

Examiners' Report June 2012

GCE Religious Studies 6RS03 01

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Introduction

There were some well-prepared candidates for *6RSO3 Developments* who were able to respond confidently to the questions and produce three well-crafted, extensive essays of appropriate length.

Responses which address the questions set are to be encouraged. Most candidates were equipped to respond to a range of possible questions on a topic but it is clear that some candidates did not read the question and made the assumption that the demands are exactly the same on a year-by-year basis.

Many candidates took the opportunity to write at length and to show a wide knowledge and confident understanding of complex topics.

The majority of candidates opt for two philosophy questions and one ethics question, with a minority favouring ethics. Many New Testament candidates choose to answer two questions on the Fourth Gospel. Smaller numbers answered questions on Islam, which remains the most popular option amongst the world religions, with small numbers opting for Hinduism, Buddhism, and Christianity.

Candidates responded well to two-part questions and were prepared to offer an opinion or judgement in answers to the (ii) questions. Fewer candidates resorted to repeating material from (i) in part (ii).

It is important to note that to access higher mark levels, candidates need to answer the question set and not to assume that every part (ii) question simply requires an outline of strengths and weaknesses.

The most successful answers are those which make good, relevant and accurate use of materials appropriate to this stage of learning and assessment, and who use scholarship to support their own understanding of the material. Generic essays on the topic which do not address the question set will limit access to the full range of mark levels. It is worth making clear that the answer cannot be credited if there is no link with the question actually on the paper.

Candidates who successfully managed their time during the examination were able to write three complete answers.

This report will provide detailed comment on individual questions set on this paper, together with exemplification, tips and guidance for a selection of the most frequently-answered questions.

Question 1 (a)

Critiques of Religious Belief

With considerably more candidates preferring to answer the question on the Ontological Argument or Argument from Religious Experience, this was a less popular question. Candidates who chose this question generally selected two critiques from Freud, Marx, Durkeim or Dawkins, and were able to give a competent review of their main features. Some responses used the problem of evil or tried to base the answer on 'there being no good arguments in favour of God's existence' but these candidates usually found it more difficult to give a full response to part (b).

Some of the stronger responses concentrated less on individual scholars but listed critiques under general headings such as political, sociological, psychological etc. This approach enabled them to show different nuances such as contrasting the psychological approaches of Jung and Freud.

Part (b) was less successful, with some candidates not being able to tailor material to the question asked. Good responses do more than examine strengths and weaknesses of a position to meet the requirements of an evaluative question. A brief gesture towards the wording of the question in the final sentence is not adequate.

Question 1 (b)

The Ontological Argument

This was a very popular question and candidates at all levels were able to show the extent of their knowledge and understanding of this classic argument. Many candidates were able to go beyond Anselm and Descartes to consider the contributions of Plantinga and Malcolm. Anselm's presentation of the proof was well-understood and expressed by many who attempted this question. Part (b) drew confident responses as candidates considered the contributions of scholars who have criticised the argument.

The strongest responses were able to evaluate these contributions and work towards a well thought-out conclusion. Some responses simply stated strengths and weaknesses, with little consideration of which may be more convincing.

Similarly, the term *essential ideas* in part (i) was rarely used by candidates in responses which effectively listed the contributions of those who have developed the argument.

The Argument from Religious Experience

Good responses clearly recognised that the question asked about the *argument* from religious experience, and not religious experience in general. When the argument was the focus of the question, candidates were able to engage with the demands of the question, using premises and types of argument such as the inductive or cumulative arguments, and the contributions of Swinburne and Alston.

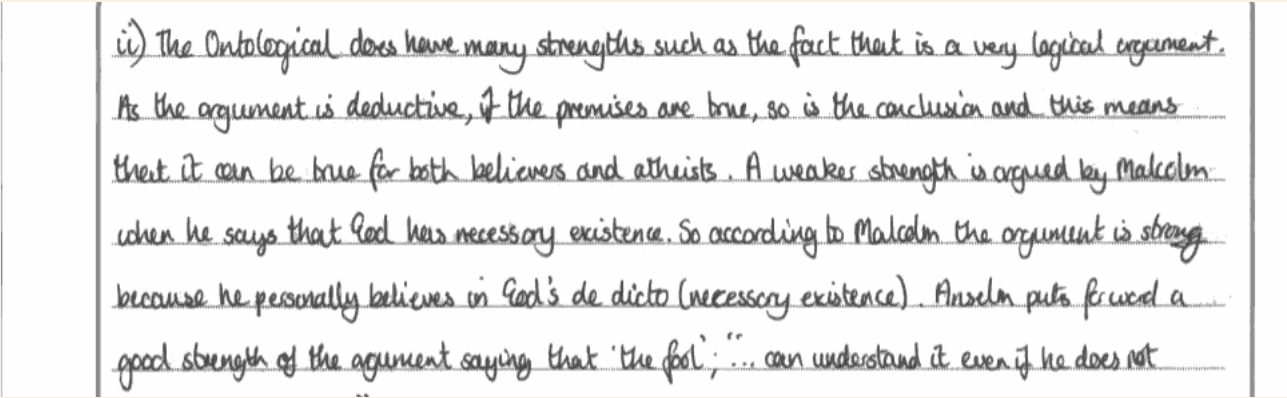
Some responses focussed too much on types of religious experience and descriptions of problems arising from them, even though this tended to impinge on the demands of part (ii).

Good responses included material from a range of studies on religious experience, such as the Alistair Hardy Centre or Persinger's Helmet, which were used to support or challenge the claims on which an argument from religious experience is based.

The strongest responses included not only the expected range of material but were able to use it fully to respond to the question in terms of argument. They were confident in the use of technical vocabulary and did not miss the opportunities presented to present a persuasive case for and against the convincingness of the argument.

Responses to part (ii) were often stronger than those to part (i), making use of principles of testimony and credulity in a skilful manner, even in the case of candidates who did not tailor their material effectively in part (i).

Several candidates quite legitimately and usefully made use of material from Peter Donovan's article in the philosophy anthology for 6RSO4 and introduced relevant ideas about intuition and the self-authenticating claims of religious experience.



ii) The Ontological does have many strengths such as the fact that it is a very logical argument. As the argument is deductive, if the premises are true, so is the conclusion and this means that it can be true for both believers and atheists. A weaker strength is argued by Malcolm when he says that God has necessary existence. So according to Malcolm the argument is strong because he personally believes in God's de dicto (necessary existence). Anselm puts forward a good strength of the argument saying that 'the fool'; "... can understand it even if he does not

know that it exists." This means that the Ontological starts on fair grounds. The atheist can accept Anselm's definition of God; "That than which nothing greater can be conceived" and understand it even ^{if} he does not necessarily believe it.

However, the argument has some strong weaknesses too that are rather convincing. The argument is at fault when it argues that God is perfect. Surely if God was perfect there would be no suffering in the world? Another fault of the argument is that the whole argument depends on Anselm's definition of God. However, there are different definitions of God such as; "the fellow sufferer who understands". If we use a different definition of God then the argument falls apart. To be a stronger argument, it would have to cater for all definitions of God.

Kant disagrees with Descartes who believes that existence is a predicate. Kant said; "Existence is obviously not a real predicate." Kant's view completely destroys Descartes' argument as it is on the basis that existence is a predicate. Kant criticises the argument for describing what God would be like before we know that he actually exists.

Hume, another critic, said that; "We cannot define something into existence even if it has all the perfections we can imagine." Hume called this absurd as you cannot define something into existence; it is impossible. Kant used the analogy of 100 Thalers. He said that just because 100 Thalers are in my mind, it does not mean they are in my pocket. He accuses Anselm of thinking in this way.

Gaunilo used Anselm's ^{premises} ~~analogy~~ but replaced the word 'God' with 'island'. Just because we can imagine a perfect island in our minds, this does not mean that it exists in reality.

However, Anselm came back to Gaunilo saying that an island is contingent and subjective, unlike God, so his criticism does not count.

Alvin Plantinga said that God was maximally great, ^{in all} ~~for~~ worlds. So surely this means that there would be something maximally evil.

I do not believe the strengths to be stronger than the weaknesses simply because Anselm tries to define something into existence which Hume correctly points out is absurd. So the weaknesses are far more convincing than the strengths of the Ontological Argument.



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Examiner Comments

This answer to part (ii) is competent and knowledgeable, placing this response in level 3. The candidate has left it very late to link their answer directly with the question and the final paragraph is almost an after-thought.



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Examiner Tip

For a very effective approach, target the wording of the question from the first sentence and link everything you say with that wording.

i) One critique of religion is known as known as a Sociological Critique. A key scholar who presents a theory with this critique is Karl Marx. He is the founding father of "Marxism" (commonly known in modern day as Communism) and of the idea that the ruling classes of society oppress the working class and take advantage of them. His argument is a Functionalist critique which holds the belief that the main function of religion is to preserve a steady community.

Two other key ideas to Marxism is that it holds a structuralist perspective meaning that religion is looked at as part of a wider society, it holds a conflict perspective which observes that ~~there~~ there seems to be more conflict in society

than agreement and, finally, Marxism holds a deterministic perspective which believes that there are "external forces" aiming to control lives of the individuals.

Marx believed there was two classes of society: the ruling class (capitalists) and working class (proletariats) and he claimed that ~~as~~ the ruling class needed to maintain their control and power over society and religion was their way to ensure that - religion became a "conservative force" to enforce social continuity and prevent radical social change. He claimed that religion was like a drug, it was the "opium" of the people as it made the working class "falsey conscious" of their

inferior position and ill-treatment in society. A belief in an after-life and potential reward after death made the working class sustain their life of hardship ~~and~~ in belief of reward after they die.

✱ Marx pointed to religious teachings e.g. "God made them high or lowly" and the dominance of religious leaders in society e.g. Bishops in the House of Lords to emphasise the dominance of religion.

