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January 2010

GCE Religious Studies 6RS02

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6RS02 Religious Studies Advanced Subsidiary Unit2: Investigations General Comments

The Investigations Paper of January 2010 demonstrated a remarkable level of scholarship evident across all areas of study and some answers clearly conveyed the engagement that candidates had with their area of investigation. The enthusiasm for and knowledge of the chosen topic clearly conveyed the level of reflection that has taken place within the process of individual investigations. Some Centres chose to focus on the same or similar topics for all their candidates, whereas other Centres permitted considerable choice for individual candidates. Centres are clearly using their specialist resources and interests to encourage candidates to research in depth a particular area of study. It is important to stress again that the 'Investigations' unit has a definite academic purpose. The aim is to involve students as active participants pursuing open-ended enquiries with an emphasis on independent learning. Questions were designed to be inclusive of all possible approaches to various topics and all valid answers were considered.

Most centres had entered their candidates for the correct paper. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper. Some topics share generic ideas across a number of different areas and it is vital that candidates know the **distinctive** features of their investigation so that in the exam candidates know which question to answer i.e. question 1, 2 or 3. It is worth noting that the difference between discussing an ethical issue, for example, in Area C and Area D would be in the kind of emphasis required by Area of Study; Area 1C requires a range of ethical and/or religious teachings applied to a medical issue whilst Area D requires a more detailed knowledge of the ethical precepts of the World Religion(s). Candidates were not penalised if correct entries were not made or a cross was in a box that did not match the answer. In cases like this the answer is marked as an attempt to answer the published question; however, it is clear that some candidates might have fared better if they were entered correctly. Examiners were encouraged to mark positively.

Variation in achievement was related to answering the question and to the two assessment objectives. These two assessment objectives should receive prominent attention in the process of investigation. Importantly, in the exam itself there must be explicit attention given to the A01 and A02 assessment objectives. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for A01 and 'Comment on' for A02. These dictated the structure of the question and helped candidates to plan their answers. It would be advisable for candidates to pay regular attention to the level descriptors for these assessment objectives as a way of monitoring their development and progress during their investigations. The wording 'with reference to the topic you have investigated' will always appear in the question to ensure that the generic question can be answered with material from any appropriate topic. Preparation for the exam must also pay attention to enabling candidates to develop their management of material studied throughout their investigations and to how best structure their content to answer the specific question. Success can be undermined by writing up a rote-learnt answer which was not adapted in any way to the question set.

This report features work produced by the candidates in the actual examination. The mark scheme itself is generic to all questions. It was not possible to include exemplars for every question.

AREA 1A The Study of Religion

Question 1 RELIGION AND SCIENCE

Candidates had sound knowledge of different models for establishing the relationship between religion and science. Most answers were up to date in scholarship and went beyond discussing only one particular model. Most candidates noted the demands of the question and began by demonstrating a valid view by noting for example how *'religious outlooks can be undeterred by scientific advances'*. The views upheld were generally supported by thorough knowledge of relevant scholarship and many answers demonstrated careful exposition of the material studied and thus the conclusions followed on with ease.

The evolution and creation debate could have used their material more effectively to analyse the religious significance of this debate. There was some very interesting work on the religious and scientific issues that surround a range of creation myths or theories. Discussion was organised around the compatibility or incompatibility of these myths/theories with religion and science and there was evidence of original thinking in the answers which discussed creation myths or theories.

Some candidates analysed the Design Argument or the Cosmological Argument for the existence of God with no obvious link to the question or the topic they had investigated. The demands of the Investigations paper are different to the Foundations Paper and this area of study is not exclusively about the existence of God. An example of how this material could be placed contextually within the religion and science debate is shown by the following extract from an answer:

> *'As philosophers and theologians have long realised, the design argument, even in its new scientific form cannot prove the existence of God. However, science adds to the argument rather than subtracts from it, and it is significant that in the attempt to prove the fine tuning of the universe science has revealed… both God and the multiverses hypotheses are forced beyond science and into metaphysics. Science raises questions that science cannot answer. Modern physics suggests that it is as valid as the psalmist to announce 'the heavens declare the glory of God; the skies proclaim the work of his hands'.*

