universe, though Maennle stated that it was "gratuitous to make the step from ordered universe to God."

Brandon Lester suggested that the world worked in a providential way, and to the ~~to~~ advantage of human lives - this is known as the anthropic principle. Lester laid out two forms of this principle - a strong and weak form. The weak form stated that ^{because} "the world is evidently not chaotic, we can assume that if it were, we would not be here to wonder about its designing creator, so what sense is there in wondering about it now?" The strong form is derived from the Copernican principle and says that there is nothing unique about the earth or humanity, and because we live in a life-supporting universe, only life-supporting universes exist.

Though sound or direct evidence, the analogies used allow the ~~the~~ DA to be better understood, though some philosophers, such as David Hume, would agree that analogy ~~is~~ and experience are the weakest features of the DA.

ii) There set out two versions of the design argument; one which led to the conclusion that great design implies a great designer (God), and another which concluded that it is entirely possible the universe came about through chance.

Using the anthropomorphic principle, those claimed that by projecting ascending human characteristics to God, there was nothing to deny the God of classical theism such as the possibility of multiple Gods. Much like a ship requires a team of builders, so does the universe, and although there is some evidence of great design, the suffering in the world must mean that God's design was either flawed, or he was simply incompetent, and this world was "the first wobbly attempt of some infant deity." He stated that it made more sense to compare the world to a carrot - "self-regulation and growth, rather than design." Using analogies limits God from the start, as he and humans are too different distinctly to compare.

Darwinism agrees that it is Natural Selection (NS) which gives the illusion of design and order; quote from Steve Jones commenting that ~~because~~ it is a "series of successful mistakes" if anything. The random DNA mutations may give the illusion of design, but in the end, it is more rational to side with scientific evidence rather than analogies, and Richard Dawkins agrees, saying that humans do not behave altruistically but for the survival of their 'selfish' genes - evolution is this survival process in action. Overall, though analogies help to illustrate the DA, they are in fact the weakest features of the argument, as they limit God's power and qualify his nature to that of humans, rather than a deity.



ResultsPlus
Examiner Comments

This essay scored in the middle of Level 4 for AO1. It has good content and used the material well. AO2 was a little weaker scoring top of Level 3 as it did not fully address the question.



ResultsPlus
Examiner Tip

Make sure you tailor your information to the question!

Question 1 (b)

Cosmological argument

This question saw a good number of responses this year. Many candidates opted to write about Aquinas' Three Ways as the three concepts selected and produced some good material. Others approached the question more broadly and identified themes such as the rejection of infinite regress, the need for a complete explanation and issues in the Kalam argument as concepts they focused on. It was largely well answered but some candidates struggled to explain why the concepts are basic to understanding the cosmological argument. There were some good conclusions based on a useful evaluation of different scholarly views. Students seemed well prepared, and evaluated a range of challenges in part ii); the answers were very enjoyable to read. Scholarship was well presented with Aquinas, Copleston, Leibniz, Swinburne, Hume and Russell being very popular.

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

B

The Cosmological Argument was
from the Greek word Cosmos
which means universe. The argument
is a posteriori Argument that
takes evidence from the world
to back itself up. Aristotle,
an ancient philosopher was credited
for first putting together the
argument. Later on St Thomas Aquinas
(1225 - 1274) used explicit and
the cosmological argument words
through his five ways that
he wrote in his book the
Summa Theologiae.

The first concept of the
argument is the 3. of Aquinas
is way which support the
cosmological Argument.

The first was in the way from
motion. In the second analysis
it says, "there is a need
for a mover that set the
universe in motion who has been
none by no other, we know
this to be God." Therefore Aquinas
proposed God to be the first
mover who started of the
sequence of event that caused
all the to happen. This was
can be compared to Dominoes
as dominoes could be stacked
up however the word fall
unless ~~you~~ the first moves
~~with~~ set them in motion to
pushed the first one.

The second way is the way
from cause, it talks about
this needs to be a first

cause that are the will
to exist. In the book he
wrote "There is a need to believe
in a first efficient cause, we
give him the name God."
What this means is that
Aquinas sees the to be a
need for some to
postulate the need for a God
agent to say the to
to be some that are the
world to exist. This was
as well as the premises
was both rejected the infidel
regard as if the are to
accept it the the agent would
fail.

The last of the three is
the way from necessity
and contingencies which postulates a
need for the to be a
necessary being who is the
controlling the contingent beings,
who come in and out of
existence. This way suggests infidel

regress how it now was does it
accept it.

Leibniz, a German philosopher of the
18th century, agrees with Aquinas
and also believes that Infinite
regress would never give a
complete explanation. Therefore we
need to postulate a God.

The second concept of the Argument
is the Kalām Argument which
was postulated by Al Kindi (801-813)
and Al Ghazali (1058-1111). This
is an Argument of Islamic origin
which believes that everything in
the universe must have a
cause, however the also believe
that the universe has a
cause and the believe this can
to be God.

The third concept of the Argument
is William Lane Craig (1946-~~1946~~)
who is a philosopher that
brought back the Kalām

Argument at it was aimed for
about 7 centuries. He believes in
mythology that the Kalan
Argument says however also ~~offer~~
tells about his own times
of times, he believes that
this theory will be proved
Gods existence as we are
his new and therefore we
must have been created by
something and we know this
to be God.

Swinhorne and Coplaner supported
the idea of the Cosmological
Argument. Swinhorne said that
we should be thankful that the
world exists at all as the
most natural state of things
is simply nothing. However there
are so many things and if we
have a way to explain
this through the existence of
God then we should

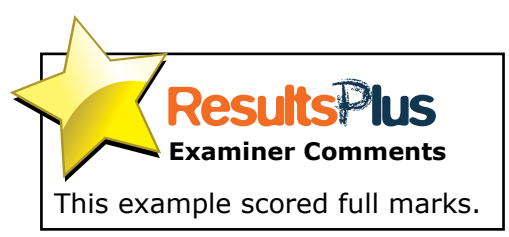
ii) The first challenge of the cosmological argument is provided by Dawkins, and he believes that science can prove anything and if we want to prove how the universe came about then we must simply do better things. He also believes that we should not be judging events in mythology and overstatement. This challenge is very effective as in the last half century we could see how effective science really is, it has proven so many things that we previously had doubts about so maybe Descartes is right and all we need to do is use science and we will eventually find the answers that we are looking for.

Another challenge that the Arguing faces comes from David Hume and Bertrand Russell. Russell says

(1883-1970) stated that in a
BBC Radio interview, in 1967
that the writer is a brute
fact and we should just
let it be and appreciate that
it is here. Here also challenges
the Argument says that it
is not an effect and is
Aquinas as well as all
parts of the world do illegal
things to conclusions, the
conclusion is most often true - that
there is a God. Here also
~~believes that the As he~~
is a atheist, he believes that
there is no God and he
would challenge Aquinas' first
way with Newton's theory that
everything is in motion until
it is put to rest, which
definitely undermines Aquinas' first way
and disproves it. Here disregards all
things that Aquinas says and
does not believe in anything as
Aquinas tends to base everything
on the existence of a

God that do are he
yet prove or seen.

Overall I believe that the
two challenges to the cosmological
argument are very felt effective in
the modern world. The cosmological argument
is a small one but has had to
labor in many ways because of
how much science proves and
we are more prone to believe
in science as we can
see it and it gives us more
of a clear understanding and we
don't just have a lot of
ideas or faith as we have
been doing for about 300
years. 2 centuries ago when scientific
ideas found out extraordinary
things that started to show how
wrong religion might be.



Question 2 (a)

The problem of suffering

This was a very popular question. Many candidates tackled the question very well and the best answers referenced the logical and the evidential problem of suffering as well as dealing in detail with the inconsistent triad. High scoring responses wove their material to answer specifically that suffering provides strong evidence against God and there were a variety of successful routes to do this. Some did this by using the weaknesses of one theodicy in i) to show in its failure/weaknesses it highlighted evidence against God and then dealt with an alternative solution in ii) and presented this as a better and convincing solution. Weaker responses suggested candidates did not read or did not respond to the question in part i) by adapting their knowledge sufficiently and had answered with a pre-prepared essay response that typically did a short paragraph on the inconsistent triad before outlining two theodicies rather than addressing the specific question set. This can happen when candidates carefully learn an essay structure but it is then frustrating for all if they are unable or unwilling to be flexible with the structure in which they present their often very detailed knowledge, this can mean the specific demands of the question set goes unaddressed. Part ii) was generally answered well and addressed the question with an analysis of often two specific solutions. Stronger responses came to a conclusion about whether or not there were convincing solutions to the problem.

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

a

i) The problem of suffering is an a posteriori argument, meaning from experience. It is also empirical (based on senses), inductive (a number of conclusions are possible although one may be more probable) and synthetic (from observation).

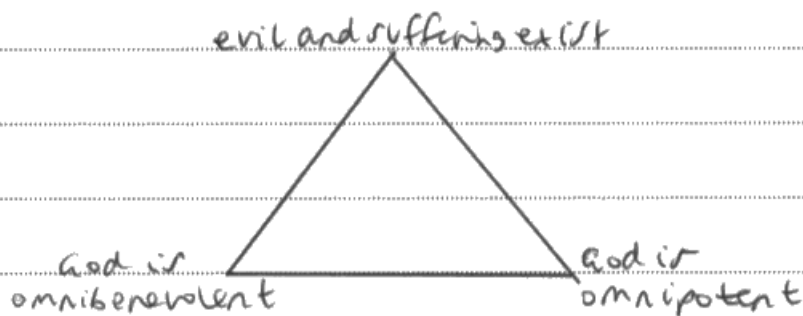
Hume says that suffering provides strong evidence against the existence of God as he calls it the 'rock of atheism'.

The problem of suffering is caused by evil, which Hick describes as 'physical pain, mental suffering and moral wickedness'. It can be split into two parts; moral evil described by Swinburne as 'humans do what they ought not to do' e.g. rape and murder, and natural evil described by Hick as 'evil that originates independently of human actions' such as

natural disasters like earthquakes and tornadoes

Epicurus and Hume introduced what is meant by the problem of suffering with the idea that 'the omniqualties of God and suffering cannot exist simultaneously. ~~As~~ If evil exists, God cannot! Therefore the problem of suffering means that either God is omnipotent ^{or} omnibenevolent, but not both as evil exists.

JL Mackie ~~do~~ furthered the work of Hume and Epicurus with his Inconsistent Triad to ~~show~~ ^{illustrate} what is meant by the problem of suffering.



Mackie stated that in this triad 'the conjunction of any two (sides) entails the negation of the third' and as evil and suffering do exist, this provides strong evidence against the existence of God.

Sarah Tyler described that there are four challenges of the problem of suffering, so what is meant by the problem is that it is ^{challenging} ~~theologically~~ theologically challenging as it ^{challenges} ~~challenges~~ the nature of God, philosophically as it requires the believer to accept conflicting claims, ^{it is} ~~it is~~ diverse so many different forms

of suffering require different explanations and it is a challenging problem because suffering is real and requires an answer.

Basil Mitchell states that suffering provides strong evidence against the existence of God because it is not a problem which theists can attempt to solve with 'vacuous formulae' such as that it is God's will, as they must face 'full force of the conflict'.

Furthermore Hume describes suffering as a 'perpetual burden of doubt for the believer' as the problem of suffering is experiential and accessible to all. In addition there has been so much suffering in the past that even if ceased now there would still be the question of how God had allowed so much already, providing strong evidence against his existence.

Monists such as Mary Baker Eddy believe that suffering and evil are just an illusion. However even if this is true it questions why an omnibenevolent God of the classical faith would allow humans to suffer in thinking that it exists.

Therefore either God is not omnipotent so he cannot help us, omnibenevolent so he does not want to help us, or he does not exist which is strong evidence against his existence as the Bible states that the God of the classical faith is all-powerful.

and all-loving.

ii) Theodicies ~~aspirations~~ aspire to justify the presence of suffering in the face of a loving God, acting as solutions to the problem.

The four main theodicies are Free Will Defence, Process Theodicy, Augustinian Theodicy and Irenaean Theodicy. (I will be commenting on the latter two.)

The Augustinian theodicy can be seen as a convincing solution to the problem as it is biblically based (Genesis 1:3) so it is convincing for fundamentalist Christians.

It is also seen as a convincing solution ~~to~~ because it removes the responsibility for suffering from God, claiming evil was introduced by humans and angels who used their free will to go against him. However I disagree that this is a convincing solution because I believe that the book of Genesis is a myth, including Adam and Eve and angels, therefore in my eyes the theodicy is based on a lie.

Furthermore the theodicy is not a convincing solution to the problem because it makes scientific error as it is biologically incorrect to say that we share the same DNA as Adam. Furthermore the theodicy is not convincing as it goes contrary to

unconvincing as not everyone suffers which is unfair and suffering is often upon those who do not deserve it, such as babies.

I agree with D Z Phillips that the theodicy is unconvincing as 'suffering can never be an expression of God's love'. ~~Therefore~~

To conclude, although both theodicies are true theodicies as they attempt to justify suffering in the face of a loving God, I think the claim is incorrect as both solutions are unconvincing, because I believe Genesis to be a myth and that suffering would not be allowed by an all-loving God.



ResultsPlus
Examiner Comments

This answer scored full marks, it used a wide range of material and tailored it to the question well, keeping the essay neatly organised.



ResultsPlus
Examiner Tip

Think about your structure in the exam room to demonstrate your knowledge as usefully as possible!

Question 2 (b)

Miracles

This question was far less popular than the Problem of Evil. Generally though, it was answered positively and candidates responded to the question in a meaningful way. Most candidates were able to refer to a range of meanings using key scholars such as Aquinas, Hume and Wiles. Good examples of miracles were offered to demonstrate the definitions, both from the Bible and modern day, including Lourdes and Benny Hinn. The best responses unpacked the reasons for believing in miracles and used material for example from Swinburne on the principles of credulity and testimony or a discussion on the nature of evidence and the nature of God.