Another critique of religion is the Psychological Critique which maintains the belief that God is a construct of the human mind and Sigmund

Freud believed that religious ideas were "wishes" and "illusions" due to humanity's fear of death, fear of the unknown and their feeling of helplessness. The idea of God came from "the most urgent wishes of mankind." He believed religion originated in both History in General and in the Individual Person. He believed at some point in history (goes back to primitive man & the primal horde) a tribe killed a 'father figure' and ate him through jealousy & resentment. The fear of consequence & guilt became too much for the sons so they venerated their father figure as a 'totem' and this is what the concept of God originated from - the Oedipus Complex. He believed religion in the individual came from a young boy's Oedipal Phase. The son is close to his mother and begins to have

incestuous thoughts & see the father as a threat. To overcome this jealousy, he venerates the father as he makes him almost like a role model - someone whom he aspires to be like.

Freud believed religion was a way to deal with the psychological feeling of helplessness and "God" is a reaction back to the desire for protection and parental care: "My father will protect me". He maintained the God emerged as a tool of

hope, as a result of guilt, and the desire to be cared for: a construct of the human mind.



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Examiner Comments

This answer to part (i) offers a clear outline of two critiques of religion. It is easy to follow and the candidate has presented the information in straightforward and coherent manner, placing this response in level 4.



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Examiner Tip

Good paragraphing and a clear point to each paragraph are essential in a strong essay.

Question 1 (c)

The argument for religious experience makes it is not all straight forward, as we must be prepared to take a inductive leap on more than one occasion, making the outcome probable but not one hundred percent certain. It is an a posteriori claim and we can view it as such;

P1: Experience of X is a reliable indicator of the existence of X
P2: Experience of God is a reliable indicator of the existence of God
P3: People report experiences of God
P4: The principles of testimony and credulity suggest we should believe these reports.
Conclusion: God exists.

P1 is a common sense principle, as anything empirical we can experience. If we follow the premises logically, all we must do is simply ~~sub~~ substitute X for God, and this is where a inductive leap must be taken. Since God ^{not} is ~~an~~ empirical, we must take into account for this ~~ex~~ argument we must be open to the possibility of reaching the conclusion without being 100% certain of the outcome.

P3 is self evidently true, as we can look at The Alastair Hardy Institute. They asked people to submit their religious experiences as a experiment and they were overwhelmed with the ^{amount} ~~support~~ that they received. According to their results, one third of the population claim to of had a R.E at least once, and this is more people that go to church. We can also look at the sheer ~~amount~~ weight of testimony of R.E's in the Bible which also support the fact that so ~~many~~ many people report them.

Plc can also be linked into this, as since there are so many,

surely at least one is true. Richard Swinburne also said that if someone usually tells the truth, we should believe them, otherwise 'we will live in a society that doubts everything'. Only if they are under the influence of alcohol, drugs, they have a history of untruthfulness or if there's a factual error in their report should we not believe them.

Swinburne also came up with a cumulative argument which 'tips the balance' in favour of ^{belief in} God. He said that many things point towards the existence of God, such as opportunities to do good, miracles etc, ~~but~~ but religious experiences are the defining factor in the argument of the existence of God. William Alston also comes up with an argument that points towards the existence of God.

ii) The strengths of the argument for the existence of God based on religious experience revolve around the premises. If one is willing to take an inductive leap once or twice to reach the conclusion, then surely that person will admit to being swayed. Also, Swinburne's points show that many things that happen in the modern day world point towards the existence of God.

However, people may believe that these ~~things~~ R.E's are pure coincidences. For example ~~Re Holland's boy or the~~ The Nebraska Choir incidence or it could be interpreted



ResultsPlus Examiner Comments

See here how the candidate has used a set of premises to outline the argument from religious experience and then offered some analysis of them.

The answer is a level 3 AO1 response and the approach is exactly right.



ResultsPlus Examiner Tip

Ensure that you do not spend too long on types, descriptions or technical terms for religious experience, but proceed to the argument.

Question 2 (a)

Life after Death

Candidates made use of material on reincarnation and were able effectively to compare and contrast this belief with resurrection of the body. Re-birth was used by a few candidates who were able to make a good comparison with reincarnation. Immortality of the soul drew good responses from candidates well-informed regarding the philosophy behind this belief.

Many candidates could use a variety of technical terms confidently and were able to demonstrate their understanding of monism and dualism. The scholars mentioned most frequently were Plato, Descartes, Kant, Ryle and Hick. Some responses were not able to explain the evidence and examples clearly, and others became confused. It would serve candidates well to practise an efficient presentation of the Replica Theory, for example, and how far it helps or hinders an understanding of life after death.

The strongest responses included biblical references and quotations to discuss resurrection of the body, for example, Job 19:26, Daniel 12:2 and Ezekiel 37, as well as philosophical approaches to resurrection.

Some candidates who presented the Christian and Islamic view about life after death knew one position better than the other and thus failed to be even-handed in their evaluations. They wished to put across their point of view, rather than present the two different fundamental ideas effectively.

A similar point applied to candidates who discussed Buddhism and Hinduism – some of them were not offering GCE-style material. There were some very interesting level 3 and level 4 answers by candidates with knowledge of Buddhism and Hinduism, skilfully presented and distinguished as to the differences between these views.

For part (ii) some candidates were not very confident with the arguments for and against life after death and some focused only on the strengths and weaknesses of the two approaches that they had chosen for part (i). Good responses extended this to life after death in general, eg the moral arguments, is it meaningful?

Question 2 (b)

Religious Language

Although it was not necessary for candidates to recognise the source of the catalyst quotation - *Of what we cannot speak we must remain silent* - it was necessary to engage with it. Several candidates did recognise the quotation from Wittgenstein and engaged in relevant discussion of logical positivism, verification and falsification and language games.

Other candidates held back discussion of language games until part (ii), which clearly invited it with a clear indication to consider the use, rather than meaning, of religious language. Some candidates ignored the quotation and the instruction to examine it with reference to two types/views of religious language, and effectively wrote generically about religious language.

Candidates who used analogy, myth and symbol attempted to relate their responses back to the question. Better answers discussed realist and anti-realist language, which then allowed them to address the question in more depth.

Some candidates wasted time explaining more than two types of religious language in (ii) and missed out on exploring this fuller range in the second part of the question. Candidates need to read and answer the question, managing their time wisely.

The second half of the question was often answered better than the first half and candidates were generally confident with discussing whether the most effective type of religious language focussed on use rather than meaning. Some responses did not distinguish clearly between use and meaning and were unable to build an argument.

i) Immortality of the soul is a dualistic view. Dualists believe that the soul and body are separate. ^{They} believe that the soul is a non-material essence of our self. They argue that we do not require our earthly bodies in our next life, life after death.

Plato in 'Phaedo' says that our souls belong to a higher realm. Our souls always desire to join this higher realm; "...join the joys of the blessed." So when we die, Plato argues that we leave our physical bodies on earth as we do not require them and our soul goes up to join the higher realm. Plato argues

René Descartes is also a dualist like Plato. He believes that the mind and the body are separate but he also believes that they interact with each other. Descartes believed that our characteristics and memories were held by our soul and not by our body, so we have no need of our body. Descartes famously said; "I think, therefore I am" - "Cogito ergo sum". All we need to do to prove our existence is to be able to think which we can do with our mind/soul. We do not need our bodies to be, all we need is our thinking self which includes our characteristics.

Kant used his idea of 'summum bonum' to prove the immortality of the soul. Kant

argued that our duty is to achieve 'summum bonum' which is the greatest good. Kant also argued that this could not be achieved in one short life time and so Kant said that God gives us eternal life so that we can achieve 'summum bonum'; "Summum bonum ... is the presupposition of the immortality of the soul."

H. M. Price had a different idea of our life after death. Price believed that we have a disembodied experience in our next life so we only need our soul/mind. Price believed that our afterlife would be like a dream world where we are ourselves and have all of our own characteristics and memories. Price also thought that we would invent our own dream world.

Resurrection theory is slightly different as it is a monistic theory. Monistic says that the mind and the body are inseparable as they both hold the self. Monotheistic religions such as Christianity believe in this monistic idea; Christ resurrected from the dead at Easter. Aristotle influenced Thomas Aquinas who said that the mind and body cannot be separated because being together is their natural state. Our resurrection body is a spiritual body which God makes for us so we can continue to live and have eternal life. We must believe in God's omnipotence because we must believe that He has the power to do this.

Hick provided a slightly different idea to Aquinas with his Replica Theory. Hick said that when we die God creates a replica of us which has all our characteristics and all of our memories.

Hick says that our replica is the exact same person, but just in a spiritual form. Hick said that our replicas would be put in; "... a ^{resurrection} replica world inhabited by resurrected persons."

The ideas of dualism and monism contrast as they believe the opposite of each other but both put forward reasonable ideas to life after death.

ii) There are many who believe in life after death in various different forms: rebirth, resurrection, reincarnation, immortality of the soul and so there are many strengths to the argument. In the case of immortality of the soul, it is very comforting to know that when you die your soul joins God, but some may call this wishful thinking and say that it is due to fear. Many people say that near death experiences ~~help~~^{prove} that there is life after death because Moody in his investigations of testimonies say that many people speak of a disembodied experience. Also, if you can believe that the thinking self transcends the physical body then it is easy to believe in life after death through the immortality of the soul.

People believe in resurrection theory for life after death because it is in the scriptures for example ~~in~~ the Bible talks about Christ's resurrection. Also, many people strongly believe in the omnipotence of God and therefore believe that he can create replicas of us - Mick. Materialists might even be able to accept life after death because with resurrection, the body and the mind are inseparable. However materialists might find it hard to view the immortality of the soul views as a strong argument because it separates material which they do not think is possible. In the view of reincarnation people believe in life after death because in your several lives you must work towards the perfect good and this cannot be done in one lifetime. However ~~there are~~ ~~belie~~ some people do not believe in life after death. P.H. Ryle described immortality of the soul as 'the ghost in the machine' and accused it of being non scientific. Those that reject Kant's idea of 'summum bonum' will say that life after death is not necessary. Descartes made a mistake because there is a difference between proving that you think and proving the thinking self. In resurrection theory some would argue that this is physically impossible; once you are dead, you are dead and your body rots away. The resurrection theory is also rendered meaningless by the verification principle. People against the belief in life after death would say that it was created by us due to our fear of death. Freud would say that ~~it~~ the idea of life after death feeds our helplessness.