Question 2 ANTHROPOLOGY/SOCIOLOGY/PSYCHOLOGY of RELIGION

One of the most popular choices was an investigation into Freud and his importance for an understanding of religion. In AO1 most candidates presented the core, basic details about Freud's ideas with a proficient use of terms. Candidates who performed at the lower levels were content with a straightforward exposition of Freud's key ideas. Those candidates who were credited at the higher levels selected and adapted their work to the demands of the question. With regard to this question, these able candidates focused on those Freudian ideas pertinent to an understanding of religion. It is not essential, but some candidates knew the distinctive ideas in some of Freud's primary texts and were able to draw on specific textual data. If candidates know this type of material it is to their credit to draw on this expertise. AO2 tended to be well answered with a consideration of a range of debate and controversy.

Other topics included work on sociology of religion and especially New Religious Movements. The same points made about Freud apply in terms of the crucial importance of managing the content so as to focus on the question. One answer using Marx commented that: *'Despite the extent to which religion is made to appear benevolent in the sociological sense there are some dysfunctional aspects to it highlighted by Karl Marx'* and continued to argue a case that was supported by the key selected ideas highlighted throughout the essay.

Some candidates presented an overview of these major academic disciplines such as anthropology, psychology and sociology of religion. This approach is acceptable, although it can be noted there is no requirement at all to range across various disciplines.

Question 3 CREATIVE EXPRESSIONS IN RELIGIOUS LIFE

There were too few responses to 3q in order to compile a report, although outstanding work was presented. However the essay below shows how the candidate used their material to answer the question. In the introduction the candidate has clearly made a connection between their own investigation and the question:

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

The term 'creative expression' could apply to a wide range of things; literature, drama, sculpture etc. I have chosen to research religious depictions in renaissance art. I believe that each type of religious creative expression is able to provide insights into personal religious worship. It therefore seems to me that the type of creative expression I have looked at will give me some insight into the religious life of people at this time.

As much art was commissioned by the church, it could be fair to argue that the artists involved were limited as to how much of their time ~~personal~~ religious opinion they could express through their art. The renaissance was a time of immense discovery and rewknowledge, and also a pivotal point in the attitudes of everyday church goers towards christianity. The time of the renaissance overlapped the Protestant reformation; the breaking away from the roman catholic church. This event resulted in a split in religious opinion, and I have found this to be reflected in the art of this period. I have investigated how far renaissance art alone can provide insights into christian worship and the turbulent religious life of people at this time.

During the renaissance, christian devotional art became visibly more 'humanist'. This meant that artists concentrated on capturing their subjects as accurately as possible. Renaissance humanism was the study of "grammar, rhetoric, moral philosophy, poetry and history as studied via Latin and Greek literary

author" (www.wikipedia.co.uk). These classical ideals of humanism were also carried into renaissance art; this meant that importance was put upon the accurate presentation of the human form; proportion and detail were significantly improved. This is visible in Tintoretto's "Adam and Eve", which clearly focuses on the anatomical depiction of the characters. This focus on anatomy rather than the attempt to depict the divine could have been influenced by the major progress happening in science at this time, which questioned traditional religious views. This new found desire for scientific knowledge is clear in some of Da Vinci's sketches; for example, his amazingly accurate drawings of a baby in the womb.

The 'ideals' of humanism become present in renaissance religious art. As it says on www.christianchronicles.com; "while most art portrayed religious themes, the viewer could see a drastically different approach... renaissance painters used fully human... models". The renaissance signalled the 're-birth' of ~~[illegible]~~ thought, which resulted in a shift in the ideas many people had about the christian religion. Art was a way of considering the new theological ideas about the relationship between man and God. The new Protestant ideas about this relationship stated that there were no 'intermediaries'; i.e. there should be no hierarchy between man and God. The idea of being closer to God in this sense, although not held by the Catholic church, is shown in a sense on Michelangelo's ceiling in the Sistine Chapel, where the first man is seen to be reaching out to his creator nearly.