Part ii) was well-answered with many good, evaluative responses. Many candidates presented critical discussion of Hume's critique of miracles but weaker responses were one-sided.

Aquinas, Hick, Hume, Holland, Swinburne and Dawkins were popular features of the responses to this question.

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

b)

Many religious believers believe in miracles for three main reasons: ~~they can be seen as acts of God~~ ^{there is empirical evidence}, they break a natural law and there is a purpose behind them.

One reason to believe in miracles are that they are acts of God. ^{with religious significance} Ward explains that 'God is the end terminus for the quest for intelligibility' and Cook explains miracles as 'unexpected and unusual manifestations of God's presence and power'. Aquinas explains miracles as acts done by a divine being apart from the order generally followed by things' he ~~person~~ would agree that Jesus' exorcisms and the way he healed through forgiveness were miracles. Additionally Cook stated that for an event to be defined as a miracle, the witnesses must acknowledge that it is performed by a messenger of God. He would therefore agree that

Moses parting the Red Sea is a miracle as otherwise how else could a mortal perform amazing acts without the help of God. *

Another reason to believe in miracles is that they cannot be explained by science as they break a natural law. Mackie states that a miracle is when something distinct from natural order intrudes into it and Tillich explains that they are astonishing events that point to the mystery of being. Both would agree that Joshua 10 in the bible where Jesus stopped the sun is a miracle. Additionally, ^{Swinburne states} Aquinas' ~~third~~ category of miracles are events that seem impossible and are performed outside the usual conditions and Aquinas' ~~third~~ first category of miracles are events done by God that nature could never do. They would both agree that Jesus' resurrection is a miracle as his heart started after 24 hours and without any medical help.

Another reason to believe in miracles is the empirical evidence of them. Testimonies of miracles in the Bible show Jesus' miracles to either indicate a sign of God's qualities for example his omni-benevolence by feeding the 5,000 or show his power, for example and fulfil the prophecies - the resurrection. Swinburne's principle of testimony and credibility states that we should believe that people usually tell the truth and accept

these accounts as reliable

* Swinburne states that there must be true significance for God to intervene with the world and perform a miracle. He rejects the 888 blood of St Januarius stating that the event has no purpose.

ii) Hume is the main critic for miracles arguing that it is likely that the belief in miracles is false. He defines a miracle as 'the violation of a natural law', & yet states that as natural laws are unalterable, the witnesses of miracles are simply unreliable. However this is a problematic definition as modern developments in science push the boundary of natural laws, with rockets allowing space travel. Davies supports this stating that natural laws are much more flexible than they first seemed as previous generations would view current inventions as impossible. This is supported by Vaidya who states that more modern developments, such as Chaos theory state that particles move randomly, making it almost impossible to violate a natural law.

Hume's 1st argument states that there is not enough witness of 'unquestioned good sense' to understand that they are not witnessing a miracle, and therefore their belief is false. However Hume hypocritically does not accept the miracle of Cardinal de Retz although it was witnessed by the entire

population and seafarers of Saragossa, indicating that a belief in miracles is valid.

Hume argues that a belief in miracles is false through his second argument. That people believe the unbelievable and religious people are likely to look for miracles. This is supported by Hume who states that miracles are purely an invention of the mind.

However, the Catholic Church does not look for miracles as it employs scientists to investigate the miracles at Lourdes. Yet Moore opposes this claim stating that a belief in miracles is false and God simply fills the gap when no other cause is found at Lourdes.

Vardy and White Wiles state that a belief in miracles is false as they are interventionist and therefore do not fit with God's omnipotent qualities. Yet Ward states that God is still all powerful as he intervenes to promote faith, not remove suffering.

Overall, it is difficult to reach a conclusion whether belief in miracles is false. This is because the definition of a miracle is entirely personal - as Allie states: 'miracles prove everything to theists but nothing to atheists'.



ResultsPlus
Examiner Comments

This essay scored at the lower end in Level 4 for AO1 and just into L4 for AO2. It has integrated the reasons to believe in miracles into the definitions material and it is a neat and solid essay.

Question 3 (a)

Utilitarianism

This was a very popular question, as was q3 b). There was evidence of a lot of good knowledge about Utilitarianism from candidates, including Act, Rule and modern additions to Utilitarianism from the likes of Sidgwick, Popper and Hare and some candidates recognised the fact that ongoing revisions of the theory were being made, could in itself be considered a strength. Again, those that focused on the wording of the question were able to produce significantly better answers than those who simply presented a 'Utilitarianism essay'. Some candidates failed to refer explicitly to strengths of Utilitarianism as the question asked, writing instead a general essay on Utilitarianism. Candidates who could manipulate their knowledge to answer the question did well, but those who stuck to a pre-prepared formula were hindered in reaching the higher marks.

Many students showed a clear understanding of the historical backdrop to the formulation of the theory, which many used to positive effect when identifying strengths. A number of students at the lower end confused Utilitarianism with Situation Ethics.

Part ii) was largely done well where candidates avoided simply examining the strengths and weaknesses of Utilitarianism and were able to bring in new information and refer back to the question. Some candidates only examined one point of view and many did not evaluate how far criticisms detract from the value of Utilitarianism.

i) Utilitarianism is a teleological, normative ethical theory. Teleological; meaning that the end result should always be taken into consideration. The ~~the~~ name derives from the ^{Latin} word 'Utilis' which means useful. Utilitarianism rejects God and focuses on the one true intrinsic good which is happiness/pleasure. The rejection of God makes the theory more appealing to non-religious folk and this is in itself a strength as it gives people with no religious

moral compass a way of life.

One main strength of the theory is that the founder Jeremy Bentham came up with 'ACT' utilitarianism. He was inspired by the French revolution and the getting rid of social class. He wanted fairer prison systems and penal systems.

He based his ideas on the psychological Hedonism that the prisoners should be punished enough to deter other committing a crime but unnecessary suffering shouldn't be caused. Bentham then came up with the 'principle of utility'.

This is causing the greatest amount of pleasure and/or least amount of pain for the greatest number. This replaced the bible for utilitarianists and is used as a moral code. This is a strength as it gives people a very simple yet effective way of living life; every action taken must be solely based around the principle of utility.

Another strength of the theory is that Bentham came up with the 'Hedonic Calculus' this is a calculus that has 7 criteria that can determine

whether you commit an act or not and whether it follows and abides by the principle of utility. The 7 criteria include such things as, intensity of pleasure, certainty of pleasure and duration of pleasure. For example someone who wanted to give charity would use that calculus to make that decision and if the levels of pleasure calculated to be high then the act should take place (giving charity.) This helps followers abide by the principle and gives them a method to calculate their actions making decision making easier for them.

Furthermore, a strength of utilitarianism is Mill's variation of utilitarianism. Mill saw a flaw in Bentham's calculus and ^{principle of} utility, and ~~argued~~ he found that by following such principle, heinous acts could be committed. ~~that~~ A loophole was found. Acts such as gang rape (causing pleasure for ^{the} most and pain for ^{the} least) was permissible according to the principle of utility.

Mill therefore came up with a variation. He came up with Rule Utilitarianism where rules should be put into place so people can follow them causing a lot of pleasure and least amount of pain. He came up with the higher and lower pleasure idea, that the higher pleasures that increase intellect and are beneficial in the ~~long~~ ^{and better} long run are more important than lower pleasures; selfish desires and short term pleasure. ~~low~~ An example of higher pleasure would be reading an intellect is improving and a lower pleasure example is sex. Mill emphasizes the importance of higher pleasures being more valued and people should commit acts of higher value. This is a strength as it clarifies for followers on what pleasures are the best kind. Additionally, a strength of utilitarianism is Singer's variation of preference utilitarianism where he replaces ~~be~~ pleasure

with 'best interests'. Singer emphasized the universal viewpoint that freedom of choice and preference of ALL is important and should be taken into consideration. He strengthened the theory as he focused on EVERYONE and not just the MAJORITY like Bentham and Mill. He says that even beings with no voice and no ability to ~~date~~ ^{i.e. babies under 4 weeks, disabled etc} make preferences should have higher beings make preferences for them etc. This is a strength of the theory as it ~~that~~ highlights the importance for the best interests of ALL ^(no matter who) in society.

Overall, utilitarianism has many strengths that make the theory a strong, compatible theory to follow. It is infinite and the ideas and the way it is to be followed is likely to never become outdated. Although a few flaws have come up in the theory, ~~that~~ they have been ~~worked around and~~ others that have resolved such issues (Mill).

Utilitarianism is therefore a strong ethical theory and is beneficial for society.



ResultsPlus

Examiner Comments

This example is part i) of a Level 4 answer to demonstrate straightforward good practice in addressing the question. This answer includes lots of good information and it is applied well. It scored 17.

The good practice continued into part ii) and although it continued to focus on the wording of the question it was a little briefer, but still just reached into the bottom of L4.



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Examiner Tip

Don't forget the question!

Question 3 (b)

Situation Ethics

This question was also very popular and it was generally done well with a good proportion of students dealing with context, people and the key concepts confidently. Many used good examples and the excellent responses all contained descriptions of Fletcher's own examples (which they then went on to critique in part ii). Weaker responses included a lot of context and discussion about the 1960s or listing of the principles and/or presuppositions with little explanation. The better answers also included Jesus and an analysis of agape love.

In part (ii) of the question, many candidates were able to evaluate the effectiveness of the theory exploring how situation ethics can help and also hinder decision making. There were a few generic strengths and weaknesses answers which didn't actually answer the question.

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

3b

(b)(i)

Situation ethics is an ethical theory proposed by Joseph Fletcher (20th century) and associated with ~~to~~ J.A.T. Robinson (20th century) in the 1960s. This theory was produced during a time of sexual revolution and ~~stirring~~ disarray with the Church. However, unlike utilitarianism it retains a strong Christian/religious link ~~by maintaining,~~ ~~that~~ as agape love (uncondi^{ti} total, unconditional and eternal ~~to~~ christian love) is ^{It is also based upon Jesus' (gospel) life.} fundamental to all decisions. ~~This~~ Situation ethics was therefore produced as a midway between legalism (fixed moral rules and absolutes) and antinomianism (no rules or

absolutism - total autonomy). Fletcher's theory follows that when entering any ^{ethical/moral} dilemma, ~~first~~ you must ~~to~~ decide that action which you are going to take based on what will bring the most agape love as an outcome. However all situations have unique circumstances, therefore flexible guidelines should be used, not absolute morals - The ethical theory is ^{consequentialist} and teleological as 'telos' is Greek for 'end' or 'purpose' and it aims to bring the greater good.

Within the 1960's, society was becoming more liberal and moved away from the church. As the new contraceptive pill was introduced, providing women with more sexual liberation. Women also become more dominant in the workplace as the post WW2 baby boom era took over. In general people had "greater independence; more money in their ~~pocket~~ pockets" but consequent "family and religious bonds were weakened" (Sex and Morality, SCM, 1966).

Joseph Fletcher (20th century) was a Anglican theologian who proposed situation

ethics as a genuine attempt at retaining religious views within society, while allowing liberation. Fletcher stated that "a situationist follows a moral law or violates it according to love's need". Therefore ~~meaning~~ inferring that flexible guidelines should be followed, not absolute rules, but, because every situation is different and agape love is the one rule as it should motivate all decision making, the most loving outcome should always be sought.

Within Situation Ethics, Fletcher provided 4 Four Working Principles and 6 Six Fundamental Principles which all orientate around love. They provide a basis for ~~to~~ decision making which can be applied to all situations. The first working principle is that the action should be practical ('pragmatism'). An example of this is in the case of the conjoined twins, Jodie and Mary, and the Catholic Church. As surgery to save one would cause the other's death, however the Catholic Church argued that this was a sinful and bad act and that both girls should be left to die. However situation

ethics would argue that this is not useful or practical, and so one girl should be saved. Another working principle in 'relativism', that rules do not always apply to the situation. In the situation of a starving child, the 'Ten Commandments' in Leviticus of "Thou shall not steal" becomes unimportant, as the child should steal for food, as it is a decision relative to love. In addition to this, 'positivism' means that as you intend to do a good deed you must ~~be~~ begin with a positive action. And finally 'personalism' - that people are more important than rules as John said "Man was not made for Sabbath".

Fletcher's Six Fundamental Principles are also useful in decision making and are a main concept of situation ethics. 'Love^{only} is good' is the first, and ~~to~~ Fletcher himself stated "only one thing has intrinsic value; namely love, nothing else". This ~~is~~^{is} love is based upon Jesus' life, as John said that there is no better love than when ~~the~~ Jesus "lay down his life for his friends". In addition to this, Fletcher suggested that 'love and justice are the

same' as "love is justice distributed (Fletcher). Also, 'love is the only norm' (rule), and so laws and religious principles such as Leviticus' 'The Ten Commandments' are of less importance when making decisions through love. As Mark said "love thy neighbour". ~~It~~ ^{Also,} "Love is not liking" we should therefore be kind to all as agape is a ~~x~~ selflessness, ^{Christian} love ~~x~~ - we should "love thy neighbour whether we like him or not" (John). Love also justifies the means as any actions, even if appears immoral is acceptable if the ~~end~~ consequence provides agape. The theory is ~~is~~ therefore teleological and consequentialist. Finally, 'love decides here and then' as all situations are unique and have varying circumstances - no absolutes ~~the~~ other rules should be followed.

J.A.T. Robinson suggested that 20th Century man was "man come of age". Robinson was therefore implying that humans have reached intellectual and emotional maturity and so perhaps the church is hindering human

developed. It was therefore inevitable that society moved away from the church in the 1960's. ~~Howev~~ Although Robinson does support situation ethics as it does retain links with the church while allowing humans to use their God-given freewill.