The arguments for belief in life after death are stronger than the beliefs against because God is omnipotent and we are his creatures. He loves us and he wants us to have eternal life with him. This way throughout our lives we work to be good and please him so we can join him in our life after death.



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Examiner Comments

A clear, concise essay which shows a quiet confidence from the candidate. Part (i) could be longer perhaps, but overall the essay does exactly what has been asked.



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Examiner Tip

Learn some biblical references to illustrate your understanding of belief in the resurrection of the body.

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

b

a)

PLAN

Intro - cog - doctrinal

1) LP + Ayer (VP) ^{more know meaning of statements & know conditions under which they are true/false}

Falsification non-cog

2) LQR Universal, Equivocal, Pragmatic (Aquinas & Popper) ^{truth can}

Hick
Hare, Bratton, Wooten
Edwards, Sunstein
VP & FV summary

i)

Religious language is when two or more people try to communicate using words about religion or religious experience. However, as this is ultimately an ineffable subject there are problems in verifying whether or not two people mean the same thing and how we can convey such concepts.

There are ~~two types~~ ^{views on} of language which I will comment on in this essay; cognitive (^{objective} ~~empirical~~) and non-cognitive (subjective).

In the early 1920s the ^{Vienna Circle} ~~logical positivists~~ ^{was} formed, led by Carnap and Schlick to discuss Wittgenstein's 'Tractatus'. The members described themselves as ~~the~~ ^(VP) logical positivists and postulated the Verification Principles. As they aimed to understand how we convey experience, Carnap ~~said~~ ^{said} according to the VP, "we can understand the meaning of a statement if we know the conditions under which it is true or false". This was a cognitive view on language accepting only analytic statements (true by definition) and synthetic statements (can be empirically proven). Therefore this ^{rendered} ~~rejected~~ ^{language of} non-cognitive things such as emotion and religious language as meaningless.

In 1936 AJ Ayer tried to resurrect the VP. by introducing a weak form which could render things as meaningful if we knew in principle how to prove them, ~~and that~~ The strong form of the argument remained the same as the original but the weak form could now accept historical statements as well as statements in the future.



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Examiner Comments

This essay has the correct approach, but it feels as if the hold is rather tenuous. The appropriate material is there, and the candidate has the right intentions, but they could have made the link with the question much more specific.



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Examiner Tip

Think before you start to write, to ensure that you are going to use the best material you have, to answer the question exactly as it is set.

Question 3 (a)

Critiques of the Link Between Religion and Morality

This was clearly a popular question for many candidates and the majority who attempted it made use of the Euthyphro Dilemma and the writings of Richard Dawkins, although some considered Marx and Freud.

The strongest responses were from those candidates who were able to examine the ideas in these critiques, rather than simply outline them. For example, the Euthyphro Dilemma is best explained with reference to examples and other philosophical concepts, whilst Dawkins' ideas need careful clarification if they are not to appear trite.

Some candidates appeared to be confused about the difference between a critique of religion and a critique of the link between religion and morality. Some candidates did not make clear which two critiques they were examining and their essays needed a more coherent structure.

Similarly, there were few very good responses to part (ii), because candidates generally did not address the question as set and did not engage with the critique's/critiques' success (or not) in weakening the link between religion and morality. Rather, they delivered a comment on the strength or weakness of the critique(s) generally.

Candidates who were able to make reference to the contribution of other scholars were generally best able to offer a genuine evaluation.

Question 3 (b)

Natural Moral Law OR Virtue Ethics

It is so important that candidates do not rely on knowledge of one ethical theory alone, as was evident in the case of those candidates who wrote on deontology. They could obtain no credit if they did not make any reference to the theories which were identified in the question. However, by far the majority of candidates were perfectly well-equipped to answer this question and had very good knowledge and understanding of both moral theories. Neither theory emerged as significantly more popular than the other.

For *Natural Moral Law*, a good number of candidates made the link to Aristotle and the idea of purpose, although they were less confident when dealing with Aquinas.

Good responses were able to identify, analyse and select which aspects of Natural Law they considered to be key features in order to address the question. They referred to actions being intrinsically right or wrong, primary precepts, interior and exterior acts, real and apparent goods, cardinal and theological virtues and the four types of interrelated law identified by Aquinas.

Some responses spent time giving irrelevant background information on Aristotle or Aquinas. Others referred to the secondary precepts as being absolutist, which they are not. Some clearly noted that NML was a deontological theory, whilst the better answers were also able to comment on its teleological aspect.

In part (ii) some candidates were scornful of the theory because of its opposition to homosexuality and its masculine bias. They based their critique on those issues. The best responses relished grappling with the question and produced mature and thought-provoking responses.

Good responses provided a brief background to Virtue Ethics and then identified various key features of the theory. They then identified how these were developed by Anscombe and MacIntyre as well as other modern scholars.

For example, they explain why both of these scholars rejected the modern approach to ethics and why they thought a return to person-centred ethics would be beneficial for all. Some referred to MacIntyre's ideas of 'goods internal' and 'external goods' as well as his ideas regarding the three types of character that emerged in this current 'moral vacuum'.

Some responses included irrelevant material such as a detailed historical background of Aristotle or information about Greek philosophy in general. They gave a list of the elements of virtue theory such as the doctrine of the mean, the soul, types of friendship, but failed to link these elements together into a coherent theory.

For part (ii) stronger responses recognised why some religious adherents might reject Aristotle's approach as it was not deontological, that it failed to recognise the concept of Divine Authority and that it appeared to be concerned with self-fulfilment rather than the altruistic approach taken by most religions. They were also able to give an appropriate conclusion.

Some responses failed to address the question and simply identified strengths or weaknesses of Virtue Ethics. If they did attempt to address the question then their responses were often one-sided.

Critiques of the link between religion and morality typically arise from the problems of Divine Command Ethics. This conservative, top-down form of religious morality is based on the assumption that all good things derive directly from God. However, although it ~~explains~~ how humans know morality, it does not answer the question of God's relationship with goodness. Plato called it the Euthyphro Dilemma:

Either - X is good because God commands it
Or - God commands X because it is good

In the first position, God is the source of all goodness, because His commands are subject to

nothing but His own will. It is in keeping with Aquinas' 4th Way, which ~~declares~~ declares that "all good things are dependent on the source of that goodness... ~~the~~ which is God". It also answers the ~~gross~~ meta-ethical question of "what is good" with the answer "what God commands".

God is limited by these commands however, as they are the same that humans are required to obey, although the biggest issue is the question of whether all God's commands are good, or some conflict with ~~our~~ our intuitive sense of morality. A prime example of this is God's command to Abraham to sacrifice his

is God commanding Abraham to sacrifice his only son Isaac, ~~then~~ whom you love. Friedrich Nietzsche offers the explanation that this was a legitimate test of faith, justifiable as faith is the highest virtue. John Shelby observes: "The nagging doubt remains, if morality is supposed to be universal, should it be superseded even under extreme pressure from God?"

The second position succeeds where the first failed in that God's own morality is not questioned, but this in turn poses the problem that there is a higher force than God in morality. If God

obtains knowledge from an outside source, does this not diminish his power? This leaves the author's previous dilemma unresolved, as rather, position answers the question of God's relationship with goodness.

Richard Dawkins offered his own critiques of the link, claiming that religious morality leads to extreme violence and terror. He argued that segregation encouraged by religion (particularly in education) leads to feelings of difference and prejudice, whilst maintaining that it leads to a warped morality. Citing Stephen Weinbaum: "Religion is an insult to human dignity... for good people to do evil things, it takes religion". Dawkins uses the example of Paddy Hill's religiously motivated murder of an abortion doctor in 1994.

to support the idea.

Darwin also challenges the morality of the Bible, citing OT narratives such as the rape and murder of the concubine in Judges, whilst arguing that the marginally more acceptable morality of the NT is dramatically undermined by Paul's "raging sadomasochistic doctrine of atonement". Jesus' horrific death on the cross was a "symbolic sin for a non-existent individual". Darwin also

states that morality is older than religion, and is a product of an evolutionary search based on kinship, rather than the commands of God. He concludes that "religion is a parasite on morality, not the source of it".

ii) Critiques of this line invariably make observations which are self-evidently true. It does not need Richard Dawkins to tell most right-minded religious believers that some acts committed in the name of religion are at best absurd, at worst wicked. Conservative and extreme religious morality is arguably unthinking, rational and dangerous: Biblical parenting (with corporal punishment); anti-gay rhetoric promoted by the Westboro Baptist Church and James Dobson's 'Focus on the Family' are all cases in point, and targets for Dawkins.

These targets are however effectively 'straw men' for Dinkins. They are so obviously unacceptable examples of religious morality that only extremists would support their actions and they do not represent the mainstream. It is easy for Dinkins to dramatically present these examples as if they represented all religious morality and to the uninformed, his argument is persuasive. However, by

for the religious majority endorses a milder and more reciprocal morality which works towards a common good, ~~from~~ encouraging compassion, equality and justice. Critiques of ~~the~~ biblical morality are also 'straw men' as they are based on a misunderstanding of the text. Dinkins picks out horrific stories in ~~the~~ The Book of Judges, including Jephthah's sacrifice of his daughter to know a way to ~~see~~ God, although ~~that~~ Paul Taylor observes that Dinkins misses the point that "there are ~~not~~ no heroes in the Book of Judges". Dinkins fails to recognise that the narratives are intended to condemn these actions, not condone them.

Critics of religious morality are quick to suggest this as a negative. Nietzsche believed that religious morality leads to a slave morality which discourages personal development in favour of obedience, while arguing that belief in an afterlife often discouraged the need for justice in this life. However, often these critiques ignore the fact that religion is good for people, promoting compassion, and the examples identified are not universal.