Therefore, so far I have seen how religious art could be a way for people to worship; however, much of this art was created through the church, which

leads me to believe that for renaissance christians, their place of worship was vital to their religious lives.

Art could be a way for people to express their religious views. Having said that, famous art commissioned by the church would have been restricted by the desires of the church. Also, many people at this time were very fearful of being labelled a heretic for expressing an opinion not held by the church. Those they found to be heretics could be submitted to torture and death in horrific conditions.

However, artists supportive of the church were allowed to express their loyalty through their work. For example, in his youth, Botticelli, a devout artist, concentrated on accurate human depiction (e.g. "Saint Sebastian"). However, as author S. Connelly says in his book on Botticelli's work, by Botticelli's later years, he believed that renaissance art had focused too much on science and accuracy, and not enough on piety, as can be seen in works such as "Mystic Nativity", which abandoned "linear perspective". This is an example of opposition to the new ideas, and shows that many people wanted the church to remain as it was. This also suggests how creative expression at this time depended on the christian place of worship.

Renaissance art commissioned by the church often portrayed biblical scenes in contemporary settings (e.g. "Christ Crowned with thorns" - Hieronymous Bosch). This helped people relate to the scenes portrayed, and increased the relevance of the Bible in their everyday lives.

Art in churches was traditionally used as a teaching method; many people at this time were illiterate, and important biblical scenes could be easily read through

stained glass windows, for example. Peter Comestor, a famous theologian who lived in the 12th century, said in a famous text: "the paintings of the churches are in place of books to the uneducated." This use of art had been used by the church for centuries; as early as 787 AD it was written that: "the image is not the invention of the painter, but the result of approved tradition of the church". Centuries later, Patriarch Nicephorus (1639-1640) said: "the picture conceals the strength of the gospel under a coarse, but more expressive form". This meant that art was a more powerful means of putting across the Christian message than the written word, for example, and was therefore this creative expression was essential to christian worship at this time.

Icon painting, paintings of major religious figures such as the virgin Mary or Jesus, were also very important to many christians in the renaissance. Alexander Bogdanski described icon painting as: "Icon painting appeared not as art for art's sake, but for the Church. Thus its content was determined directly by the needs and purposes of the church". This emphasised again the use of art as a tool of the church's, but can also tell us something of christian worship at this time. These paintings did not follow the new ideas of depicting correct proportion, but display instead, as Bogdanski said, a sense of "simplicity", "weak colours" and "strange proportion". These paintings were created to inspire total awe of the figures illustrated, and were revered by many christians as objects that embodied part of the spirit of that figure. These paintings are therefore an example of christian worship at this time that was perhaps more true to christianity before the renaissance, and less logical than the new ideas. These creative expressions suggest that for many people, their way of practising this faith was changing very little.

Symbols were also often used in Christian art; they become easily recognisable and helped emphasise the christian message. Art in gothic churches conveyed many messages; for example, it is suggested that the depiction of the virgin Mary on a throne symbolised the power of the church. As Richard Taylor says in his book on religious symbols, symbols can say a lot about the way the church wanted to be viewed. In the renaissance, the church wanted to affirm its power and dominance in the lives of its followers. This use of symbols was also carried into renaissance painting. for example, in Caravaggio's "John The Baptist", the use of grape leaves represents the wine used in Mass.

Art was also used by the church to help people keep faith; or perhaps to evoke fear of the church, God, or of going to Hell. It encouraged good deeds, and focused on the rewards for 'good' Christians. The depiction of St. Denis, for example, a martyr, in Sacré Coeur, Paris, could have assured salvation for those willing to be loyal to the Church; a relevant message at the time of the reformation.

Symbols were also used to put across this message. for example, Da Vinci ~~uses~~ uses a pomegranate, a symbol of salvation and punishment for sin, in his painting 'Madonna with a Pomegranate'. This shows how the church sometimes used religious messages to gain control, to a certain extent, over the public. This would have affected the religious lives of ~~many~~ many christians at this time, as they may have judged their actions by the approval of the church.