(ii)

The ethical theory, situation ethics, proposed by Joseph Fletcher is arguably ^{not particularly} ~~very~~ useful in ethical decision making. As William Barclay supports this by suggesting that Fletcher's examples are extreme cases which are incomparable to "ordinary life". Also, ~~Barclay~~ shares the belief with Pope Pius XII that ~~humans~~ it is too optimistic for humans to live with no rules - we therefore ~~th~~ need the church as guidelines. They also agree that humans are "individualistic" ^(Pope Pius XII) and too easily swayed by personal emotions.

Alternatively, situation ethics aims to only provide ^{at} love (agape) and happiness

within situations. Fletcher also provides guidelines for humans to follow, ~~the~~ which ~~making it~~ ~~are~~ ~~app~~ can easily be applied to all situations.

In conclusion, situation ethics ~~does~~ ~~not~~ is not ~~sig~~ particularly helpful in providing help in ethical decision making. ^{This is because} humans are "individualistic" and so easily swayed by personal preferences and emotions.



ResultsPlus
Examiner Comments

This essay shows an excellent part i) earning full marks (21) for Situation Ethics. Sadly though part ii) is very short and only just reaches into L3.



ResultsPlus
Examiner Tip

Balance your time carefully to try to earn as many marks as possible!

Question 4 (a)

Just War theory

This was more popular than the question on Sexual Ethics but not as popular as question 3. There was a mixture of responses to this question, some candidates struggled with time pressures and several students merely listed features instead of engaging with the question. Where students had addressed the question the responses were much better, and higher level responses engaged well with the real world application or modern theories as well as presenting detailed knowledge of the various criteria. Some of the high scoring responses were able to chart the development of the theory over time, highlighting that it has evolved as a response to the changing nature of warfare. Many gave good focus to the importance of Jus post bellum in maintaining a just approach. In part ii), the most common response was to contrast Just War theory with pacifism. Many students did not address the wording of the question enough here but generally the issue of sustainability was well tackled and often with reference to Pacifism, though many were not prepared to offer much depth, and there was a lot of listing of the types of pacifism. Better responses ranged widely and entered useful discourse on the ambivalence of religions' attitude to hostilities.

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

a

i) When the Roman Emperor Constantine decreed Christianity the main religion of the Roman Empire in AD 313, the justification of war became a pressing concern. Early Christian scholars like St. Augustine of Hippo had to reconcile the fact that killing is wrong and yet countries have a moral obligation to protect their citizens.

The Just War Theory, as it's known now, attempts to therefore justify war. The theory has two main precepts: 'jus ad bellum' (the right to go to war) and 'jus in bello' (right conduct in war). Though 'jus post bellum' (justice after war) is also useful in considering the justification of war.

St Thomas Aquinas (1225-74) laid out the first three

conditions of 'jihad bellum' on the authority of Augustine's writings. The first condition is that there must be a just cause for war, as reasons for waging war must be defined. Certainly these reasons must bear substantial weight - and so can't be morally disputable reasons like pre-emption. Defence against acts of aggression or defence of the innocent, as was the case of the Allies in 1939, would constitute just causes. Indeed, isn't the defence of the innocent not only justified but a country's moral obligation? Perhaps the 'defender-aggressor' dichotomy is an oversimplification, but there's no doubt such a scenario would allow one to justify war.

Augustine and Aquinas also noted the importance of authority, and so the second condition of 'jihad bellum' is that there must be a legitimate Authority. Though one must ask: what constitutes a legitimate Authority? Aquinas suggested the State, though this is subject to challenge. Indeed, under the Islamic concept of jihad the legitimate Authority is that of the religious leader. And, in modern warfare, many would suggest NATO should bear enough authority. Peter Vandy, however, suggested the UN - in that case, it's when they permit war it is justified.

According to 'jihad bellum', war can only be justified if there's self-defence. Indeed, a country's aim must be

to establish peace and justice and not violence, national aggrandisement or to satisfy other narrowly defined national interests.

There are four further criteria to 'jihad bellum' that, if met, suggest war may be justified. It's paramount that there's Comparative Justice, which means that both sides must be considered and both must have reasons to take up arms. War must also be a Last Resort as all peaceful negotiation, arbitration and non-military sanctions must have been exhausted. It's also key there's a Probability of Success; as the 1983 statement on jihad war said: we must "prevent" irrational resort to violence or hopeless resistance". And, lastly, war must be Proportionate, meaning the expected benefits must outweigh the expected harms. When all these criteria of 'jihad bellum' are met, there are grounds to say one can justify war as this matches our commonly accepted view of justice that war may prevent humanitarian disaster.

Just War Theory also attempts to justify war as through 'jus in bello'. Under this precept, war must be both Proportionate and Discriminate. This means the use of violence must be proportionate as to the threat; for example, it would have been unacceptable if Britain had dropped a nuclear bomb on Argentina after Argentina invaded

the Falklands - this is clearly not proportionate. Moreover, war must be Discriminate, meaning civilians must directly targetted; this condition was violated in WW2 in the cases of the 'carpet bombing' of cities and the sinking of Allies' supplyships. However, various efforts have been made to keep war Discriminate, such as in the Gulf war of 1991 when high-tech weapons like laser guided bombs reduced civilian casualties. When these two conditions are met, alongside 'in ad bellum', war may be justified.

Just War Theory has repeatedly attempted to justify war through 'in post bellum', as post-war settlements must be fair and just in order for the war to have been justified. The modern scholar Brian Orend suggested, for one, we must separate the guilty and the ^{civilians} innocent. This is because the leaders must have post war trials (such as the Nuremberg trials) and civilians must be reasonably excused from punitive measures. When all three precepts are met, there are grounds to suggest Just War Theory has justified war.

ii) The view that these justifications cannot be sustained resonates with the world of modern warfare.

Indeed, Just War Theory has become increasingly harder to apply as issues of war are far less simple than in the

expensive times of Augustine and Aquinas, we now have a 'war on terrorism' and the enemy is the 'axis of evil'.

The Legitimate Authority, is no longer as simple as State A and State B; where does the authority lie in civil wars, and what are we to say of regions like Iraq and Kashmir that are artificially, constructed of many areas? Though we could accept the UN, JUT bears no guarantee it will be appropriately applied; for example, the UK and US invaded Iraq without the authority of the UN. Moreover, it's even harder to retain the ideas of Proportionate and Discriminate warfare. As Peter Vandy said:

"The strongest argument against just war theories is the high moral standards they impose." Indeed on Iraq or there's warfare there will be desperate military tactics like the 1968 US bombing of Cambodia. However, the strongest argument for why it can't be retained comes from the CND: war cannot be proportionate or discriminate in the nuclear age. Indeed, civilian will always be affected and WMDs transfered justification. However, the notion of JUT bears some strength as it does recognise the reality of war and the necessity of it.

Certainly the attainment of pacifism seems just as unrealistic.

Can a country have a diplomatic policy of pacifism? Certainly this seems idealistic and unrealistic. Though one may point to, for example, the campaigns of Gandhi to show

'Under certain conditions, it's clear such campaigns only work when the aggressor is sensitive to claims of justice. Indeed, what if they had responded with a campaign of ethnic cleansing? Maybe war is the only solution to such extreme evils.

Ultimately, it appears both Just War Theory and ^{absolute} pacifism are equally difficult to sustain. Perhaps the position of relative pacifism shows that some of the justifications of war can be motivated. Indeed, relative pacifism is less subject to manipulation and abuse than Just War Theory, but accordingly shows that the many uphold some of these justifications for warfare.



ResultsPlus
Examiner Comments

This very full essay earned full marks for part i) and high Level 4 for part ii). The material is carefully controlled and presented very well.

Question 4 (b)

Sexual Ethics

This was not as popular a question and there were more weak responses here. The two dilemmas most frequently considered were homosexuality and relationships outside marriage, which invited useful opportunity for development in the second part of the question. Many candidates were able to explore two different dilemmas in detail and explain why there were dilemmas and many strong answers were able to give a wide range of reference to scripture and scholarly opinion. Overall there was a good range of knowledge and ethical views included in those responses reaching the higher levels. The weaker responses tended to be simple, generic views that were simply descriptive. In part ii) the strongest candidates were able to focus on the demands of the question and bring in a variety of religious viewpoints and form a conclusion. Weaker responses saw candidates giving personal opinion without being able to develop their line of argument with scholarly support.

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

b

§ Dilemmas of sexual ethics have arisen as society in Britain has always been permeated by Christianity. However, due to increased secularisation, ~~per the~~ dilemmas of a sexual nature have ~~been~~ arisen. Two dilemmas that occur are those surrounding divorce and also, homosexuality.

The laws of divorce in Britain ~~changed~~ started to change in the 1960s. In 1969 the Divorce Reform Act came to pass which allowed divorce on the grounds that a marriage had ~~just~~ reached 'irretrievable breakdown' rather than just

adultery & as it had previously been. Today in Britain, there are five reasons for divorce. They are: adultery, unreasonable behaviour, desertion, separation with consent (for two years) or without consent (for five years).

The Bible has a few verses that discuss divorce. Divine Command Theory would argue that these should be taken seriously and literally. In the book of Leviticus it says "I hate divorce" says the Lord". Elsewhere it says "What God has joined together let not man separate." It also says that if a couple are married, get divorced and marry again then they commit adultery with each other which is a sin. This shows strong views on divorce.

The Roman Catholic Church would hold firmly to these beliefs and ~~say~~ do not permit divorce. ~~They~~ Natural Law Theory would agree as they see the natural way as being married. The Catholic church believe that marriage is a

bond made in Heaven and that the husband and wife become 'one flesh' (Genesis). However, if a Catholic couple wish to separate then they can get special permission from the pope to get an annulment.

More liberal Christians would argue that ~~some~~ couples should try their best to solve their differences, although it may be the best thing to divorce in some circumstances which should be allowed. Situationist Bishop John Robinson said that marriage "isn't a metaphysical bond made in Heaven that can't be broken" and so divorce should be allowed if the most love is served.

Another dilemma is homosexuality.

~~In 19~~ This is a sexual or romantic attraction to someone of the same sex or gender.

In ~~1967~~ 1971 1967, homosexuality was decriminalised, in 1990 the World Health Organization took homosexuality off their

list of diseases. In 2001 the age of consent was lowered to 16 - the same as heterosexual sex and in 2014 gay marriage was legalised.

The Bible has verses that many people interpret to ~~the~~ mean justify why homosexuality is wrong. In Leviticus it says that homosexuality is an abomination; in 1 Corinthians, Paul mentions homosexuals in a list of people who won't enter the Kingdom of God. In Romans, Paul also says that "men committed shameful acts with other men". Although this looks like ~~they~~ the Bible condemns homosexuality, Biblical scholars D.S. Bailey and Matthew Vines argue that these refer to pagan practices rather than committed, loving relationships. They also argue that the word translated to "homosexuality" may not actually have this meaning.

The Roman Catholic Church ~~do~~ see homosexuality as a sin and the

Natural Law Theory would agree as they see heterosexuality as the norm. This is because they both see the purpose of marriage and sex as procreation on which homosexuals can't do together so it is seen as a sin.

The Church of England do not officially recommend the physical expression of homosexuality but say that warm companionship is an acceptable alternative. ~~The~~ Extreme groups such as the Westboro Baptist Church say that homosexuality is an abomination and even hold signs saying "God hates fags".

ii) Looking to religious beliefs as a way of resolving dilemmas in sexual ethics could be seen as helpful.

The Divine Command Theory would agree that the Bible is the strict word of God that should be obeyed at all times. This shows that religious beliefs can be helpful because they give

us strict guidelines to follow.

However, Libertarians (a secular group) argue that religious beliefs have no place. Their principles are 'freedom and autonomy' so as long as people are legal and consenting then matters of sexual ethics shouldn't arise and so religious beliefs aren't necessary.

Situations would argue that ~~the~~ religious beliefs are important to base a solution for sexual dilemmas as they can help to bring about the most love.
Alec

However, John Harris believed that sex was a private matter and so shouldn't need resolving ~~the~~ with religious beliefs.

~~Jack Dominion, a Catholic psychologist that believed that~~

Overall, religious beliefs can be a helpful way to solve dilemmas in

sexual ethics. This is because sex affects society ~~the~~ by STDs, pregnancy and rape (among others) so there needs to be a way of controlling sexual ~~practice~~ activity.



ResultsPlus
Examiner Comments

This example scored at the lower end of L4 for part i) as it has addressed two dilemmas clearly and identified issues within them using a range of responses well. In part ii) however it is much thinner with material presented but not really analysed or evaluated. Part ii) scored at the bottom end of L3 for AO2.



ResultsPlus
Examiner Tip

Make sure in part ii) for AO2 you are analysing alternative views and evaluating arguments to come to a conclusion, save time for this because you need to do more than present views for AO2.

Question 5 (a)

Buddhism

Most candidates were well-informed about the background to the Buddha. The question required candidates to examine two of the three topics. Most attempted to do this but in some instances, it was not that clear where one topic ended and another started. The major problem with some answers was that candidates avoided an examination of the influences on his life and teaching. The better answers integrated an examination of the topic along with their influences on his life and teaching. Candidates adapted their material in ii) in a purposeful manner in order to produce generally good answers to the Buddha's reaction to these influences.

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

a

Buddhism was formulated during the Mid-Sixth Century BCE. Key dates include 563-483 BCE in Nepal and moreover, Northern India. Buddhism was formed during a period of time where there was great diversity within traditional values and religious values inspired by society. The Buddha, being exposed to these religious groups and practices then accepted and rejected many features. This was the ultimate evolution of Buddhism, a religion that focused on the psychological processes of being content to reach Nirvana.