ResultsPlus

Examiner Comments

This candidate has given a good example of how to examine and evaluate the critiques of the link between religion and morality. Note how many alternative views they have been able to apply to this topic.

Question 3 (c)

Virtue Ethics is a deeply personal moral theory that focuses on finding an equilibrium for each individual between their virtues and their vices. First proposed by Aristotle, who gave it a religious outlook, and most notably later developed by Alasdair MacIntyre, (20/21).

The idea is that to be moral or ethical we must find a Golden Mean in order to achieve Eudaimonia, however Akronia can sometimes mean that this is not possible. For example; a virtue set out by Aristotle is courage. We must not be cowardly, however we must also not be too brave or cocky. If we manage to find our Golden Mean - which is obviously different for each individual - then we can be happy. The aim is to flourish, to practise our virtues through habituation in order to make them concrete. We must follow our telos (purpose) to flourish and to achieve happiness, or eudaimonia.



ResultsPlus

Examiner Comments

A clear opening to this essay, which outlines some key features of Virtue Ethics.



ResultsPlus

Examiner Tip

Try to develop a direct writing style so that you avoid wasting time with material which is merely background or anecdote.

Question 4 (a)

Justice, Law and Punishment

This question was popular with candidates who were keen to relate these topics to a range of scholars and concepts. Those candidates that elected to answer this question generally did so well, by engaging fully with both aspects of the question and exploring the central ideas of justice, law and punishment in a coherent manner.

A good range of scholars was utilised and appropriated in a meaningful and apposite manner. Some candidates gave one-sided answers and focused on elementary ideas in justice or punishment and generally only gave a 'nod' to the role of law.

Some candidates found it difficult to make any link between these three concepts and often wrote about each very separately. Some showed a tendency to list views of scholars about justice, without making use of that information to construct an argument.

Part (ii) suggested that candidates are becoming more confident about linking these concepts to those of objectivity, subjectivity and relativism, with good use of case studies and exemplars.

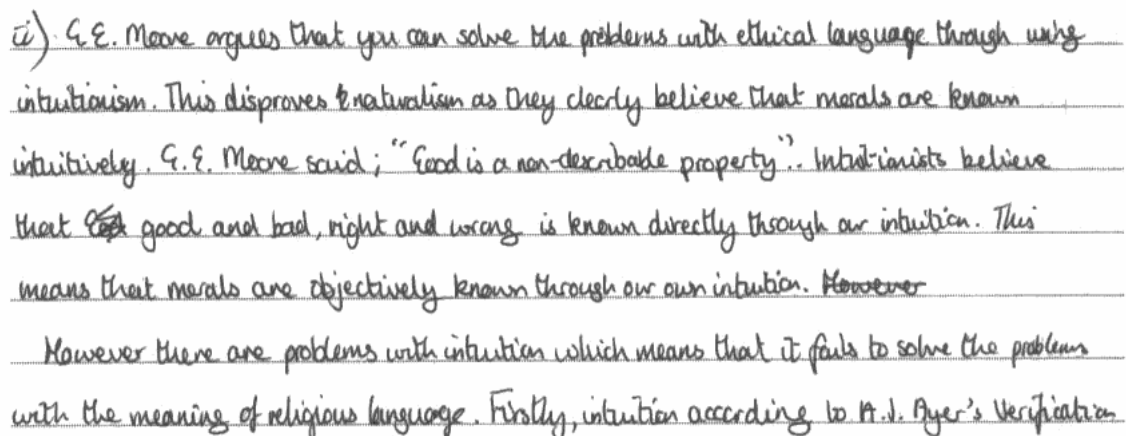
Ethical Language

This continues to be the more popular option for Q4, and candidates are showing an increasing interest in, and understanding of, the ideas covered by Q4. Some responses were confused about what information should be in part (i) and what in part (ii). They would often deal with Emotivism and Intuitionism in part (i), rather than focusing on the problems of language and saving the two theories as solutions to the problems in part (ii).

For those candidates who were able to target problems in (i), the definition of 'good' was a popular line of response, as was the concept of the 'is-ought' gap. Emotivism and intuitionism were generally well-presented and there was some good use of Ayer's verification principle, leading to the proposal of Emotivism specifically focused on moral as opposed to religious use.

Some responses revealed confusion between religious and ethical language, and whilst some candidates managed to keep material to use in part (ii) for evaluation, others repeated material from part (i) without adding much evaluative comment.

The focus of part (ii) – 'Evaluate the view *that these problems cannot be solved*' – required a specific response by looking at possible solutions and evaluating their success, not just offering alternative approaches to ethical language with little consideration of their effectiveness.



ii) G.E. Moore argues that you can solve the problems with ethical language through using intuitionism. This disproves naturalism as they clearly believe that morals are known intuitively. G.E. Moore said; "Good is a non-describable property". Intuitionists believe that ~~the~~ good and bad, right and wrong is known directly through our intuition. This means that morals are objectively known through our own intuition. However
However there are problems with intuition which means that it fails to solve the problem with the meaning of religious language. Firstly, intuition according to A.J. Ayer's Verification

Principle ('Language, Truth and Logic' (1936)) is unverifiable and so some people believe it to be completely meaningless. People also intuit to completely different conclusions and so not everyone will necessarily have the same ideas of right and wrong. Finally we cannot always trust our intuition because we can be easily mistaken.

However, emotivism is another idea that tries to solve the problems with ethical language. A.J. Ayer said that morals expressed our preferences and they tried to invoke emotions. Emotivism is otherwise known as the Hurray/Boo theory because Ayer argued that saying 'Abortion is wrong' is just like saying 'Boo Abortion'. ^{They} ~~People~~ express the speaker's ideas only. Morals are subjective and they are not objectively ^{true} ~~true~~. Bowie said that a moral statement was just like the 'Ouch' that you say when you step on a pin with your foot. Bertrand Russell said that ethical statements express a wish. Brentano said that morals unite a community. C.I. Stevenson came up with two parts of moral statement. He said that they express the speaker's beliefs and attitudes and they are also intended to persuade listeners to share their point of view.

There are problems with emotivism too which mean that it fails to solve the problem with ethical language. Peter Vardy called it an 'ethical non-theory' because it does not refer to the rights and wrongs of ethical actions. Also surely some things are intrinsically wrong like raping children?

Both intuitionism and emotivism try to solve the problem of ethical language but

to no avail. 'Good' 'Good' can be defined as too many things are ~~to~~ people who believe morals & statements are objective will always disagree with those who believe they are subjective. Therefore, the problems with ethical language cannot be definitively solved as there is too much debate surrounding the area.



ResultsPlus

Examiner Comments

In part (ii) the candidate has clearly observed the wording of the question and targets possible solutions to the problems raised by ethical language.

Question 5 (a)

The Life of Ashoka

This was a popular question. Stronger scripts did more than focus exclusively upon biographical details of Ashoka's life and went further by examining the contribution he made to Buddhism during his reign. They discussed the contribution Ashoka made to Buddhism through the cleansing of the Sangha, the missionary journeys, construction of the canon and the impact his reign had upon Indian society. Such scripts used a wide range of scholars to debate this impact and were able to identify scholarly disagreement.

Some scripts even challenged some of the activities normally accredited to Ashoka, such as the missionary journeys and the cleansing of the Sangha.

Candidates were able to draw upon scholarly debate concerning whether or not Ashoka was a genuine Buddhist or used the religion to consolidate his reign. Some argued that the edicts were peculiarly Buddhist, others on their general nature and the lack of key Buddhist doctrine.

Many candidates came to very definite, well-argued, balanced and carefully-weighted conclusions to this section. For example, some argued that despite the ambiguity of the evidence, and whether or not Ashoka was in fact a practicing Buddhist, he had significant impact upon the religion.

Pure Land Buddhism

Few candidates attempted this question. Responses displayed a sound grasp of the key characteristics of Pure Land in Japan. Part (ii) was answered well, with candidates providing a range of socio-economic reasons for the popularity of Pure Land Buddhism.

Question 6 (a)

Nirvana

This was a popular question. Strong scripts extensively used material from the set texts, particularly King Milinda, but also drew on the distinction between Theravadin and Mahayana interpretations of Nirvana as the religion's *summum bonum* through reference to the Lotus Sutra.

Candidates displayed a good understanding of how the Mahayana view the Theravada goal as inferior. The use of the set texts had the advantage of grounding the answers in scripture and provided a structure to the answers.

Generally, part (ii) was not answered as well as part (i). Candidates seemed to have difficulty with the demands of the question and often wrote about the meaning of anatta, relying heavily upon the set texts to support their answers. The better scripts were able to offer a range of answers, focusing upon the effect the full realisation such a belief would have on Buddhist practice - particularly morality.

Others focused upon the central role the belief of anatta had in the three marks of existence. They argued that nirvana could be understood in terms of wisdom and, as such, an understanding of anatta was central to "seeing the world as it really is". The better scripts used a range of scholars to support their arguments, such as Peacock and Gethin.

Question 6 (b)

Bodhisattva Doctrine

Candidates were able to explore the key features of the Bodhisattva doctrine and the Bodhisattva path/career. In doing this, they often drew a distinction with the Arahant.

However, whilst many candidates wrote clearly about the key component features of the Bodhisattva doctrine, such as prajna and karuna, few attempted to explore the idea that bodhisattvas were driven by compassion for sentient beings to become Buddhas. This is central to the doctrine and from the Mahayana perspective explains the distinction between the two vehicles.

A number of candidates made effective use of the Trikaya doctrine and the paradoxes this causes for the Mahayana. Generally, candidates approached part (ii) effectively. Many candidates used the Lotus Sutra to argue for the notion of ekayana (one vehicle) and in this perspective, the Bodhisattva doctrine was a development of from Theravada. Others used Atisa's three scopes to explore the differences in motivation between Theravada and Mahayana. Some students explored this question from a Theravada perspective.