Religious renaissance art at this time focused closely on the suffering of Christ and various saints. There were several reasons for this; poverty, war, disease

and poverty was rife in renaissance Europe, and these images could give hope to christians. Equal this show us how christian in the renaissance still looked to the ~~church~~ Church to give comfort and hope in times of trouble; even in the midst of great suffering, religious people could be consoled by such messages from the Church. This to me suggests that the church played a significant part in people's religious lives in the renaissance, as is reflected through the creative expressions of this period.

The time of the renaissance overlapped somewhat the Protestant reformation. Protestants saw the ~~de~~ elaborated decoration of the Catholic church as superstitious, and ~~that~~ therefore much religious artwork was destroyed in the ~~re~~ reformation. The destruction of these creative expressions gives us an insight into the anger provoked in Protestants by such images, which again emphasises the power of religious art in the renaissance.

Many Protestants believed that; "corruption became embedded within the church's most powerful leadership positions, and the concerns of the church turned away from spirituality to the ... retaining wealth enjoyed by the Papacy" (www.essortment.com/all/protestantreform). Therefore, Protestant churches were very bare, with minimum paintings or other works of art within them. Also, Protestants believed that emphasis should be put upon the christian message in the Bible, and not other mediums.

The ~~fierce~~ fierce battle between these two sides of the church is also present in the art of this period; ~~artists~~ art was used to express religious outlooks. Humanism's art, ~~for~~ for example, was praised by Protestants

leaders such as Martin Luther and John Calvin (www.luthe.de). Many artists also used their work to explore their ideas of christianity (e.g. Durer's "The Massacre of 10,000 Christians"). Protestant art in churches, however, was kept to a minimum, as the ostentation of the papacy was seen as superstitious, and attitudes towards such behaviour were very hostile. Creative expression on the pope highlights some of the changes occuring within renaissance christianity.

Albrecht Durer, the artist an avid Protestant in the renaissance, said of the reformation; "because of our christian faith we are forced to stand in scorn and danger... and called heretics". He was a strong supporter of reformer Martin Luther; "God help me that I may go to Dr. Martin Luther... thus I intend to make a portrait of him". This illustrates how many artists' opinions in the renaissance were given attention; however, this was not the case for everyday people. Many people faced imprisonment of displaying a strong view against the Church. Also, any artists who created work that was seen as inappropriate by both sides of the Church could not have made their work popular in renaissance society.

It therefore seems to me that I would agree with the statement that people in the renaissance used their hearts as a way of worshipping God, and that many people at this time used art and creative expressions to explore their relationship with God.

However, the renaissance church was an ever-present threat to people opposing it; the church had vast control over the way so many renaissance christ-

ions worshipped. The creative expressions I have looked at have given me an insight into the fact that this was a time of immense thought about God, and the yielding of new ideas that contradicted the traditional views of the catholic church. I have seen how powerful a tool art in the renaissance was, and how it could sometimes be used to make strong statements about the church, the christian faith, and the traditional views of God.

However, from my research, I would have to disagree with the statement that there is no need for the temple in religion. In the renaissance, those who weren't opposing the church were generally, from all the creative expressions I have researched, lead by it. Much of the art of this time, as we have seen, was commissioned and directed by the church, and so it seems to me that renaissance christians relied upon the church to shape their worship; and did not have much freedom for personal religious expression, even through creative expressions.

AREA 1B The Study of Philosophy of Religion

Question 1 RELIGIOUS EXPERIENCE; MEDITATION

Many candidates considered how far scholars or studies have contributed to our understanding of religious experience or meditation as an encounter with ourselves and/or God and others considered the epistemological impact of religious experience in terms of understanding ourselves and/or God.

Most candidates addressed the contribution of scholars very well and scholarship was well used in this answer with reference to a wide range of material. The best candidates were able to include a good, balanced conclusion and AO2 comment throughout and some candidates drew on less common material e.g. religious experience in non Christian traditions.

Some candidates gave a good outline of the argument for the existence of God based on religious experience and considered its strengths and weaknesses but had difficulty in relating this material to the question.