During 1500 BCE in ~~the~~ modern day

Pakistan, the invasion of the Aryans' (Indo-Europeans) had occurred. The invasion formulated a caste system and a stimulation of cultures with the Aryans and the indigenous people of the Indus valley. The invasion brought forth good water and drainage systems along with an amazing economy from cotton trade. This financial stability exposed the Buddha to many materialistic features and so enabled him to discern between the materialistic and spiritual world.

Furthermore, the Aryans also introduced the vedic tradition through the introduction of the Rig Vedas (written in Sanskrit) and practices of meditation and yoga. The Sanskrit Vedas could only however be read by the upper castes which the Buddha interpreted as being discriminative and so taught that equality was vital through Buddhism. The meditation practices were also adopted by the Buddha who initially found enlightenment through meditation under a tree.

Mid-Sixth India was ruled by Monarchies and Republics who implemented a caste (varna) system based on religion to create both political and economical stability. The caste system included the Brahmins (priestly caste), the Kshatriyas (warriors), Vaishyas (labourers) and the Shudras (unskilled labourers). Below all of these was also the Dalits, too low to even be regarded as a caste. The caste system however was not a system to exploit but based on a God-ordained state due to Karma. They believed that through reincarnation caste could be changed but ultimately upper castes should be charitable to lower castes.

The Buddha saw how much the caste system was preventing society from being effectual. The poverty and illness grew on a daily basis causing the Buddha to form equality and open a religion that was open to all - both the householder and the Renou-
Ciant.

Religions at the time of the Buddha

included the dominating vedic Tradition who believed there was a universal entity that connected all things - Brahma. They had animal sacrifices and various rituals which the Buddha did eventually reject. There was also the shramana movement (The wandering Holy) composed of the Jains, Ajavikas, Materialists and skeptics along with folk beliefs of the time.

The Jains accepted karma from all action and extreme asceticism.

Whilst also believing in the Jiva (freed through good karmic actions). The Ajavikas believed everything was pre-destined and that karma was already established before birth.

Materialists believe we are natural elements that will return to natural elements and the skeptics believed that such religious questions could not be answered with any certainty.

The Buddha from all these religions saw that traditional

included the dominating vedic Tradition who believed there was a universal entity that connected all things - Brahma. They had animal sacrifices and various rituals which the Buddha did eventually reject. There was also the shramana movement (The wandering Holy) composed of the Jains, Ajavikas, Materialists and skeptics along with folk beliefs of the time.

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Materialists believe we are natural elements that will return to natural elements and the skeptics believed that such religious questions could not be answered with any certainty.

The Buddha from all these religions saw that traditional

practices were key and realised that all religions and traditions involved meditation, ahimsa and karmic action.

Buddhism provided the middle path between the religious confines and truly enabled a person to focus on the psychological and not the theological aspects of religion.

ii) A02) The Buddha was both a reactionary and revolutionary character that saw the injustice within society and the large role tradition played on religion. He reacted to this by forming Buddhism which involved both the householder and the renunciant and also revolutionised religious practices during the time.

The Buddha accepted the concept of karma from the vedic tradition and Jains but only from intentional action. The Buddha

Saw that it was only through positive karma (action) and ahimsa (another accepted practice) that enlightenment could be reached.

The Buddha, however, rejected the caste system and reacted to this by allowing all people to become involved in Buddhism. Furthermore, the Buddha rejected the idea of a God (from the vedic, Ajavika and Jain) traditions whilst also declining vedic authority. The Buddha believed that religion was about the individual and not a theological way of life.

The Buddha also reacted to the concept of permanence and a soul by replacing it with Anicca (doctrine of change) and Anatta (doctrine of no soul). Through all these aspects the Buddha stated all things were subject to change as the Buddha identified when he himself was a lone ascetic.

The time and historical background of the Buddha played

a large role on what he accepted, rejected and reacted to. Ultimately, through life experience, the Buddha wanted to create a religion that was accessible and focused on the individual becoming content with themselves and the world around them.



ResultsPlus
Examiner Comments

This is an example of a full and clear response to q5 a). It scored 20 for AO1 and 9 for AO2.



ResultsPlus
Examiner Tip

A clear structure and legible writing is very good here!

Question 5 (b)

There was ample material which candidates used in their answers. Some presented just biographical content, whereas others examined the concept of the Middle Way and managed this in such a way as to address the view that this was a basis for understanding the life of the Buddha. Part ii) was well argued with reasons to support the claim matched by alternative explanations.

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

b

The Middle way is the essence of Buddhism as the religion was created as an alternative to the rigidity & inequality of the vedic tradition and the extremity ~~and~~ of the shramana at the time of the Buddha. The life of the Buddha ^{Siddhartha Gautama} is important to look at as it is an example of the middle way and teaches Buddhist an example of how to attain enlightenment. The life of the Buddha is articulated by the Pali-canon which does not give a chronological biography but uses examples from his life to explain a specific teaching. The Acts of the Buddha' or 'Buddhacarita' was written by Indian poet Ashvaghosa and is a chronological mix of reality and myth about the Buddha's life. The myth has metaphorical embellishment to show

the teachings of the Dharma in an imaginative way but is not to be taken as the complete truth.

The Buddha was born in 563 BCE in Nepal, Lumbini and brought up in Kapilavastu. The myth states he was a king brought up in a palace hidden from suffering however, this exaggeration ^{helps to} emphasises the contrast between his early life and his later life in the Shramana. Which leads him to a middle way between the two. It is more likely the Buddha was brought up in a wealthy family in the Sakya Clan. He married Yashodara at 16 and later had a child. Although they were born into the Kshatriya (warrior) caste, it is not thought they adhered to the Vedic tradition. The Buddha had many responsibilities and would have had to take over controlling some land from his father however, he decided to renounce on a path to spiritual truths after seeing the '4 sights'. These were the sights of death, old age, sickness and a happy ascetic man. This was the Buddha's first encounter with suffering and he realised it will inevitably happen to every person. As opposed to seeing all these sights in one day it is

likely the Buddha discovered suffering over time. e.g. after his mother died. The happy ascetic man showed the Buddha there was an escape from the suffering causing ~~to~~ his renunciation.

The Buddha left his life of privilege to live as an ascetic for 8 years. He encountered the Shramana people who were walking holy men in search of higher levels of consciousness or spiritual truths. Jains believed in the idea that life was pre-destined and you have no control over it, the Jains believed in Karma for every action and extreme asceticism, the Skeptic believed there were no answers to we could know about life while the Materialists believed only in what had real evidence. Siddhartha practiced extreme asceticism with these people e.g. Starvation to the point of near death. He realised he had not come closer to enlightenment and thought "Could there be another path to enlightenment". This path, he soon discovered was the middle way.

The Buddha meditated under a Bodhi tree and here he attained Nirvana. He went through three stages 1. He had insight into his own previous lives showing the concept of rebirth in Samsara

2. He realised what kept people bound to Samsara e.g. the three fires of greed, hatred and ignorance.
3. He realised the true nature of suffering in the human condition diagnosed by the 4 noble truths of Dukkha, Tanha, Nirvana and Magga. The Buddha also had to overcome the temptation of Mara who tried to lead him away from enlightenment.

The Buddha had discovered his middle way. He went to the deer park to teach Sascetics in his first sermon 'Setting in motion the wheel of the Dharma'. He explained his findings to the ascetics that there is a middle way between privilege and between extreme asceticism.

~~The~~ Budd Siddharta Gautama died aged 80 from food poisoning. His last words were 'All conditioned things must come to an end, attain perfection through diligence.' This quote shows how everything is impermanent and changes (Anicca). It also shows that the Buddha was a human, not supernatural. Anyone is capable of attaining Enlightenment if they put in the effort.

ii. The middle way can be argued to have been a new development at the time of the Buddha. The Vedic tradition was very detrimental to society at the time as it enforced a system of Social Stratification that kept people poor and a minority rich and superior. The lower castes in the Vedic tradition were told they could not achieve Moksha (unification with Brahma). This ~~made~~ ^{made} Buddhism's middle way very popular as it was so contrasting to the common religion at the time because it was available to everyone. Anyone could attain enlightenment ~~which~~ for the first time which ~~made~~ means it was a very new development.

Furthermore, the middle way was revolutionary in that there was no God to follow. Buddhism is a non-theistic religion which showed people they could achieve higher levels of consciousness through their own mind without any supernatural being or higher power. While ^{some of} the Shramana did not believe in a God, they had not yet found the way to enlightenment. Therefore, the middle way showed people there is an end to suffering that you alone can achieve.

The middle way was also new because it is available to both a monastic and a household. It showed people it is not necessary to renounce your home life like the Shramana did. People could practice Buddhism from their homes if they wanted to.



ResultsPlus

Examiner Comments

This candidate presented a very strong response to the question, full marks for AO2 and middle of L4 for AO1.

Question 6 (a)

Most candidates knew the basics of the three refuges. Higher marks were achieved by those candidates who selected their material to focus on the importance of the refuges. A number of candidates approached part ii) as if it were similar to a previous question about the relative importance of these refuges compared to each other. In thoughtful answers this type of approach could be relevant but not that effective if it was not focused on the question.

Question 6 (b)

There was a sharp divide between the qualities of these answers. At the lower end of the levels, candidates presented descriptive accounts of meditation. The higher levels were achieved by those candidates who explicitly examined the purposes of meditation. There were some very good answers that were well-structured and focused on the question. Most candidates addressed the question in ii), focusing on issues about meditation being of overriding importance.

Meditation is a key part to Buddhism as it helps Buddhists reach enlightenment and was started by the Buddha. Meditation was the first thing taught by the Buddha in his first sermon called the Deer Park sermon. The point of meditation is to clear the mind of negative Dhammas and take it from a state of Dukkha to Nirvana. There are ~~three~~^{two} main types of meditation and they are Samatha meditation and Vipassana meditation. Firstly, Samatha meditation is the meditation of loving kindness. In Samatha you should concentrate on something in order to calm yourself and still your mind. Buddhists mainly concentrate on a candle, a flower, a statue

Of the Buddha or just their breathing. There are four Brahma Viharas with Samatha and they are: Loving Kindness, this is the genuine wish for everyone to be happy. Next there is compassion, this is the genuine wish to free all beings from suffering. Thirdly there is joy, this is the genuine rejoicing in others happiness. Lastly, there is equanimity, which is the loving of all

beings equally. With Samatha you will illuminate the three fires which are ~~and~~ desire, ~~and~~ ignorance and ~~and~~ ^{greed}, once you have illuminated these you will enter the four stages of mindfulness which are awareness of body feelings, mind and mental state and by gaining awareness of these you will let go of your ego because you will see yourself as an impermanent object like everything else. There are also the four Dhyanas which one must follow to clear the mind in order to be open to reaching enlightenment and these are: A state of detachment, one has to quieten the endless chatter of the mind, a rare spiritual awareness is

attained and finally your mind will be clear and calm without distraction. Secondly, there is Vipassana meditation which is also known as insight meditation which tells is a metaphysical journey from a state of Dukkha to Nirvana and in order to approach Vipassana correctly, one must look to the four noble truths for guidance and they are Dukkha, the ill of the human condition, Tanha, the cause of the ill, Nirvana

which is the state of enlightenment and Magga which is the path to enlightenment. An aspect of meditation that leads off of Vipassana meditation is Zen meditation which can follow more extreme techniques of meditation such as shouting, beating and hurling insults and sometimes martial arts, these are known as Rinzai Methods. The idea is to shock your body out of a state of ignorance and gentler methods are not seen as effective.

~~These~~ Meditation is not only to help clear your mind of negative Dharmas and help you reach enlightenment, there are also health benefits such as helping with mental health with things such as?

depression and anxiety. However, it can be difficult ~~is~~ to do, especially with the five hindrances and these are: greed, anger, ill-will, laziness and anxiety. Meditation helps illuminate the ~~the~~ three fires and helps you onto the path of ~~the~~ Nirvana. The eightfold path is also crucial to meditation as it encourages right concentration, right mindfulness and right effort which help you meditate.

62 Meditation was started by the Buddha as it helped him reach enlightenment

and was so important that it was the first thing he taught at the Deer Park Sermon. However, there are other important things to Buddhists too.

Firstly, it could be argued that meditation is of overriding importance to Buddhists as it eliminates the state of Dukkha and helps a person illuminate the three fires which cures them of the ill of the human condition - Dukkha - which helps them reach enlightenment which is the goal for all Buddhists.

However, some Buddhists may say that they do not agree with the Buddha that meditation is important when reaching enlightenment because those that use

extreme asceticism - The Buddha said no to this but some Buddhists still practice - might say that extreme asceticism is what helped them reach enlightenment because they may believe that you have to shock your body out of the state of ignorance - which therefore extreme asceticism is more important to them.

Although, one could argue that meditation is the most important thing to Buddhists because it not only helps with reaching enlightenment but it helps you with mental health problems such as depression and anxiety. It also helps you reach the four stages of mindfulness which are awareness of body, feelings, mind and mental state which helps you let go of your ego and keeps you grounded and can help you to become a more moral person.

However, one could argue that meditation is just as important as all of the other aspects of Buddhism. The Buddha said that everything and everyone was equal so Buddhists would not put one aspect above the other as they are

all beneficial to a Buddhists. Other aspects being spreading spiritual awareness.

In conclusion, meditation is very important to Buddhists but as it helps them reach their ultimate goal of enlightenment but you could also say that it is as important as everything else in Buddhism as everything is equal. It also helps them understand the eightfold path.



ResultsPlus

Examiner Comments

This response had a good control of the material and pleasing detail in AO1. It scored in the middle of Level 4 for both AO1 and AO2 earning 26 marks overall.