Question 7 (a)

The Ecumenical Movement

Candidates generally wrote well on the development of the Ecumenical Movements, concentrating on the setting up of the World Council of Churches and the responses of the Roman Catholic Church, leading up to the *Churches Together* movements. Those candidates who focussed on historical details were less able to reach the higher levels than those who were able to demonstrate its impact in the modern world. There was some reference to relevant scholarship and some responses did consider why the Roman Catholic Church has been slow to join.

Question 7 (b)

The Practice of Christianity in the Modern World

Most candidates chose to write about the work of Bonhoeffer, with a smaller number choosing Liberation Theology. Those who chose Bonhoeffer showed a confident knowledge of his life and work, including his response to the Nazis, Cheap Grace, Religionless Christianity and Jesus the Man for Others. Candidates were generally able to make simple statements about the significance of Bonhoeffer's teaching but found it harder to link them to the practice of Christianity today.

Responses on Liberation Theology detailed the development and motives behind the movement and its roots in the treatment of the poor and oppressed in the Old Testament and in Jesus' teaching about outcasts and those who misuse wealth. The fact that God and Jesus were seen to be on the side of the poor and oppressed made it clear that their suffering was against God's will and the principles of Christianity in the modern world. Responses were able to draw out the implications of this for Christianity today but some answers were often fragmentary.

Bonhoeffer is a modern German scholar, who introduces to us the practices of 'religionless Christianity', a 'world come of age' and 'cheap and costly grace.' He is involved in the setting up of the confessing Church, and wants to bring traditional orthodoxy back to Germany.

Dietrich Bonhoeffer had a wealthy upbringing in 'Post-Enlightenment' Europe, under the teachers of scholars such as Adolf von Harnack. The middle class during this period had a very high view of humanity. 'Progress' and 'reason' were key motifs of these periods, and Jesus was seen as embodying these. Bonhoeffer

wanted to bring Christ back to the centre of theology, and in particular his Jewish Death. Martin Luther had also attempted to bring Jesus back into the centre of theology in his doctrine of 'justification by faith,' although he had been misinterpreted as believing in what Bonhoeffer called 'cheap grace.'

Bonhoeffer described 'cheap grace' in his book, 'the cost of discipleship' as grace at a 'cut price,' grace without the cross, and ultimately grace without Jesus Christ. He believed in 'costly grace' however, which involved us placing Jesus in every aspect of our lives, and being his disciple. Bonhoeffer believed grace should be costly as it 'cost Jesus his life,' and should also cost us ours; 'when Christ calls a man, he bids him come and die.' Bonhoeffer displays 'costly grace' in his decision to return to Germany rather than staying in America, he commented that he couldn't be involved in the rebuild of Germany if he wasn't there during the war.

He also wanted the Church to stand up against the Nazi

Party. This was a big step for the Church who had always remained fairly neutral ~~in~~ politically. The Barmer Declaration was written in 1934, stating that the Church should confess only Christ, and not any other ruler. The confessing Church was set up shortly after this and Barth and Bonhoeffer joined the ecumenical movement, in order to make other countries in Europe aware of what was happening in Germany. Bonhoeffer critiqued the Barmer Declaration for not mentioning the Jewish question, although Barth wanted to keep unity as the Lutheran Church were still slightly anti-semitic.

Bonhoeffer didn't believe enough was being done though, and joined the *Autwehr*, the resistance and was involved in an assassination attempt on Hitler. This was a hard decision for him as it went against his strong, pacifist ideology, but he branded violence as 'necessary.' He was imprisoned, and it was here, that he came up with the practices of a 'religionless Christianity' and a 'world come of age.'

He described 'religionless Christianity' as the idea of the Church being defused by Christ, and not religion. He agreed with Karl Barth's ideas that revelation is the only way to get to God as God is revealing himself to us. Whereas, religion is a man made concept where man is trying to reach God. Bonhoeffer says, 'God lets himself be pushed out of the world and onto the cross, he is weak and powerless and that is the way the only way he is with us and helps us.'

His concept of a 'world come of age' is closely linked, describing how there will come a time where we will no longer need a theological concept of God such as the God of classical theism. We will also realise in this period that we can gain morals without God. Religion will become reliant upon the revelation of God, opposed to our concepts of God.

ii.) Bonhoeffer is significant for Christians today and his ~~signi~~ long lasting significance can be seen by the influence he had on

the Kairos Document in Africa. The Kairos Document describes both 'costly' and 'cheap reconciliation,' with a direct link to 'cheap' and 'costly grace.' 'Costly reconciliation is described as asking for the redemption of sins and aiming to create a new and just society. Whereas, cheap reconciliation is the idea of not aiming to create a better society and expecting forgiveness. Bonhoeffer's practice of 'costly grace' can be helpful for Christians today as it challenges them to have Jesus in their life every day, rather than just on a Sunday. Grace should be 'costly,' and they should act as if they are elect in their everyday ~~times~~ lives.

Bonhoeffer, in his practice of 'religionless Christianity,' ~~also~~ introduces the idea of removing institutionalised forms of the Church and relying on revelation. Churches in the modern day can be seen to do this, with 'New Churches' being created; more concerned with the truth of Christ than with traditional practices. The recent American youtube video, 'why I hate religion but love Jesus'

also calls Christians to question the problems with religion, asking if, if Jesus came back down to earth, would our Church welcome him back in?

It is also possible to suggest that Bonhoeffer would be unhappy with the Church of England having a seat in the Houses of Parliament, as this shows the church directly exerting power, whereas Bonhoeffer talks about the 'powerlessness' of Jesus.

Lastly, Bonhoeffer can also be seen as influential for modern liberal Christians. John Robinson interprets Bonhoeffer as saying that we should get rid of the 'cosmic supremacy' in the sky and become more secular in our actions. This is perhaps helpful in our modern society which is a lot more secular, as religion has become less prominent.



ResultsPlus

Examiner Comments

A level 4 essay on Bonhoeffer.



ResultsPlus

Examiner Tip

This kind of confidence in writing and in grasp of the material is the sign of a level 4 response. It is clear, coherent and fully relevant throughout.

Question 8 (a)

Death and Eternal Life

This question was answered at a basic level by many candidates who relied heavily on general knowledge based responses. Some responses were able to deal at a sophisticated level with issues of eschatology but some fell back on philosophy material and others offered simple confessional teaching.

Question 8 (b)

Atonement and Salvation

This question was the more popular choice of the Q8 options. Responses explored the issue of why humanity needs salvation and redemption. They considered interpretations of atonement in terms of sacrifice, satisfaction, substitution, victory and ransom. Other responses simply recounted why Jesus had to die.

i) ~~The~~ Theology of atonement is central to the doctrine of ~~the~~ Christianity. 'Atonement' is derived from 'at one moment' and that moment being the crucifixion of Jesus Christ. 'It is of huge importance' says Freeman, as many theories have been developed of what ~~atone~~ atonement teaches to Christians.

There are ~~8~~ three main theories about the doctrine of atonement. Firstly, there is Anselm's idea of ~~atone~~ atonement, that centres around its effect on man. Secondly, there is Peter Abelard's opinion on atonement and its effect on God and its relationship with us. Thirdly, the ~~id~~ theology that shall be pursued

on, is Aulen's 'Christus Victor' and his view of atonement and its effects on the power of evil. Aulen's 'Christus Victor' is regarded as one of the masterpieces of the 20th century by Peter Freeman due to its theological importance. Due to such a 'historical setting', Aulen's 'Christus Victor' is often regarded as ~~often~~ 'more historical than apologetic' as Leo J. Scott says. However, it is clear Aulen's thoughts on the atonement and salvation are of value.

There are four ~~main~~ key areas of Aulen's 'Christus Victor' that needs examining. firstly, it is completely centred on history and therefore ~~is~~ goes hand in hand with most historical context, displaying it's reliability. Furthermore, not only is it ~~entirely~~ focussed on a historical aspect, it is also ~~highly~~ immensely theocentric as it is clear he frequently discusses God and his intentions. Another important aspect is his emphasis on Mark 10: verses 4 & 5 as evidence for his ransom theory. This is the idea that Jesus was the ransom for our sins, again shows his focus on the doctrine of atonement. This therefore leads to his most in depth argument - the effect of

the atonement on the powers of evil. Aulen writes that 'God and his kingdom are fighting the evil powers ravaging mankind' by using Jesus as 'the ransom'. Not only this but he stresses the importance of such ~~conflict~~ ^{conflict} as it parallels the ~~#~~ metaphorical struggle between light and darkness as 'the light enters the world... the darkness has not understood it' is ~~written~~ ^{displayed} in John's gospel.

~~Furthermore~~ Finally, Aulen ends his views when talking of God's 'conquest' against the forces of evil as Aulen says 'the crucifixion is ~~degraded~~ & resurrection degrades and humiliates the darkness.' It is clear Aulen's 'Christus Victor' centres upon the fight against evil and therefore stresses that God has done this to reconcile with us ~~why~~. However, he (Aulen) does say that after such sacrifice ~~and~~ we (mankind) should be the ones to ask for ~~this~~ forgiveness as God has already done his part.

Overall, Aulen's theology on the atonement is widely regarded as 'a book of mass importance.' & says McGrath.

It is clear Aulen, through his historical and theocentric ~~purpos~~ focus, that he has thought his theology through and ~~has~~ supported each with evidence. In conclusion, Aulen's 'Christus Victor' is a highly agreeable belief on the atonement and salvation.



ResultsPlus
Examiner Comments

The candidate has responded in a scholarly and effective way.



ResultsPlus
Examiner Tip

Ensure that your answers are academic and not confessional or general knowledge based when dealing with questions about faith and practice.

Question 9 (a)

Selected Figures in Hinduism

Some responses offered clear understanding, together with the views of scholars and examined their teachings and the work carried out by reformers. A few candidates were able to compare, contrast and critically evaluate the reformers, whilst others offered largely narrative accounts and failed to write anything about the work they had done in modern Hinduism. Strong responses were able to examine commendably how they have enhanced the transformation of Hinduism and the affect it has had on modern Hinduism.

Question 9 (b)

M K Gandhi

This question attracted some good-quality answers, with an abundance of material allied with good exam technique of presenting a balanced answer across (i) and (ii).

Candidates gave full detailed accounts of the points that they selected and scholarship was evident in (i) and (ii).

However, for (ii) a few candidates did not address the question but wrote everything they knew about Gandhi and lacked evaluation. It is important for candidates to note that they should not rely on memorised sentences because these are rarely tailored to the demands of the question.

i) Gandhi was a religious and political figure who was known for his teachings and principles. Two of his main principles include ahimsa and satyagraha. "The principles of satyagraha and ahimsa were extremely profound and important to Gandhi" Jamison. Both of these have deep roots in Hinduism and changed the view in the West of Hinduism forever.

In relation to Gandhi, the principle of ahimsa became vital ^{to} his role in the independence movement. "Gandhi is probably best known for his role in the independence struggle" Hianello and Sharpe. Ahimsa means non-violence and Gandhi chose to use these principles against the British Raj who had control of India for a long period. The principle of ahimsa meant that if the British used violence against the Indians then Gandhi instructed the Indians to not respond. Gandhi most notably voiced his views on ahimsa when he declared "They ~~may~~ may torture my body, break my bones, even kill me. Then they will have my body but not my obedience". During Gandhi's involvement in the independence movement for

India there were many moments where ahimsa was hard to use. The most shocking example was after the Amritsar Massacre in 1919. The level of violence used against the Indians increased and this led to calls from Indians for there to be a retaliation. However, Gandhi kept to his principle of non-violence because when used it had an extremely large effect on the British government.

This principle of non-violence meant that Gandhi became best known for ~~for~~ being a peaceful protestor. Ahimsa meant Gandhi had to use peaceful methods like marches, political speeches and non-cooperation.

Non-cooperation was an ahimsa method because no violence was involved. After the British take over of the East India Company, Gandhi felt that Indians had the right to have their own resources to sell themselves. This led to the Salt March in the 1930s and the use of home spun cloth to hurt the British. Due to these methods being non-violent, they were extremely effective and Gandhi became known for being a peaceful leader. "The British government soon realised the depth to which the Indian non-cooperation could hurt their administration" Hirenello and Sharpe.

The principle of satyagraha relates a lot to Gandhi because this idea of a 'truth force' stemmed from Gandhi's passion for the Bhagavad Gita. Satyagraha can be most simply defined as "the insistence of truth against any opposition" Zacher. Gandhi believed that if the Indians believed in the truth

fore than independence would be granted to them. Satyagraha relates to Gandhi because the idea of a truth force was used in many of his campaigns to gain independence for India and ~~for~~ he in his work trying to improve the situation in India.

In relation to Gandhi, Satyagraha was used because Gandhi believed that this truth force would win against the British Raj. Satyagraha and

ahimsa allowed Gandhi to be a leader of action. C. Andrews declares Gandhi to be "A saint of action rather than contemplation". Without the principles of Satyagraha and ahimsa the rest of the world would not have had sympathy for the Indian citizens and might not have put pressure on the British government. The principles of ahimsa and Satyagraha related well to Gandhi because of his Jain roots, which allowed him to see that the peaceful non-violent and truthful methods would have a chance to gain independence for India. However, violence did occur under Gandhi during the partition of India and ~~partition~~ which led to the Muslims and Hindus fighting.

ii) Gandhi was one of the most prominent religious figures in this period, he also had political instincts" Ling. Gandhi's principles can be linked to being both a religious and a political leader. His principles had religious aspects to them but did lead to India gaining political independence in 1947. It can be easily agreed that Gandhi was more of a religious leader than

a political leader but on the whole both aspects link to one ~~and~~ another and that is why Gandhi is best known for being a religious and a political leader.

One way in which Gandhi could be said to be primarily a religious leader was due to what

background he came from. Gandhi's mother was a Jain and this heavily influenced his religious views. Some might argue that the principles of Ahimsa and Satyagraha were much more religious than political. However, these principles were used by Gandhi so that the Indians could find a way forward in their struggle for independence against the British government.

Another prominent of Gandhi which shows he was a religious leader is that Gandhi's ideas stemmed from his learning from the Bhagavad Gita. "Of all the set texts, Gandhi found the Bhagavad Gita to be the most inspirational" Jamison. This use of a religious set text as a basis for his ideas shows that he was ~~more~~ primarily a religious leader. Also, during Gandhi's time in Africa in 1907 he kept up his studying of the set texts and found new principles and ideas in them.

Gandhi's views on caste also make him a primarily religious leader because these views did not have anything to do with politics because they did not help or hinder the situation with the British Empire.

On the other hand, many say that Gandhi used his religious principles during his political campaign against the British. One way that Gandhi

was primarily a political leader was when he attended Round Table Conferences in Britain to talk to political leaders. "Gandhi was seen as the political figurehead for the Indian independence movement" Zacher.

Gandhi also championed the expelling of the use of ID cards when he was in South Africa. Also, Gandhi led a Salt March against the British government which had far reaching political consequences.

However, the most prominent achievement of Gandhi's lifetime was his success of gaining independence in 1947 from the British Empire. This independence is a massive political factor.

In conclusion, "Gandhi as a leader was determined, peaceful and unique" Flood. Gandhi did use many religious principles but they were all used in a political campaign. It could be said that Gandhi was a political leader who ~~had~~ had religious influences. Zacher states Gandhi to be "a guru to the masses" and Gandhi was both a religious and a political leader who, due to his wanted outcomes, grew to be more of a political leader who was able to gain independence for India, known as "Gandhi's most significant contribution to India" Flood.



ResultsPlus
Examiner Comments

A highly comprehensive and well-written level 4 response, which balances knowledge and evaluation very effectively.

Question 10 (a)

Dharma

Candidates offered some good detailed accounts of dharma, showing proficiency of language and the range of meanings associated with dharma. They made use of a wide range of sources to support their answer, typically the Bhagavad-Gita, Upanishad and the teachings of Gandhi.

Varnashrama dharma and sanatana dharma were analysed, with the notion of Hinduism being a way of life, whilst a few candidates discussed the development of dharma and its links with social order. Some candidates did not answer the set question.

Question 10 (b)

Atman, Brahman, Samsara and Moksha

This question produced a number of excellent answers. The better answers reflected a good knowledge of the Hindu scriptures and were able to offer an interesting analysis of atman using the set text. Scholarship was evident and generally well-used. Some candidates were able to produce in-depth analysis on the atman and Brahman and the implications for Hindus in the past, present and future. In some cases, candidates memorised quotations from texts, however no link was made to the question so their impact was lost.

Candidates also need to ensure that they answer both parts of the questions separately and meet the demands of the question.

bi.) Atman is the ultimate reality in which God manifests through the self. Whereas, Brahman is the ultimate reality in which God manifests through the universe. These two beliefs about atman and brahman are the basic meanings. However, the Katha Upanishad and the Bhagavad Gita are the two texts which fully describe atman and brahman. The Bhagavad Gita is a dialogue between Krishna and Arjuna and Krishna is talking about how one can ultimately attain moksha via the 4 yogas / paths to God. The Katha Upanishad is also a conversation between Yama and Nachiketa. Yama is explaining the nature of the atman and the nature of death. It is more complex and philosophical to understand and many Hindus

use the Bhagavad Gita as the more comforting text. Firstly, atman is described as "the knowing self" in both texts. The Bhagavad Gita uses a great example about clothes to explain the nature of atman. The Gita says the ~~atman~~^{body} is just like "clothes being worn-out" and the atman is "eternal and unchanging" (- BG 2:22). Also, the atman "never dies and is never risen from anything" (BG 2:20). This depicts how complex the idea of atman and brahman is. In the end, when it is time of death, Krishna says that our atman is re-united with Brahman". The idea of brahman emerging with atman is seen in chapter 11 when Krishna shows Arjuna his virat or vishvaswarup (divine form).

In the Katha Upanishad, the notions of atman and brahman are very similar. The idea of atman is outlined by the chariot analogy (KU 3:3-9). This analogy illustrates how our atman is essentially the "silent witness" and our physical body is guiding the chariot. The 5 horses are depicting or symbolising the 5 senses and we have to remain detached (vairagya) from these 5 senses or else our atman will not emerge with Brahman and we will have to be reborn
→

Question 10 (b)

in samsara (cycle of rebirth). Brahman is also explained as ~~the~~ an analogy of an upside down Peepal tree. The ~~branches~~^{roots} are within the sky (Brahman) and the branches are present on earth - (KU 2:3:1) This highlights how Purusha becomes Prakriti and how the Brahman is the Ultimate whilst the atman is a part of the whole Brahman.

In conclusion, all the ~~the~~ key ideas about atman, brahman, samsara and moksha link together in both these key texts. In the Katha Upanishad, Nachiketa is told the secrets of atman and death and he follows the path of shreyas (harder path but eternal rewards) instead of the path of preyas (easier path with instant rewards, not eternal). Nachiketa clearly understood the ideas about atman and Brahman ~~or~~^{or} else he could not have achieved moksha and fulfilled his dharma by keeping on the path of shreyas. The Bhagavad Gita also had similar teachings on atman and brahman and Arjuna had to follow his dharma (duty) of a kshatriya (warrior) and fight if he wanted his atman to reunite with Brahman.

bti.) Both atman and Brahman are extremely important for Hindus. Both texts, as stated before, highlight the significance and importance of atman and brahman. Ultimately, Hindus have to follow their dharma (duty) whether it be varnashrama dharma, sthithadharma or their personal dharma, if they wish their atman "the knowing self" to emerge back into brahman.