Question 7

Christianity

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

Question 7 (a)

This was a popular question with candidates examining teachings about Jesus from the Early Church, including a wide range of positions, with the Arian controversy being most popular, or from Calvin if focusing on the Reformation era. There were many very good, well-prepared essays where candidates showcased their knowledge well. There was a good range of scholars, notably in the Calvin answers. The best answers, from both periods tailored the material carefully to the notion of significance for Christians in terms of understanding Jesus' identity or relationship to humanity and his role in salvation, or the duties of Christians today in response to these teachings.

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

A

7a) The Early Church was a period of time where there was much controversy over the person of Jesus Christ as there was so many different teachings. In 325AD the first Ecumenical council (whose church) was called to order by the Roman emperor Constantine. It is very likely that Constantine didn't know what he was believed about Jesus but instead he was more focused on trying to appease people, especially those from the West^{as they were wealthy}. Constantine can be regarded as the first 'Christian' emperor. Although the council of ^{Nicaea} ~~Adrian~~ was ecumenical predominantly more bishops from the West of Europe were invited as bishops in the east were mainly Arian.

The council of ~~Nice~~ ^{Nicaea} met to discuss a number of things including the date of Christmas and what books should make it into the New Testament however its main point of focus was to eliminate the heresies of Docetism and Arianism. It should be noted that by this point, Docetism was already very nearly eradicated from the church.

Docetism comes from the Greek word meaning to 'seem' and it encompasses several variations of the nature of Christ. Docetism is a Christian heresy and it was one of the earliest Christian sectarian doctrines - it insisted upon teaching that during his time on Earth Christ did not have a real or natural body but instead a phantom one. This idea arose out of the dualist belief which was inspired by platonism. It essentially viewed matter as inherently evil and so God could have no participation with it. In the early second century Docetism became an important Gnostic doctrinal position of Gnosticism (secret knowledge). Gnosticism maintained that Jesus Christ could not have any participation with matter, this idea came about over the

speculation over the essential plurality of matter. It claimed that salvation could only be attained through esoteric knowledge or gnosis. More intense Docetists asserted that everything ~~was~~ all acts of suffering on Earth that Christ endured, ~~were~~ including the crucifixion, were merely appearances. Consequently they also denied the resurrection and ascension of Christ into heaven as Christ was divine so he could not have died in the first place. Less extreme Docetists attributed Christ to having an ethereal or heavenly body but they were unsure as to how much he shared with his earthly actions. Docetism was attacked by all opponents of Gnosticism including by the Bishop Ignatius of Antioch. // Arianism was a system of belief that arose from the Alexandrian presbyter Arius. It maintained that Jesus Christ was a creature created by God; this puts the father and the son on different levels. Arius' basic premise was the uniqueness of God, and God is immutable and of a different order of existence. Jesus is superior in nature to other creatures but not as high in nature as the father. Arius was taught that Jesus was only superior to other creatures as God willed it, not because

it was his nature. The title of God's son is merely honorific and any teachings of Jesus are simply ~~metaphoric~~ metaphoric. The Godhead is unique and as Jesus Christ is of a different order of existence, Christ had a beginning, he can have no direct knowledge of the father. The Council of Nicaea's main issue with Arianism sprang from the disagreement in terms. Where as the council wanted to use homoousios meaning of same substance with ^{the father} the Arianism coined the term homoiousios which meant of like substance with. Eventually Arianism was officially wiped from the church by the Council of Constantinople Constantiople in 381AD.

Anthonyus was seen as one of the greatest defenders of orthodoxy and he responded to the Arianism in a Biblical way; ~~that~~ God saves, Christ saves therefore Jesus Christ is God ~~incarnate~~. Anthonyus recognised that it was right for Christian's to worship Jesus as they correctly recognised him as God incarnate.

The post Nicaean church after resorted to violence to exert power and the Chalcedonian

settlement relied on overly intellectual Greek terminology which could only be understood by a bishop or priest. On a basic level it asserted that Christ was fully divine and fully human however it did not say how this should be understood. The council of Chalcedon ~~was~~ met in ^{451AD} ~~451AD~~ to discuss two but subtly related heresies.

Nestorianism was the belief that Christ had two separate natures; he was both fully divine and fully human however many only gave birth to the human part of Jesus. Therefore she was the passive recipient of the divine and so she could not be called theotokos (mother of God). Eutychian was a heresy which taught that Christ got his flesh from the father. Both heresies were stamped out.

7a)(ii) These teachings hold great significance for Christians. Out of both councils came creeds which are declarations of faith. These provide Christians around the world with not only a united set of core beliefs but also they tell us how we should interpret

Christ. It is very important that we not only understand who Jesus was but also what he did; Athanasius heavily advocated this. By ruling out that Christ was merely an appearance gives Christians real trust in God's love as it reflects how much he truly does love us, he would let his only son suffer so that we may lead an eternal life in heaven. Arianism devalues the importance and significance of Christ's nature by affirming that his title is honorific. It takes away the importance of Christ's actions on Earth too. The creeds are essential teachings as they reflect exactly what we should know and understand about Christ. As the creeds have been around for years, their survival over time indicates to us that they affirm some truth as so many people before have resided in the glory of God with these creeds.

For Roman Catholics in particular, Mary not being the theotokos would cause great issue as it would disrupt much of their faith. If Christ was two persons then his actions on Earth could be questioned and issues over whether the human or

divine part suffered would arise. If the divine part
of Jesus did not suffer then the importance of
God returning to Earth incarnate would be
lost as the act of love would not be as
great.



ResultsPlus
Examiner Comments

This answer focuses on the Early Church material and does so clearly and with good detail. i) covers a range of issues and applies the information well in part ii). It scored 28 overall. (20+8)

Question 7 (b)

There were only a very few responses here, mainly on Bonhoeffer and most answers were a straight forward narrative of his life and work, some focused more on his views of Jesus and were a little more successful.

Question 8 (a)

This question did not see as many responses as question 7 but the section on Creation had many more responses than the one on baptism.

In 8 a) there was a good range of knowledge regarding God as creator, candidates used Biblical material and broader understandings of the notion of Creator from a range of theologians and this was largely marshalled well. Part ii) was handled carefully by some candidates and the comparison of the notions of creator and personal led to some careful analysis and good conclusions in some responses.

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

a

i) The ^{creation story} ~~Doctrine of creation~~ is the way in which God created the world in six days. On the first he created light and darkness. On the second the clouds and oceans and on the third the sun, moon and stars. On the fourth land, plants and trees and on the fifth birds and fish. Then on the sixth man and animal and he rested on the seventh. The Doctrine of ~~the~~ creation is divided into 3 main bodies which are the historical books, prophetic writings and wisdom writings.

The Gnosticism view of creation is dualistic as they believe in two gods. The supreme God who is the source of the invisible world and the lesser deity who created the world of visible and

material things. They believe the spiritual realm to be good and the material realm to be evil.

However the Council of Nicea counteracts this as (~~they open with a declaration of faith in God 'matter of'~~) they affirm that God is 'creator of all that is visible and invisible'. Furthermore Augustine argues against dualism with many supportive arguments such as everything that exists was created good by a good God and evil doesn't derive from God but from human free will. God gives freedom.

Ex-nihilo is the concept that the world didn't come 'out of nothing'. Rather than God creating the world we constructed it from pre-existent matter into a definite shape or structure. Furthermore the presence of evil was due to the deficiencies in which the world was constructed from. However there is a rejection to Plato's pre-existent matter as the Nicene Creed opens with a declaration of faith ^{in God} 'maker of heaven and earth' therefore showing God made both the spiritual and material world.

Moreover in the doctrine of creation a distinction must be drawn between God and the creation. For example in Calvin's doctrine of human

nature though stained by sin it remains the possession and creation of God and it is to be valued for this reason.

There is also the idea of human stewardship rather than human ownership of creation for Christians ~~as~~ as they are meant to look after God's creation and are responsible for the manner in which they exercise that stewardship. Also apart from Adam and Eve the world and humanity was created good. Therefore there is no place for the dualistic or Gnostic beliefs of the world as an inherently evil place.

Furthermore there are three concepts in which Christians believe of how the world was created. Firstly there is emanation which is the concept that God created the world from uncontrollable light rays of the sun which is similar to of God. However a weakness is it's involuntary therefore God created the world without putting thought into it.

There is also the construction argument which is the idea that God created the world with a plan therefore his thoughts

went into it. However it requires pre-existent matter therefore something else existed apart from God.

Lastly there is cubistic expression which also has a weakness as it requires pre-existent matter to sculpture from. But creation remains the hand work of God.

ii) Firstly Christians beliefs about God as creator can be viewed as more important than ~~the~~ God as personal due to the idea of human stewardship for Christians. This gives Christians a sense of purpose in their lives which is important for Christians.

Also Christians are taught from a young age possibly in church, how the world was created which gives them knowledge about God. Whereas God as personal can bring them further away from God due to ~~can~~ unanswered prayers as they may begin to believe ~~to~~ God doesn't care if ever exists.

However the beliefs of God as creator can be viewed as less important than God as

personal because due to all the natural evil and genetic malfunction in the world it raises arguments against a beneficent creator and ~~it~~ how can God create such a world. Whereas God as personal builds a relationship with God and unity. Therefore making Christians aware that everything happens due to a reason and to just have faith in God.

To conclude the beliefs about God as creator are less important than beliefs about God as personal because due to scientific evidence of the big bang theory it already raises questions about God as creator. Whereas God as personal maintains unity between humans and God to reassure human being God is all-loving and watching over them.



ResultsPlus
Examiner Comments

This part i) answer to the Creator question scored 17 marks, it organised and used its material clearly covering a wide range of ideas. It was weaker in part ii) as the answer is a little brief and under-developed with little real analysis and evaluation, more of a juxtaposition. It scored 5 here.

Question 8 (b)

There were only a very few responses to this question. Those that did attempt it offered a simple outline of the practices of baptism. Part ii) saw some better responses but most of the few answers to this question needed to draw out the meaning and significance more fully to score more highly.

Question 9

Hinduism

There were few entries in this section so these comments are based on a small number of responses.

Question 9 (a)

This question was tackled really well by the majority of candidates. Most of the scripts covered the same material, using a similar order and structure and were well-prepared and organised using good scholars demonstrating a pleasing grasp of the material.

Question 9 (b)

Again, this question was answered very well. It was generally a pleasure to read the responses. The topic, again, had been well taught and candidates had a good grasp of the material.

This was less popular than q9 a) but it was handled well and most responses made it clear whether they were doing BELIEFS or PRACTICES.

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

b)

There were many key vedic beliefs and practices that had a large importance in the running of their culture. For example the Vajna sacrifice, belief in Gods and creation stories and the move from polytheism to pantheism.

The key practice was the Vajna sacrifice which involved offerings being made to the deities (Gods). The mantras were the key element in which the brahmanas chanted in the language of Sanskrit, the supposed language of the Gods. In Sanskrit the

word and their objects are connected
I bound together that if chanted correctly
it change the external reality. Because of
the brahmana's ability to chant the
mantra, it has been suggested
by scholars that because of the
increased importance of the Vainavarma it
led to the priests replacing the warriors at
the top of the caste system.

The offerings made were things such as
hava purushmedha (human sacrifice), ashvamedha
(horse sacrifice), goat, goats, fruit, ghee
and milk. The approval and successfulness of
the offering was based on the concept of
medha. The Aranya Brahmana refers to the
movement of medha. Another element of the
sacrifice was the consumption of soma,
an entheogenic liquid substance, which the
participants took so they could see the
devas. Some scholars suggest this provides
evidence for the Aryan migration ~~theory~~ theory
as they left an area where the plant
grew. When they migrated from Iran to
India.

Over time the beliefs changed in the

Sacrifice and elements become deified
- Some become an important deity, Brihaspati
become significant because of the
importance of the priests in the sacrifice and
Agni, become the God of fire, as well as the
fire upon which the sacrificial offerings were
placed.

Another key belief was the move from
polytheism, the belief that all Gods had an
independent existence, to pantheism, where
the Gods had more of a contingent existence
- emerging from one ultimate divine reality.
In the Rigveda it was stated, Agni
could be this ultimate divine reality,
however, Vac goddess of speech was
also mentioned as being this ultimate
divine reality.

The key belief in Gods was another
feature of the vedic period, the three
most significant being ^{Varna} Brahma, the
creator of the world, who maintained
the universe according to the idea of
rita, the way things should be, Indra
who was the thunder God and God of
battles, who battled ^{Evil} evil spirits.

powers as well as in human battles,
, and to Rudra who controlled the world's
natural laws and even death itself, he
was rarely called upon directly ~~and was~~
, because of his unpredictability and was
instead addressed through his epithet, Shiva.

The final key belief of the vedic
period was their belief in creation ~~the~~
stories, for example in the Rig Veda it
speaks of the story of Purusha the
primeval man. Purusha was said to be a
cosmic colossus, who had broken into all
directions creating the God and the ~~universe~~
the universe.

ii)

There are many views that continue from
the vedic period into the modern Hinduism.
Such as the continuation of the Vajina
practice, as fire is still important in
Hindu worship representing purity. Also
the Vajina sacrifice is still performed every
morning by members of the householder
caste ~~as a way~~ to their Choden deity.
Finally the offerings of ~~the~~ music, ghee and
milk are still used as a way of showing

bhakti: (love and devotion) to the supreme deities.

The view that the authority of the Veda is particularly important in Hinduism is supported by the continuation of in the Rigveda it lays out the system for the caste system which is still used in Hinduism today. Also the Brahmins were top of the caste system in the Vedic period and this has been continued into Hinduism today. However now in Hinduism, any member of any caste can make ~~spiritual~~ spiritual progress, showing a discontinuation from the Vedic period. Also now many ~~important~~ influential Hindus have called for an end to the caste system. The scholar Ramakrishna stated that if God is truly embedded in everyone there should be no distinction in society.

The view that the authority of the Veda is still important to Hinduism is also supported through the continuation of beliefs of Pantheism in Rigveda to Hinduism today, the where just as

Agni or possibly Vaj was shown as being the ultimate divine reality, Brahman is now in Hinduism considered to be. Also some Hindu also view Brahman as being represented by the trimurti. However there is evidence of a discontinuation as there is now a belief in Hinduism, called pantheistic monism, the belief there is only one Brahman.

In conclusion the view that the authority of the vedas is particularly important is correct and there is a number of continuations from the vedas to Hinduism. Such as that Brahmins are still perched at the top of the caste system and the continued belief in pantheism, showcased in the Rig Veda and seen in the modern day Hinduism through their belief that Brahman is the ultimate divine reality and that some Hindu see Brahman as being represented by the trimurti.



ResultsPlus Examiner Comments

This answer scored mid Level 4 for AO1 and top marks in Level 4 for AO2, it presented the material well with a clear structure throughout and good analysis and evaluation.



ResultsPlus Examiner Tip

It is good to keep your structure clear and focused on the question asked.

Question 10 (a)(b)

There were too few answers to these questions to comment on.

Question 11 (a)

Islam

Some candidates who scored at the higher level unpacked the question well; fully integrating details of Pre-Islamic Arabia into a broad response with analysis. For example some explored how the Prophet showed signs of accepting, rejecting or adapting various aspects of Pre-Islamic Arabian beliefs in the light of his Revelation whilst others considered how Muhammad's occupation as a trader would have exposed him to a wide range of ideas including belief systems.

Some candidates explored how moral values may have been adapted to a framework based upon emulating the Prophet's life. Candidates achieving marks in the higher level used scholarship to underpin their comments. Candidates who scored marks in the lower levels wrote narrative accounts drawing on their knowledge of Pre-Islamic Arabia without linking this to the question relating to Muhammad's life in Makkah whereas those achieving marks at level 3 highlighted the features relevant to Muhammad's life to varying extents. For part ii) most candidates gaining the higher levels wrote answers that focused on the significance of the Meccan Period for today's Muslims and its importance for the Sunnah. It would be good to see even more scholarship used and discussion about the importance of the Revelation to Muhammad. Candidates gaining marks in the lower levels lacked clear focus on the wording of the question and focused only on the significance for Muhammad. This was question was more popular than 11b).

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

A

(i) ~~to the~~ During the time of the Prophet Muhammad's life in Makkah, there were many distinctive features. A social distinctive feature was ~~trading~~ ^{trading}. At the time there were three empires, the Byzantines, Persians and the Abyssinians. Compared to the other two the Abyssinian empire was smaller. As Mecca was in the middle of both the Byzantine empire and the Persian empire, it was seen as a trading hub and therefore many people would trade. The Prophet like everyone else was also a trader but he traded with honesty and ~~it~~ and therefore was known as the Sadiq (the truthful) and Al Amin (the trustworthy). The Prophet peace be upon him ~~traded~~ ^{traded} was ~~cheat~~ ^{cheat} ~~among~~ ^{among} ~~or~~ ^{or} ~~rip~~ ^{rip} ~~man~~ ^{man} off. This was a distinctive

feature about the prophet's life in Makkah because it shows how he spent the people need good guidance.

At the time of the prophet's peace in Makkah, infanticide was common. Fathers would bury their baby daughters alive and not paid when doing this. They would snatch the babies out of the mother's hands therefore also showing the little rights women had at the time. Women had no status and had no self respect. Therefore Allah in the holy Quran later ordered "And ~~cover~~ ^{cover} your bosoms". It is important to note that the prophet did not take part in infanticide. This is proven by the fact he had 4 daughters. Even though people would be stunned by the sin and others, the prophet refused to partake in this. This was also a distinctive feature of the prophet's life as it showed he did not follow society into doing what was incorrect. ~~He was~~

During the prophet's time in Makkah, Polytheism was common. It is said by Mawdu'ah "that they worshipped everything concerning other than God", therefore highlighting how much they neglected God but prayed to everything else. They would sacrifice animals to the idols but the prophet refused to do it ^{but} as ~~he~~ ^{he} ~~did~~ ^{did} - he ~~refused~~ ^{had} ~~to~~ ^{to} this idea of polytheism. One can also argue that the Arabs were Jahl (ignorant) as they encouraged Polytheism as it brought them thousands of profits. They were not sincere unless the prophet was in worshipping.

~~Shah~~
~~Shah~~

Feel he would not go he a man in religion
Shah says "Religion was inseparable from trade" highlighting
that now both were together.

Another distinctive feature of the Prophet ^{in Mecca} was that
the Prophet received revelation here first thus highlighting
that as being an important time. The prophet still remained
prophethood at the age of 40 in Mecca.

During the Prophet's lifetime of Mecca, the year of
Grief took place. The Prophet's wife Abu Talib and their
wife Khadija had both passed away. During his year
the Prophet went to Taif to preach and was
stoned. This is a distinctive feature because the Prophet
even though was going through difficult times went to
preach the word of God, even though he was stoned he
never gave up.

In Mecca, ^{another} ~~the most~~ distinctive feature was that the
Salaat was established. Salaat is prayer and is described
~~as~~ ^{being} as by scholars the most important practical
Rukn (Pillar) of the Rukn of Islam (Pillars of Islam). Salaat
is the key to paradise" the Prophet said. In Mecca
Salaat was established.

In Mecca a final distinctive feature was that women and
harama accepted Islam therefore granting the message.

Some strength and courage. It pleased people to
openly persecuting them as well.

(ii) I will be concerning on the view that this Part
of the Prophet's life is of limited significance
for Muslims.

On one hand it is not of limited significance because
during his time some Muslims migrated to Abyssinia where
they received protection. This was important as Islam
started to be known around the world. Another reason is
that because during his time the Prophet went to Ta'if,
this highlighting how determined the Prophet was to spread
the word of Allah and that Muslims should ^{aspire} ~~aspire~~ to
this too. During the Prophet's time in Mecca we know
he was known as being Al Amin, Al Sadiq because his
is significant to Muslims as it encourages them to have
good qualities and ^{to} never deceive people. This is also
a significant time because the Prophet taught us, that
because someone is doing wrong does not mean that we
should do as he did but by refraining from committing
in forbidden.

However, it can be argued this was not a significant
time for Muslims because even though the Prophet
went to Ta'if, nothing was really achieved and instead the

Prophet was ridiculed. Also at this time the Prophet also had slaves like the rest of the Arabs. His slave was Zayd Ibn Hanzala and at the time the Prophet was also a tradesman like everyone else. Some say his time in Mecca is of significance to the Muslims because of the above reasons.

However, if we analyse this further, ~~because~~ we can see that Taif was near a disaster, indeed it showed us the resilience and strength of the Prophet. Had the Prophet wanted the Peace of Taif could have been destroyed but the Prophet refused allowing the Muslims we should live even if everyone and don't harm those who were you. The prophet did use slaves, but he gave them all rights that they had before. The Prophet treated honestly and was trusted so much that non-Muslims would give him animals (trusts) to look after.

Based on the above, I believe the Prophet's life in Mecca is ~~was~~ very significant to the Muslims.



ResultsPlus Examiner Comments

This answer relates material to the question with tight focus on distinctive features of Muhammad's life in Makkah prior to the Hijrah. In part b) the candidate responded to the demands of the question by looking at why or why not it might be considered to be of limited significance for Muslims. It scored towards the top of L4 in AO1 and the middle of Level 4 for AO2 earning 27 marks overall.

Question 11 (b)

In part i) candidates achieving marks in the higher levels drew out the importance of the Hijrah by discussing the significance of being away from persecution; being in a position of authority and power; setting up of the Ummah and carrying out reforms to establish Ibadah and the beginnings of Shariah law that established family and social values that had been impossible in Makkah.

This question was not as popular as 11a) and a few weaker candidates were not certain what Hijrah was, whilst others ran out of things to say. However, most candidates answered this question competently with less descriptive narration and more discussion about the Hijrah's significance.

In part ii) candidates gaining marks in Level 4 focused closely on the question concerning the challenges in Madinah; how Muhammad dealt with these and how things worked out, rather than the vague generalised answers which was seen in the lower levels.

Question 12 (a)

Candidates achieving marks in the higher levels for part i) adapted their material to what it taught about Allah rather than simply narrating about Allah. Some candidates used the beliefs to develop a theme such as Allah is a Judge and that brought in the further themes of Akirah, Risalah and Qadr and led to the exploration of Allah's transcendence and immanence. This approach required a strong and tight focus upon the question to avoid losing sight of its main requirements. Most candidates reached level 3 in this question, choosing good examples such as Tawhid and adapted their material to answer the question with varying degrees of success. In part ii) candidates gaining marks in the higher levels developed their arguments in close relation to the question relating the Beliefs to the Pillars and the importance of the Sunnah of the Prophet as a guide for life. Most candidates were able to write about the beliefs inspiring good behaviour whilst others linked it to beliefs about Judgement.

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

a

i) The 6 six beliefs include an overview of the fundamental beliefs for a Muslim. The first belief is Tawhid which is the belief in one God. However, there are other features that link to Tawhid such as God's omnipotence, and His nature.

One key emphasis found about Allah found in the six beliefs is that He is one. ^{and He is the creator,} This means that God has no partners or family as He is on his own. This shows that Muslims must believe in the Shahadah which states that Allah is one and he has no partners. This is known as Tawhid. Also, this shows that the characteristics of God as

He is eternal. This means that He has always been in existence and He always will be as He is creator of everything. The 6 beliefs emphasises on the fact that Allah created everything in this world. It is believed that He has no associates or helpers which shows that He created this universe and everything in it without the help of anyone. Also, Allah is not dependent upon anyone as He can create anything without having someone there to help Him as He is the Creator of all created beings. Moreover, Allah is believed to be immortal as He was never born, neither will He ever die. This means that the emphasises on Allah's function about His oneness and creativity found in the 6 beliefs is important for Muslims as they believe they were created by God and no-one else. Also, they only believe in Him and worship Him as He is their Lord.

Another emphasises found in the 6 beliefs is about God's power. It is believed that Allah is omnipotent as He has the power to

God which means that they ~~must~~ compare Him to humans. This is wrong in Islamic belief as these names have only been given so that humans can relate to God; they can be found in the Quran which shows their importance.

A final emphasis about Allah found in the six beliefs is his mercy and compassion. Muslims believe that Allah is merciful as He forgives people when they ask for his forgiveness. This shows that Allah has ~~comp~~ mercy for his believers as He knows that they can make mistakes as they are not perfect. However, it is clear in the Quran that Allah will not forgive anyone who commits shirk. This shows that Allah is willing to forgive anyone for anything as long as they repent. Muslims believe that this is because God is the All-forgiving and most compassionate as He cares for his ummah. This is why Allah has sent ^{prophets} ~~angels~~ down to this world which links to another key belief; ~~that~~ Allah sent ~~angels~~ prophets down to help mankind and guide them to the

Straight path so that they can reach their goal in the after life - Jannah. This shows God is compassionate as well as merciful as He has not left Muslims on their own as He has sent prophets to tell ~~them~~ people about Allah and his nature.

(i) there are many implications of mere emphasis. For example, one implication is that Muslims Allah will not forgive anyone for committing Shirk. This is ~~the~~ when you associate any other partners or beings with Allah. The implication of this is that Muslims should be aware of ~~the~~ Allah and His oneness & so that they do not commit Shirk and fall under the category of non-believers. Also, to ensure this does not happen, there are no pictures on mosques. This is so that there is not a risk of idol worship as Muslims should only worship Allah and no-one else. Also, another implication is that a baby's first words it hears should be a declaration of Allah's oneness - known as Shahadah - and it should also be the last words they speak.

near. This is because Allah so that the baby grows up reflecting on this belief and so that they die as a Muslim.

Another implication is that Muslims should always be aware of what they are doing as everything is being written down by the angels on the incident. This is so that they do not get tempted by the Shaytan and commit sins for which they have to remember to repent for to Allah. This implication makes Muslims be aware of what they do as they do not know if their sin ~~as do~~ has definitely been forgiven.

In conclusion, the belief about Allah in the 6 beliefs is the most important as it is the foundation of a Muslim's life and help them determine the outcomes of their actions.



ResultsPlus
Examiner Comments

For AO1 this answer was full and related well to the question, demonstrating an understanding of key beliefs about Allah and the Six Beliefs. The candidate worked through the ideas carefully, using appropriate vocabulary that reflected a clear understanding of the topic. For AO2 the candidate evaluated the implications of the question carefully. It scored near the top of Level 4 in AO1 and mid Level 4 for AO2 earning 28 overall.

Question 12 (b)

This was the most popular question in this section. In part i) candidates gaining marks in the higher levels examined the spiritual depths of the Pillars well whereas weaker candidates produced descriptive and simplistic details of the Pillars rather than examining and explaining their importance. Occasionally the answer was structured by taking the key ideas together with such themes as Purity and Ummah. However, most went through each Pillar separately. There was little or no mention of differences of attitude and practice between different Muslim groups such as Sunni and Shi'a.

In part ii) those gaining marks in Level 4 focused upon the wording of the question and explored why some Pillars might seem more important than others, giving such examples as Salah being an everyday submission and Hajj being a lifetime's decision that incorporated other Pillars also. Some candidates were able to explain why each Pillar was equal and end the discussion with meaningful conclusions. Some weaker candidates gave simple generalised answers and sometimes repeated material from part i) though others gaining marks in Level three demonstrated how each Pillar demonstrated submission.

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

b

There are many key beliefs associated with zakan, sawm and hajj. Zakan is giving to charity this helps a muslim to purify their wealth as muslims should not be attached to the materialistic things in life such as money. Zakan is 2.5% of a persons wealth and income it was set in place by the prophet Muhammed to help the widow the poor and the orphans so that they received help by making it compulsory upon muslims that are themselves not poor and unable to give Zakan. Zakan is charity. The key belief in this is that when you give Zakan not only are you fulfilling the third pillar in Islam but

you are doing it for Allah and to show you accept his rules and obey him. Paying Zakah purgys ones wealth, it helps to make a muslim less greedy and for them to contribute in good deeds towards the akhirah.