It is very important ~~for~~ and significant for Hindu thought and practice, firstly because majority of the Hindus ~~are~~ regard the Bhagavad Gita as the word of God (krishna) and thus it ~~is~~ emphasises the significance of ~~a~~ atman and brahman.

krishna says that if "you offer unconditional devotion (bhakti) to me [him]" then your atman will definitely be united with brahman.

There are various schools of thought in Hinduism such as dvaita (dualism), advaita (non-dualism) and even vishishtadvaita (qualified non-dualism). ~~A~~ A vast amount of ISKCON followers or Hare Krishna's follow the Vedanta (philosophy) of dvaita. They believe that the atman is significant because it is separate from brahman. The advaita ~~a~~ devotees believe that atman and brahman are

identical. Whereas the Vishishtadvaita believers ~~practise~~ believe that the atman and brahman are similar ~~big~~ but very distinct and not identical. Therefore, both atman and brahman are significant in different ways for ~~both~~ Hindu thought and practise. In the Katha Upanishad, it states that the atman is the "size of a thumb" and it is "neti neti" meaning "not this nor that". This idea is most certainly significant for Hindus because it literally says that atman reunites with Brahman. However, at times, the Bhagavad Gita and Upanishad do become contradictory. In the Katha Upanishad, the atman is "smaller than the smallest but greater than the greatest" and it is where "the sun nor the moon ^{shine} ~~are~~". How can something be "smaller than the smallest" yet "greater than the greatest" therefore there are inconsistencies and contradictions. Also, there is no proof of the atman or the brahman.



ResultsPlus

Examiner Comments

Another highly effective level 4 essay, which shows real confidence at handling the material.

Question 11 (a)

Sunni and Shi'ah Islam

There was a tendency to present descriptive answers detailing the history and work of the Rightly Guided Caliphs to varying degrees. Some answers applied *distinctive views about leadership* to the specialised work of each Caliph, whilst others dealt with the difference between the leadership of Muhammad and those who followed, as well the different ideas relating to leadership under Sunni and that of Shi'ah. Strong responses included material that was well-chosen and applied to the question. A relatively small number explicitly examined what lay behind the distinctive views of leadership and their implications, though all were aware that the differing views towards Ali's succession led to leadership issues.

Many candidates listed or described general differences between Sunni and Shi'ah but did not discuss these in relation to the question. Some candidates repeated comments from (i), whilst others made reference to, but did not discuss, whether or not these ideas about leadership constituted the essential difference between Sunni and Shi'ah Islam.

Question 11 (b)

Islamic beliefs and practices in Islamic states

Although this question was answered by a smaller number of candidates than 11a, some answers were of a good standard, reflecting sound knowledge of life in a modern Muslim State. Strong responses applied the material carefully to the question. Others described aspects of life in these countries without relating these to modernising preserving traditions (ii) or simply described Shi'ah beliefs and applied these to the country selected without referencing these to the question.

Question 12 (a)

Beliefs about Allah and the Qur'an

Some higher-level responses demonstrated a good knowledge of Islamic beliefs about 'revelation' and made reference to Muhammad, the prophets and the Qur'an, with close reference to the set texts. Other candidates wrote about the Qur'an without referring to the question and hence answers tended to lack focus.

For part (ii), answers achieving the higher levels focused closely upon the question and reflected a good knowledge of relevant Muslim belief and the appropriate passages in the Qur'an. Some candidates discussed whether or not the Qur'an can be considered to be a revelation of God and the implications for those who either do, or do not, believe it to be so. Some candidates gave no details, but simply affirmed that to be a Muslim one must believe and if one does not, then it is not possible to become a Muslim.

Question 12 (b)

This was a popular question and those achieving marks in the higher level examined the aspects of Sufism, focusing tightly on the question. Some answers were brief descriptions or generalised accounts.

Part (ii) was usually weaker, with a brief reference to any influence Sufism may have had upon Islam, whilst mentioning its rejection by main groups within Islam. Strong responses were able to discuss systematically the positive effects and negative attitudes toward Sufism, relating these to the question.

Question 13 (a) and 13 (b)

There were few responses to questions in this section.

Question 14 (a) and 14 (b)

There were few responses to questions in this section.

Question 15 (a) and 15 (b)

There were few responses to questions in this section.

Question 16 (a) and 16 (b)

There were few responses to questions in this section.

Question 17 (a)

Kingdom of God OR Prologue

The Prologue continues to be a very popular topic for Fourth Gospel candidates. There were some full responses, replete with appropriate scholarship and a wide understanding of the gospel.

Some responses tended to approach part (ii) less effectively, lacking focus on 'primary themes of the gospel', but many candidates were able to produce a solid response to both parts of the question.

Kingdom of God in Luke is less popular but those who answer it do so competently, clearly demonstrating knowledge of text, scholars and OT background. This question often reveals more knowledge of scholars than it does of the gospel and it is worth pointing out that commentaries should be servants not masters. Knowledge of the gospel will yield its own understanding, rather than simply listing what different scholars have contributed. Strong responses covered the textual sources well and deployed them appropriately.

Question 17 (b)

The Purpose of the Gospel (Luke or Fourth Gospel)

Candidates generally gave full and well-ordered accounts here for both John and Luke. The depth of Lucan answers was somewhat less than for John. Candidates were able to demonstrate greater knowledge and depth of ideas and technical vocabulary in relation to John than Luke, where the level of answers was less sophisticated.

The concept of Logos was not often used by candidates to explain the identity of Jesus in the Fourth Gospel and if it had have been, would have deepened their answers. When using Lucan material, many candidates made little reference to the Kingdom of God as key to understanding the purpose of the gospel. The concept of Christology was understood by many candidates, who made confident use of the gospel material to respond to the question set.

Some candidates were often able to respond more confidently to part (ii) than part (i) and to offer a wider range of material. Candidates need to be open to a range of angles and requirements in all parts of the question.

(i) The Prologue is the introduction to the fourth Gospel, however scholars are undecided over whether it is an original part of the gospel or a later addition. C.K. Barrett believes it is the gospel's original introduction, and Turner agrees, writing: 'These verses flow so neatly that in all likelihood they formed the gospel's original introduction.' However, Robinson believes it is a later addition, written after the rest of the gospel was completed, perhaps to help people understand the meaning of the gospel. Regardless of when the prologue was written, it contains important religious teachings, which can be divided into five key themes.

The first of these is the 'logos': 'In the beginning was the word, and the word was with God and the word was God. He was with God in the beginning' (1:1-2). 'Logos' means 'word' in Greek and its use in earlier Jewish tradition prepares the way for its use here to denote Jesus as the ^{revealer} ~~revelation~~ of the unseen God. As the logos,

Jesus is God active in creation, revelation and redemption. Jesus is the true word, the ultimate reality revealed in a person. As Smalley writes: 'The logos is the means of the world's creation, and also the link between the world and God.' John highlights that 'He was with God in the beginning' (1:2). Tysan writes that: 'Jesus is so powerful he could not simply have come into being ... He is before creation.' Marsh believes that John highlights this in order to show readers that what took place in Jesus' life time was God's true purpose and plan. Barrett believes that the theme of the logos incarnate in Jesus is introduced in the Prologue so that readers know Jesus' true identity before the narrative has truly begun and the rest of the Gospel can be read in the light that 'the deeds and words of Jesus are the deeds and words of God.' The logos is portrayed in the Prologue as the light of the world: 'In him was life and that life was the light of men' (1:4). As the light of the world, Jesus has come to bring God's true message to humanity.

The logos is shown as being one with God but also distinct from God: 'the word was with God, and the word was God' (1:1). This introduces the theme of the Trinity, an important religious concept. God the father is revealed by God the Son through the actions of God the Holy Spirit. However, the Holy Spirit is not introduced until 1:19 and Turner suggests that this is because the primary purpose of the prologue is to show Jesus as the

logos and nothing can be allowed to detract from this.

John the Baptist is another key religious concept: 'There came a man who was sent from God; his name was John, he came as a witness to testify concerning that light.' (1:6-7). The Evangelist highlights that John himself 'was not the light, he came only as a witness to the light.' (1:8). This is possibly because there may have still been followers of John the Baptist in Ephesus at the time and the Evangelist was trying to show them that he was not the Messiah and that they should transfer their faith to Jesus. Bultmann agrees with this and sees the Prologue as an anti-Baptist polemic. Stanton believes that John should be referred to as John the Witness because he is depicted as an Old Testament scholar sent to show that the Scriptures will be revealed in Christ.

The next theme is the Word Incarnate: 'The Word became flesh and made his dwelling among us' (1:14). Kysar states: 'The Prologue is concerned with the claim that Christ is the unfolding of the divine nature for humanity.' God came into the world as Jesus, the ~~world~~ Word Incarnate, in order to bring his true message and establish a new relationship with humanity. Those who live in darkness will not recognise who Jesus is: 'Though the world was made through him, the world did not recognise him. He came to that which was his own, but his own did not receive him.' (1:10-11). However, for those

Who do believe in Jesus, they will become 'children of God' (1:9).
Melre believes that this would have been an appealing message because it promises membership within God's family regardless of rank. ~~Melre~~^{like} Melre believes that the Word Incarnate means salvation because it is necessary in order for the divide between God and humanity to be healed. The idea of God as a person would have been shocking for readers at the time because as Melre says: 'Each stands for the whole person ... it refers to human existence in its frailty and vulnerability.'

The final theme is Law and Grace: 'For the law came through Moses; grace and truth came through Jesus Christ' (1:17).
God gave his people the Law through Moses but they were unable to follow it and so he gave humanity a second chance at a relationship with him by sending the Word Incarnate to bring God's grace and true message to humanity.
Melre believes that the law was 'fulfilled in Christ and thus remains in force' whereas Norma Hoker sees the real message of the Prologue as a 'gigantic take-over bid... the newcomers are the Christians and they lay claim to everything within Judaism: for example Moses being superseded by Jesus, and John the Baptist being reduced to witness.'

In conclusion, the Prologue contains several key religious concepts which, as I will examine in the next chapter, are crucial for the rest of the Gospel.