It also removes the gap between the rich and the poor in status to show that in Allah's eyes everyone is equal no matter how much money you have. Zakah helps to cleanse a muslim spiritually. Sawm is fasting in the holy month of ramadan when a muslim is going to fast from sunset to sunrise this is so that they can feel how the poor feel so that they show ^{equity} equality and fairness and understand what it is to be poor. In ramadan it is a blessed month for muslims as the devil is locked away ~~which~~ this means that it is up to a muslim in the way they act and they will receive 70 times more reward for any good act that they complete. They will fast with an intention and also break ~~it~~ the fast with a dua. During the month of ramadan it helps to cleanse a muslim spiritually as they follow the path sunnah of the prophet which shows socialab. They also offer special tarawih prayer in the month

of Ramadan which shows total oneness of God as they are submitting to God for one whole month. People will also sacrifice or animals to give to the poor during Ramadan it is the 4th pillar in Islam and it is compulsory. Most Muslims find it good as it helps all Muslims unite during Ramadan as one Ummah as this month is ~~stated~~ sacred and they all pray to Allah hope of reward for Jannah or other things. Hajj is the last pillar in Islam it is also the pillar in which Muslims do not have to complete if they are unable to. This leaves out the sick and ill as they will not be able to maintain the physical actions of pilgrimage. Hajj is Muslim pilgrimage. It shows devotion to Allah as people give up time and money to go to the house of Allah and pray for him. If a person cannot afford to go to Hajj they are forgiven in the sense that Allah is most merciful. In Hajj there are many key teachings such as the house which Abraham built for God upon God's order. The Muslims also wear an Iham which is a white cloth. This discloses and states

gap between the rich and poor and places as everyone wears the same thing. The stone wall wear people throw 69 pebbles at shows muslims direction to drive the devil away. The plains of Arafah are visited in where people confess their sins it is thought that this is where the people will be resurrected and on the day of judgment say and be accounted for their sins so if they say their sins here they will not be held account for it or punished for it. Another key teaching is that they have Zam Zam water which Allah gave to Hajar and her son when asking for water.

A key teaching in ~~Zohar~~^{Hay} is unity no matter what race or ethnicity you are it is all equal to God. The key teaching in Zuhrah shows that there is no gap between the rich and poor and there is no division as everyone is equal.

There are also key teachings such as when it is acceptable for you to complete these pillars such as Swam, you should not do this if you are ill as Allah is understand.

All the pillars help a muslim to strengthen their iman (faith). It also helps them become stronger muslims.



ResultsPlus

Examiner Comments

In AO1 the candidate demonstrated good knowledge of Muslim teaching relating to the Pillars of zakah, swam and hajj and were able to examine the teachings associated with these practices. In AO2 the candidate demonstrated the equality of the these Pillars by demonstrating Submission to Allah. It was awarded 18 for AO1 and 7 for AO2.

Question 13–16

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

Question 17

New Testament

As usual there were many excellent responses to the New Testament questions, the best answers showed extensive knowledge of the texts and the views of modern scholars and applied their material well to the demands of the question rather than simply re-telling incidents.

Question 17 (a)

Luke was less popular than John with candidates. Answers to Luke were clear and with relevant content. By comparison to candidate's answers to John however the answers on Luke were 'lighter' with little technical knowledge displayed and not too much in the way of evaluation or argument. To get into level 4 candidates deployed greater knowledge of parables and blocks of teaching drawn from the Gospel. A consideration of the relationship between the 'I am' sayings asked for in the question to others in the gospel would also have helped candidates to get into level 4. Writing and discussing more widely in respect to the 'I am' sayings by drawing on the context of them in the Gospel and Old Testament would have helped candidates to access the higher level.

In part ii) for John more could have been made on the impact of Jesus' sayings on the authorities and on the reactions to his sayings by those who heard him. Candidates struggled to get into the top level of A02 but could have done so if they could have related the sayings to the responses made by the early church and the relevance of Jesus' teaching to modern day Christians.

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

a

Qn 17(a) The first I am saying in John's gospel is
(i) A key theme in 'I am ^{I am the bread of life} the bread of life' is
supersession. Jesus superseded the OT Manna, an
edible bread substance given to the Israelites
by God. In ~~Ex~~ Exodus 16 it says "I will rain
down bread from heaven for you". Dodd
comments that Jesus being bread is linked to
the provision of Manna. Jesus also superseded
the Torah, the law, which according to Galley
and Mill was symbolised by bread as
God's daily provision for the people. Jesus'

supersession of Judaism is a key christological theme for the evangelist in the gospel. Furthermore Jesus supersedes the temple, where every sabbath 12 loaves of unleavened bread are placed. Dunn comments that Jesus' supersession of the temple and Torah is controversial as they are both viewed as pillars of first century Judaism, which leads Hoover to call it a 'gigantic reversal of roles'.

Another important theme in 'I am the bread of life' is eternal life, which is eschatologically significant. Jesus makes a divine claim in claiming power over eternal life ~~the~~ because as commented by Barclay 'ainios' (eternal) can only be properly applied to God. In 8:40 ~~it~~ ~~says~~ it says 'those who look to me and believe in him will have eternal life'. Beasley Murray suggests that the linking eating and drinking Jesus' flesh and blood with eternal life is a sacramental metaphor. In 8:51 Jesus says 'this bread is my flesh, which I give for the life of the world', which emphasises Jesus' role as giver of life and therefore his unity with God.

The final key theme in 'I am the bread of life' is satisfying spiritual hunger, which comes just after the feeding of the 5000 and therefore reinforces the connection with the provision of manna. Jesus says 'those who come to me will never go hungry', which highlights Jesus presence as the spiritual and physical nourishment for the people who believe in him. Jesus also says 'those who eat my flesh and drink my blood will have eternal life'. Brown comments that this has eucharistic significance as all of the people of God are sharing in one bread ^{through} Jesus.

The first key theme in the next I am saying, I am the light of the world is supersession and fulfillment. Jesus supersedes the temple, where at the least of tabernacles the Israelites are guided from Egypt to the red sea by a pillar of fire "to give them light" (Exodus). Dood, Sanders and Martin suggest that Jesus being light is linked to the illumination of the temple. Jesus also supersedes the Torah, which gives light and guidance to the rabbis. ~~But a more~~ ^{Jesus' supersession} controversial Jesus' supersession is therefore

controversial to the Jewish faith, but Russell suggests that 'Jesus supercedes the law and hence cannot be condemned for giving the man his sight on the sabbath day'. Ironically the Torah has been keeping the people in the darkness and Jesus is the only true light for the people. Jesus says 'you search the scriptures... you do not believe them testify about me'. In the prologue Jesus is described as 'the life', which emphasises his role as the ^{light and} life of the people.

Another important theme in 'I am the light of the world' is Jesus as the presence of God. H. Conradmann ~~and~~ comments 'light is *manu* in action', which is a christological point as this is a metaphor for God. Jesus is therefore making a divine claim in claiming to be the 'light of the world' as light is traditionally associated only with God. Jesus says 'if you know me then you will know my father also', which equates his ~~that~~ unity with God and the access he brings to him. In Greek and Roman mythology light was also always a key aspect of God. In ~~the~~ ~~pro~~ Genesis the first thing that is said ~~is~~ is 'let there be light'.

which emphasizes Jesus' role in creation. The final key theme in 'I am the light of the world' is belief and unbelief. In the prologue it says "the light shines through the darkness, but the darkness has not understood it." This is linked to the Rabbinis who do not believe in Jesus.

Jesus says "if you do not believe that I am the light you will die in your sins." This is contrasted with the blind man, who receives physical and spiritual enlightenment through believing in Jesus. Jesus says "you will know the truth and the truth will set you free". Russell suggests that this I am saying is to raise questions about belief, unbelief, judgement and witness bearing.

~~(i)~~ (ii)

~~there is an argument that these I am sayings, 'I am the bread of life and I am the light of the world and also the true vine' predicated I am sayings in the gospel are arguably of great importance to the fourth gospel.~~

However some do suggest otherwise and argue that it is not actually the I am sayings which are important in the gospel,

but it is the signs that are of the most importance. Arguably, it is the signs, which created a large amount of support for Jesus and gained him his followers as they are much bigger and greater movements. Edwards described the sign as 'narrative memory' and 'enacted teaching', which emphasises their role to loving people to faith in Jesus by revealing God to them. The feeding of the 5000, for example, which is linked to 'I am the bread of life' is arguably the more important aspect in gaining support of Jesus as it attracts most followers.

However, it could be argued in retaliation that it is the 'I am sayings', which enable people to gain theological understanding and therefore allow them to understand Jesus' role. There is also a key 'I am saying' alongside all of Jesus' main signs so it could be argued that the 'I am saying' is the aspect, which draws the attention of the believers ~~at~~ as it tells them more about Jesus' role with God, such as Jesus' presence as God shown in 'I am the light of the world'.

Although, it could be argued that the 'I am sayings' are not central and

of key importance in the gospel as they are not present in key parts of the gospel, such as the resurrection, which Thiessen describes as the 'goal and apex' of the fourth gospel and therefore they are not key to Jesus' ministry.

On the contrary the I am sayings do include all of the key aspects of the evangelist's purpose in the gospel, such as Christology, soteriology, eschatology, koin and supersession and they may not be present in times such as the resurrection, but it is pronounced in sayings such as 'I am the resurrection and the life'. therefore remaining of key importance to the gospel.

Overall arguably the I am sayings ^{do} deal with the most important themes of the gospel as these are soteriology, Christology, eschatology, supersession and koin and these are incorporated into all of the I am sayings.



ResultsPlus
Examiner Comments

This answer on the 'I am' sayings in John focuses nicely on the question and reaches the lower parts of Level 4 in both AO1 and AO2, it scored 25 overall.

Question 17 (b)

Signs in John example.

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

b

i)
'In the Fourth Gospel the signs are demonstrations of Jesus's miraculous abilities to that show his divine nature and enable his believers to achieve salvation by believing in him. Both the Healing of the lame man and the Healing of the man Born Blind are characteristic of this and they also clearly highlight Jesus as a source of salvation that is superior to that of Judaism.

In both the healing of the lame man and the Healing of the man Born Blind Jesus is shown to supersede Judaism as a superior source of salvation. In the healing of the lame man this is primarily shown through the use of numerical symbolism within the passage. For example the man had been by the pool for thirty-eight years (5:6) which is the same number of years that the Israelites had wandered the desert under Moses (Deuteronomy 2:14). Furthermore the pool was "surrounded" by five covered colonades" (5:2) which may be symbolic of the five books of the

Torah. The author may use this symbolism to highlight how the man had been unable to enter a new life under Judaism but Jesus had allowed him to immediately. In the healing of the lame man Jesus is shown to contradict traditional Jewish beliefs. For example he says, "Neither this man or his parents sinned ... but this happened so that the works of God might be displayed on him" (9:6). This undermines the traditional Jewish belief that those with physical disabilities had been cursed by God because of their sin. This demonstrates that Jesus' ministry provides a new interpretation of the people's relationship with God and one that is superior to Judaism. Similarly, he by proclaiming "I am the light of the world" (8:12) Jesus could be seen to replace the Torah as a means to salvation as in Psalm 119 the Torah is described as the "lamp to my feet and the light to my path".

Both of the signs also highlight Jesus's Christological identity. In the healing

of the lame man this is primarily achieved by providing a constant comparison between God and Jesus.

For example Jesus says that because the Father is "working" (5:17) that he is also working, that because the Father "raises the dead and gives them life" (5:21) so does he and that "whoever does not honour the Son does not honour the Father who sent him" (5:23).

Ultimately, these statements demonstrate that Jesus has equality with God, and consequently a high Christological nature. In the healing of the man born blind, this high Christology is shown in a similar way. For example, Jesus's proclamation, "I am the light of the world" (8:12) is comparable to God's command

"let there be light" (Genesis 1:3 and 1:4).

Additionally, the man is healed by Jesus rubbing mud on the man's eyes which is similar to God's creation of Adam out of dust (Genesis 2:7). Jesus's comment that "this happened so that the works of God might be displayed on him" (9:3) also shows high Christology as Jesus shows how he is able to channel God's will and

authority. In both passages Jesus's divine nature portrays him as intrinsically connected to God.

In one meaning of the man born blind the cost of enlightenment is also clearly depicted. This is because the man who is healed is thrown out (9:34). Although ambiguous, this suggests that the man has been excommunicated from the Synagogue, a serious social and religious punishment. Raymond Brown argues that this is symbolic of the Synagogue Benediction of 85-90 CE (around the time the Fourth Gospel was written) this may be done in order to encourage believers challenge secret believers and condemn the persecutors. Rudolph Bultmann also adds that "as usual the effect of the miracle is to divide the beholders into two groups" those who accept or reject Jesus's divine identity. Overall, the cost of enlightenment shows the divisive nature of the signs.

ii) In the Fourth Gospel it could be argued that it is not the miracles themselves that

are important but rather the meaning and significance behind the miracle. This is made clear as the author of the gospel (Lewer) refers to the signs as "acts of power" as the synoptics do but rather uses a different word labelling them as "signs" which reveal Jesus's identity and the way to achieve salvation. Therefore, it is evident that the miracle or the physical actions that Jesus performs are not essential to the understanding of the whole gospel.