(ii) Many scholars do believe that the Prologue lays out the key themes of the gospel. Smalley calls the gospel a 'microcosm of the forth gospel in toto' because it sets out the main themes of the gospel. Hooker calls it the 'key which enables us to understand his gospel' and Stanton sees it as the 'lens' through which to view the rest of the Gospel.

Tucker says of the Prologue: 'from the very first verses onwards we have a piece of sustained propaganda with an argument that needs much exposition.' This sustained message is the *tekygma* - the name given to the message about eternal life, a theme introduced in the gospel which continues throughout the gospel. It is an important theme in the gospel because it draws people to faith. In the Prologue the Evangelist shows why faith in Jesus brings eternal life: because he is God incarnate in the world and he was eternally with God and shares in God's eternity and it is this that means faith in Jesus leads to eternal life. As Tucker states, these teachings 'serve to build up a new and distinctive portrait of Jesus. This then forms a crucially important beginning to the Christology of the Gospel.'

Smalley agrees that 'the gospel is in effect an exposition of its opening statement "in him was life"'. In the Prologue Jesus is revealed as the light and life of the world.

and as Turner writes 'it is his life which is imparted to all living creatures'. The idea of Jesus as the light of the world is an important theme in the gospel, for example when Jesus says 'I am the light for the world' (9:5) after he healed the blind man.

Turner sees replacement theology as a prominent theme throughout the gospel, for example the Wedding at Cana, the cleansing of the temple and the death and resurrection of Christ, all of which show that Jesus has come to replace the Jewish traditions and rituals. This theme is introduced in the prologue when Jesus as the word incarnate replaces the law of Moses. Turner writes that the prologue is a 'polemical protest against redundant ideas that are to be superseded by the new wine of Christianity'.

In conclusion the teachings of the gospel prologue do lay down the primary themes of the gospel and furthermore they help the reader understand these themes.



ResultsPlus Examiner Comments

This candidate has good knowledge of scholarship and of the text, which enables them to write a level four answer for both parts of the question.

Question 17 (b)

'The Gospel was written to make clear the identity of Jesus' is supported by John's stated purpose for writing his Gospel. In 20:31 he wrote 'these things are written so you may believe that Jesus is the Christ, Son of God and by believing, you may have life in his name'. The use of the word 'Christ' is significant as John identifies the identity of Jesus to all. Christ in Hebrew means Messiah and in Greek 'anointed one'. Therefore, by choice of word John immediately examines the universality of Jesus and in turn this message he aimed to share.

John uses his purpose by linking each of the three subsections (Christ, son of God and Messiah) explicitly to the Old Testament in order to show the Christology of Jesus and also that he was the fulfilment of Old prophecies but also his own.



ResultsPlus
Examiner Comments

The candidate has clearly read the question and has targeted their answer to meet its demands.

Question 18 (a)

Conflict

This was generally a well-answered question. Many candidates were able to look at the key ideas of opposition from religious authorities through the miracles, healings and teaching of Jesus, with good examples to support ideas. The political opposition was defined, but often mention of Pilate was replicated in the next part. A lack of scholars featured overall in both parts of the question, although some made use of Rivkin.

Some responses noted that some religious leaders actually supported Jesus eg Nicodemus. Candidates generally showed good knowledge of the Old Testament background in answering this question. In part (ii) Pilate's actions were evaluated, using the textual evidence of the conversation with the crowd and his allegiance to keeping peace at this time.

Some candidates were able to 'consider critically' the various options and arrive at a reasoned conclusion for themselves, usually to the extent that the religious authorities were more culpable than Pilate, but that the divine necessity of Jesus' death overruled them all.

Question 18 (b)

Whilst many candidates were able to give three examples of symbolism, the depth to which they were able to explain the symbols and give their significance, varied. Stronger responses were, for example, able to make some link between 'lamb of God' and theologies of the atonement, whilst others showed good knowledge of the Old Testament background in relation to the cross. Scholars were used more clearly in this question and textual references used to good effect, supporting ideas clearly and making reference to how these related to other parts of the gospel.

Part (ii) was well-answered but generally not as strongly as part (i). Most candidates were able to explain the significance of the resurrection, generally in terms of how it was important to complement the death of Christ as the basis of salvation. Some candidates went on to explain how it vindicated Jesus' claims to be the Son of God and that the gospel has been building up to this point throughout. Many candidates were able to come to a definite conclusion and offer opinions of their own, based on the evidence of the relevant gospel.

there are significant religious symbols within the crucifixion narrative which help convey ^{not} ~~the~~ only the poignancy of Jesus' death but also help to clarify the central themes in the gospel one being that of discipleship,

Frank Matera states that 'Luke portrays Jesus as the Messiah who ~~con~~regimes to save himself but continues to save others, even at the moment of death', this is certainly evident in the way that even at the climactic scenes of suffering on the cross, Jesus responds to the transgressor's faith stating 'today you will be with me in Paradise'. In fact throughout the gospel Jesus displays this benevolence and it is perhaps emphasised in the crucifixion

narrative Jesus responding to the most unlikely types like Joseph of Arimetha, the Jewish women and the Roman Centurion. Even to his oppressors he shows forgiveness 'forgive them they know not what they do wrong'; emphasising that the gospel is for 'all nations.' Most symbolically however is at the point of ~~era~~ his death, the temple curtain is torn in two symbolising that barrier ~~between~~ of sin between God and humanity has been removed just as the curtain divided people from the Holy of Holies. This symbolism again shows that the gospel is accessible, and Salvation is offered to all.

Another important symbol in the narrative is that of the fulfilment of prophecy, as it shows that Jesus death was not a terrible mistake.

Psalms 22 describes the 'innocent and righteous one' having his clothes divided, and this is reflected in Luke 'Herod and his soldiers ^{in great} mocked him. Then arraying him in splendid clothing. They sent him back to Pilate; equally at the moment of death Luke describes a 'darkness covering the land' which can be connected with the books of Joel and Amos; Amos in particular describes the darkness occurring at noon just as Luke does. Jesus' last words also are the fulfilment of Psalm 31:5, whilst Jesus cries 'Father, I commit my spirit'; Psalm 31:5 details

similarly this statement 'In your hand I commit my spirit, O Lord, faithful one'. The idea that Jesus is intrinsically linked to the Old Testament is vital as it helps Christians understand that this was what God intended, and Jesus did die to save humanity.

A final symbol that adds to our understanding of the gospel is that Jesus is the innocently suffering obedient Son of God, and as Kevin O'Donnell writes Jesus was 'the perfect offering of perfect obedience to the father'. This is displayed most poignantly perhaps by the fact that Jesus doesn't say a word throughout his trial in his defence. We can understand that he did not wish to endure what was happening from the prayer on the mount of olives 'Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours be done' showing an example of 'perfect obedience'. Furthermore perhaps Luke recognises the importance of the continuity of this theme as Mark's account of Jesus' last words are ~~at~~ 'My God, My God why have you forsaken me?' are significantly different to the Lukan account 'Father, I commit to you my spirit!'. Equally others are able to see this innocence for themselves. The crowds go away 'beating their breast' expressing that Jesus' innocence was publically seen and

The criminal on the cross claims 'he has done nothing wrong'. The idea that Jesus was the innocent suffering and obedient son of God is vital as it ties in with the idea that this was God's Plan and Jesus as his son accepted it.

ii) John Drane comments 'the resurrection as well as the cross was an indispensable part of the arrival of God's kingdom; certainly the resurrection can be seen to mark the final episode of God's saving plan, only made real by the empty tomb.'

The physicality of the risen Jesus is an important part of the Resurrection narrative in that it emphasises to us that Jesus was not simply a spirit. Luke depicts Jesus eating bread with both Cleopas and the disciples to reinforce this, he even asks the disciples to touch his hand and feet. ~~However~~ This is important as it shows the tangibility of the risen Jesus and thus the reality of the resurrection. G.H. Talbert would disagree however and assert that Luke included these details to combat Gnosticism, which taught Jesus was not human and therefore did not rise from the dead.

Like the crucifixion narrative, the resurrection enhances our understanding as Jesus is depicted to fulfil prophecy. ~~The text~~ This is expressed through

three references. The first being the two men in white who tell the women that everything that has happened fulfils Jesus' prophecies he made to them whilst still alive. The second and third is that Jesus tells first Cleopas and friend on the road to Emmaus, and the 11 disciples in Jerusalem that everything that has happened fulfils Old Testament prophecy. Whilst these do not specify which Old Testament prophecy is fulfilled, from the crucifixion narrative it is clear Jesus' life and death fulfil Isaiah 53 and Psalm 22.

Another enhancement of understanding of the gospel is in the theme of Discipleship. Jesus often sought out the mistrusted in society and this is no exception in the narrative. Contemporary society viewed that women were inferior, scriptures were better off burnt than being read by a woman, yet ~~even~~ the 2 women are the first to witness the reality of the empty tomb, 'they were frightened and bowed their heads' yet they drew strength and believed it unlike their male counterparts 'their words seemed to them an idle tale and they did not believe them'. ~~etc~~. Equally Jesus also sees Cleopas and his friend

significantly before going to the disciples, an expected first port of call, travelling away from Jerusalem symbolising a lack of faith. ~~That~~ Jesus upon explaining renews their faith and when sharing bread the natural act of eating leads them to recognise him.

Conclusively the most important aspect the resurrection narrative conveys is that the gospel was intended for 'all nations' and thus ~~begins~~ ends where it began with the fulfilment of someone's prophecy that Jesus would be 'a light of revelation for the gentiles and to your people Israel.'



ResultsPlus

Examiner Comments

A rich and full answer, showing an in-depth understanding of this topic.

Paper Summary

The following key points should be remembered.

- Be prepared to write about a range of topics and subject areas. Revise a sufficient range of topics which could appear on the paper.
- Practice writing three essays within the time given, so that three full answers can be written in the time available.
- The question set **must** be answered and material targeted to the wording of the question.
- Make good use of scholarship and broaden this to include non-standard scholars and thinkers.

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