However, it could be argued that the signs are vital to one's understanding. This is because they aid the author in his depiction of the ministry of Jesus and support the message of the gospel. For example, without the turning of the water into wine at Cana the reader would not be clearly presented with the idea that the ministry of Jesus is theologically superior to that of Judaism. Similarly, without the discourse surrounding the feeding of the 5000 the reader would not discover the inadequacy of the "manna" and consequently Moses and Judaism and the superiority of the "bread that comes down

from heaven which anyone may eat and not die" (6:49-50)

Nevertheless, it is evident that these signs cannot be considered vital without a necessary understanding of the contextual factors that influenced the signs. For example, one must have a knowledge of the Old Testament, Jewish culture at the time, the I am sayings and Platonic thought. For example, some of the significance of the raising of Lazarus is lost without the "I am the resurrection and the life" (11:25)

In conclusion, these signs express ideas which ~~are~~ are vital to one's understanding of the Fourth Gospel but contextual understanding is needed for this to be the case.



ResultsPlus
Examiner Comments

This essay has a close focus on the question, good background knowledge and use of scholarship. It was awarded 28 overall scoring at the top end of AO1 Level 4 and just into level 4 for AO2.

Question 17 (b)

It was pleasing to see all candidates make reference to **both** incidents whether answering on John or Luke although some weaker answers were quite shallow and undeveloped. A lot of candidates may have given only one or two characteristics about Jesus' ministry e.g. for the calming of the storm it showed 'Jesus' power and authority over nature' or for the raising of Lazarus it showed 'Jesus' love and compassion'. Candidates who reached level 4 related the incidents to the whole Gospel – although not many were able to do this. In order to access the higher levels candidates gave a balanced evaluation of the claim weighing up one line of argument against another. Many candidates expressed a clear view from one angle but didn't take account of other angles or viewpoints/arguments. Very few if any candidates wrote about miracles in connection with conflict scenes in the gospel which was a shame.

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

Question 18 (a)

The best candidates in Luke were able to use lots of textual examples of worship including the practice and teaching of Jesus himself. The range of candidates' answers on Luke was also good with the better candidates able to relate their chosen incidents to others elsewhere in the gospel. Discussions on conversations with women were overall fairly 'light'. If one was done well the other was brief and vice versa. Explanations tended to be clear but simple rather than 'full' making level 4 difficult to attain. Many candidates needed to examine the issues arising from such conversations in more depth. Background knowledge was good as was the cultural and sociological context in which Jesus' conversations with women took place.

In part ii) candidates were good overall and many achieved level 3 for AO2. For the higher level AO2, the better candidates made good use of the OT and Jewish context displaying good knowledge of the status of women at the time of Jesus often using scholars to substantiate their claims. They were also able to assess the meaning and implication of 'vital' in the question and evaluate opposing views of this. Surprisingly few, if any, candidates related Jesus' sayings to modern women's issues/feminism or to the experience of women in the Early Church.

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

a

As CH Dodd asserts Jesus' conversations with women would have been very controversial in the historical setting. This is true of the Samaritan women. Jesus' conversation with the Samaritan shows that

Jesus sees women to be capable of discipleship & shows the universality of Jesus' Ministry, whilst giving an insight into the social situation at the time of Jesus.

The conversation takes place at Jacob's well. Jacob is a Jewish prophet whose sons formed the 12 tribes of Israel. The location could be a farm or replacement + theology, but Jesus intercepts Jacob & his son.

The Samaritan woman is shown to be politically perceptive as she asks "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (4:9). Samaritans were social outcasts as it was believed that

They wanted to see Jewish bloodline by intermingling with pagans. She is made to appear even more dishonorable through her sexual promiscuity "as as you have now is not your husband". This shows the individualistic nature of Jesus' ministry, that he accepts even Samaritan women & deems them to be capable of religious understanding.

He reveals himself to her as the Messiah "those who drink of the water that I will give them will never be thirsty" (4:14). This shows that he sees her to be capable of religious understanding.

She then understands that Jesus is special as she remarks, "Sir I see that you are a prophet" (4:19). Finally understands "I know that Messiah is coming" (4:25). She has fully understood that Jesus is the divine & has built in what Kyr Sar called the 'stages of faith' she began with an "embryonic faith" which was "nourished by the experience of the signs".

She then leaves Jesus "spiritually barren" (Tyler & Reid) & broadcasts the evangel to the male villagers, "Come & see a man who has told me everything I have done" (4:29). She is acting as an apostle, spreading the word of

Christ. She brings people to Jesus and the strength of her word & has "modified the view that any men were important in the church founding" (Raymond Brown). Some critics have suggested that it was actually the strength of Jesus' word. Yet this by no means diminishes the Samaritan woman's importance.

Mary Magdalene acts as a disciple & an apostle, ~~she is~~ she is the first to witness the risen Jesus (the Christophery) & informs the other disciples. Adding as the "apostle to the apostles" (Raymond E Brown) & so shows that Jesus thought women to be capable of religious understanding & talking.

The other disciples went home after Jesus was crucified "They did not understand the Scripture, that he must rise from the dead. The disciples returned to their houses" (20:9-10). Whereas Mary "stood" by Jesus, this is a testament to her unwavering faith in Christ which even surpasses her male counterparts. As Sarah K Tyler said "the woman are invariably more spiritually perceptive & progress more rapidly towards faith." Jesus selects Mary as the first to witness the Christophery.

4. Though at first "She did not ~~understand~~ ^{know} ~~that~~ it was Jesus" (20:14). She insisted "supposing him to be a gardener", which is a possible allusion to God's role in the Garden of Eden. Though she is not a "flawless witness" (Tyler E. Reid), she "can now begin to understand the true meaning of the resurrection" (O'Grady).

Jesus calls her by name, therefore she is the first apostle. She said to him "Rabbi" (20:16) Rabbi means teacher in Hebrew though some critics suggest it's used to address God only.

She fully understands.

He then assigns her an apostolic role to tell the other disciples, "Tell my brothers (I am ascending to my father & your father)" (20:17). She acts as "the apostle to the apostles" (Raymond Brown).

Though since Peter is the assumed leader of the church on earth, this conversation suggests the job would have suited Mary. These 2 conversations show "The rule that women should keep silent in church if it was authentically Pauline, was scarcely in effect in the Johannine community in whose gallery of heroes we

the Samaritan woman who brought her to faith by the strength of her word & Mary Magdalene who proclaimed the good news of the risen Christ" (Tyler & Reid)

(ii) As Ch Dodd asserts, Jesus' conversations with women in the four gospels are unique

~~As~~ In Jewish faith, women were not second class citizens yet were not deemed capable of religious understanding. They couldn't form ~~one~~ (one of 10) in the Synagogue nor were they taught the Scriptures or allowed in the temple when menstruating. Perhaps this was inspired by the role of Eve in the Old Testament as the temptress & architect of 'the fall'.

The 4th evangelist makes a concerted effort to abandon this reputation of women & it is indeed she who is the architect of the fall. As Raymond Brown said "In the following of Christ there was no difference between male & female". Women are presented as apostles & disciples & capable of religious understanding.

Through Jesus' conversation with Mary Magdalene, Mary Magdalene starts Jesus' mission in

Can be at the wedding (2:5) & is present at his crucifixion. Therefore acting as bookends to the miracle. & Jesus says to his disciples "Here is your mother" (19:27) perhaps a divine commission that she is the new leader of his ministry.

Jesus' care for her with the adulteress woman shows ~~that~~ Jesus understanding the patriarchal law that would condemn a woman not a man. & as of the 10 commandments given to Moses in Exodus (20). Therefore it is useful in explaining replacement + theology.

~~Jesus' care for~~ Martha & Mary can help us see Jesus as their brother is ill, they must have faith & understood his divinity if they are to ask this of him. Martha also serves at the table, perhaps a early form of the eucharist, which would mean that women can take part in institutionalised religious ceremonies. Mary Magdalene also anoints Jesus' feet a act loaded with messianic prophecy, shows Mary is capable of religious tasks.

Similarly the Samaritan woman shows discipleship

Hence his authority afforded to women as to the of Jesus did not have the legs to see that it became weak. The church seemed to ignore this reputation of women. It was only in the 19th century that women were given any religious authority. Therefore although the conversations are not vital to the understanding of the Gospel as the key themes are explored in other ways, they do serve as a literary device for an experiential important theology such as supercessionism and the sacrifice & resurrection narratives.



ResultsPlus
Examiner Comments

This answer on the conversations with women in John shows close focus on the question, appropriate use of scholars and good knowledge of the material used to answer the question. It was awarded full marks.



ResultsPlus
Examiner Tip

Do take care to keep your handwriting as clear as possible though!

Question 18 (b)

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

In part ii) candidates generally did well. They related it to Jesus' virginal conception and to his baptism. Hardly any mentioned the water as a symbol of the Spirit in the Fourth Gospel. More could have been said by many candidates about the role of the Spirit empowering and enabling Jesus to perform his miracles and give his teaching/preaching. Some candidates may have been hampered by the questions reference to the 'ministry of Jesus' which they may have taken to be limited to his ministry *on earth* whereas they would have been quite right to develop an answer focussing on the giving of the Holy Spirit after his ascension *in heaven* to the early believers. Quite a number nevertheless did mention the role of the Spirit in the sending out of the 70/72 and in relation to the giving of the Spirit at Pentecost.

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

b

i) "The 4th gospel is a gospel for Christian disciples. The Christ of St. John invites people not only to live, but also to go on living in him."
(Smalley)

For John the most important teaching regarding the nature of discipleship is that they must learn love and obedience. This is seen in the word 'disciple' which is translated from Greek to mean 'pupil' thus a disciple must learn from Jesus and go on to live like him and preach the word of God. Brown notes "Discipleship is a primary Christian category for John!" He also states it goes beyond the 12, to include women, gentiles and future believers. This is seen in

The official son who is a gentile but can still avail of the new covenant as his ~~own~~ discipleship is universal.

One important idea regarding the nature of discipleship is they must have love and obedience through a loving relationship with God. Just as Jesus had with the father. An important element of this is self sacrifice, as just as God had made the ultimate sacrifice "God so loved the world that he sacrificed his only son." ~~And~~ These acts of love and humility are displayed throughout the gospel as an example for the disciples, e.g. the washing of the feet shows how Jesus has come to serve. The disciples must learn to love God and, ^{to do this they must} live in unity with God and with each other, "I give you a new commandment, love one another as I have loved you." Gayson notes "the love commandment displaces all others." The most important idea in the nature of discipleship is love as through this everything else can be achieved. As St. Paul's own prayer tells us "There are only 3 things that last; Faith, hope and love and the greatest of these is love." This is evident in the prediction of Peter's death in chapter 21 as he will go to his death out of love and faith for God.

Another important idea in John's gospel regarding the nature of discipleship is that they must act as a witness. They will witness the fulfilment of the Old Testament, for example the Beloved disciple shows how he is lifted up on the cross, fulfilling the OT, "The Son of man must be lifted up." They will also witness the formation of the new covenant. It is clear from as early as the prologue and made even evident in Chapter 15 of the Johanne discourses that they must testify about him so that others may believe, "You must testify about me as you have been with me from the very beginning."

This is seen in the Samaritan women, who not only testify but continue to spread the word of God. However, there are those such as the Blind man who is excommunicated when he testifies "Lord, I believe". Markyn refers to this as the 'Skizim leben' of what will happen to Christians in the early church as they will face ~~persecution~~ conflict. Yet, they must 'take up their cross' just as Jesus had as the reward would be greater than the cost. As seen in the walking of water where Jesus' presence is the "ultimate ~~and~~ guarantee of

their Saviour" who brings them to eternal life.

Jesus warns the disciples that it's nature would involve conflict ~~by~~ but there was nothing the world could present to them that Jesus had not already accomplished as he had "overcome the world", seen in his cry of glory on the cross "it is accomplished." An important idea regarding the nature of discipleship was that their role would become key when he went away, but they would not be alone as the Paraclete would come to guide them and help them carry out the work of ~~of~~ God. Brown describes it as "the presence of Jesus when he is absent."

In conclusion, John presents many important ideas in his Gospel regarding the nature of discipleship. It must involve many sacrifices and disciplines such as love, obedience, unity, a new approach to worship and a high cost. Yet, for those who see and accept this commission they are given the change to become "Children of God."

ii) The Holy Spirit is central to the ministry of Jesus as I feel it brings us to a better understand of Jesus' ministry, showing

us ~~has~~ another element of God and giving us hope in carrying out God's mission to unite man and God in one unity.

The Holy Spirit is divided into 2 different components, the penuma and the paraclete. ~~Kybar~~ ~~describes it~~ Brown says that it "is the presence of Jesus when he is absent" and Kybar notes "it is a stroke of genius".

The Holy Spirit is seen from the very beginning, when the word is made incarnate. It is symbolised later at the baptism of Jesus through a dove which came down from heaven. Just as it did for Jesus the Holy Spirit will live in us and empower us. It is given to all disciples, making it timeless and universal and is therefore central not only in the ~~ministry~~ ministry of Jesus on earth, but also in his ministry today, as we are given the gifts of the Holy Spirit at our Sacraments so that we may have the change to bear fruits. ~~And~~

Therefore, it is clear to me that the Holy Spirit is central not only to the earthly ministry of Jesus, but also to the lives of his disciples and will continue to hold this central role in discipleship through generations of Christian disciples.



ResultsPlus

Examiner Comments

This essay on discipleship in John scored 17 in Level 4 for AO1 but only 6 for AO2. It is clear and well organised but less full in AO2 only reaching to the top of Level 3. It could have been improved with more reference to scholarship and clearer analysis and evaluation in the AO2 section.



ResultsPlus

Examiner Tip

Don't forget to really evaluate in AO2.

Paper Summary

Based on their performance on this paper, candidates should:

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

CONTINUITY:

It may be good for Centres to note that all the most popular topics in 6RS01 Philosophy and Ethics continue into the New Spec and existing resources are still relevant. We look forward to continuing to work with you.

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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