Question 2 MIND AND BODY

The most popular approach for this question focussed on Life after Death as a way of analysing the difficulties or implications of accounting for the relationship between mind and body. The best answers systematically examined forms of monism and dualism and tackled issues of interaction with Life after Death used as more of a case study as to how these theories might then play out. Scholarship was largely very good in this question with reference to Descartes and other scholars within the field. There was much evidence of competent philosophical analysis of a range of viewpoints both ancient and modern.

Question 3 A STUDY OF ONE/MORE PHILOSOPHERS OF RELIGION

Good quality answers focussed on an interesting range of philosophers with many candidates choosing to compare and contrast two different philosophers; thus allowing for easier AO2 comment on their impact. Most gave a good analysis of the influence of the philosopher they had investigated. Some candidates found it hard to evaluate how far a philosophical understanding of a theme or topic within the philosophy of religion had been helped or hindered by the philosopher even though they had already covered the ground quite well in A01. Philosophers ranged from C.S. Lewis to Plato, Nietzsche, Descartes (very popular) Sartre and Kierkegaard (these two were extremely popular especially in comparison to each other) and several focused on Aquinas although largely through the 5 Ways only. Answers on Aquinas would have benefited from offering a wider overview of his works as Aquinas did not limit himself to just the 5 ways.

The best answers referred to a range of ideas or works by the chosen philosopher and placed them in the correct context of their time or discussed the impact on subsequent thought of these ideas. Not many answers included comments from scholars on the views of their philosophers, and although this was not a requirement it did enhance the answers of candidates who were able to do it. Some answers chose one idea/argument from their philosopher and did a strengths or weaknesses of that view; whilst this was not necessarily a bad approach it was most often done at a simpler level and not fully focused on the question in terms of concluding about the impact of that one argument.

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Examiner Comments

The essay below exemplifies the work of a strong candidate who very successfully concluded an investigation on Hume.

Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Remember answer ONLY ONE question.

Chosen question number: **Question 1** ☐ **Question 2** ☐ **Question 3** ☒

I have chosen to ~~research~~ investigate the work of David Hume, who is widely regarded as one of the key figures in western philosophy, and whose work is still generally considered to be relevant today.

One topic that Hume concentrated on within the philosophy of religion is miracles. In ~~his~~ 'An Enquiry Concerning Human Understanding' Hume expanded upon ~~Dr~~ Tillotson's argument against the 'real presence', claiming to have found an 'equally decisive argument' against all kinds of superstition, including miracles. Tillotson argued that as the authority of Christian scripture comes from the eye-witness accounts of the apostles, the evidence for Christianity is truth is less than for the truth of our own senses. He said that we are should put as much confidence in the belief of others as in their own experience, thus taking an empiricist approach and effectively rejecting the idea of scripture and the 'word of God'.

Hume took his own ideas on causation (that the reason we believe there to be a causal ~~link~~ link between two events happening comes from our experience of that usually happening) and applied them to miracles. He ~~claims~~ suggested that we generally believe witnesses and historians not because we see an a priori ~~link~~ connection between testimony and reality, but because we usually see ~~a~~ conformity between them. So when the fact attested is one that is seldom observed, our experience conflict, and the very principle that led us to believe the testimony now ~~makes~~ inclines us to doubt it. In other words, when there is a weight of

empirical evidence against a miracle, the probability of it happening is very low.

Hume goes on to define a miracle as 'a transgression of ~~natural~~ natural laws by the particular volition of a deity'. He argued that as the laws of nature have been established by unalterable experience, they are as close a 'proof' against miracles as there can possibly be; only experience can give authority to human testimony, and inductive reasoning assures us of the laws of nature. However, this idea is flawed as the nature of inductive reasoning means that it can never give certainty, as it is based solely on experience, ~~and~~ therefore we can never be completely assured of the laws of nature. He goes on to point out that there has never been a supposed 'miracle' in all history that has been attested by a 'sufficient number' of people of undoubted integrity and reliability that we can be sure they were not under a delusion or intending to deceive others. Again, this flawed, as Hume is rather vague about how many people would qualify as a 'sufficient number', and on what grounds we could establish reliability. Staying on the subject of the people who claim to have witnessed miracles, Hume said that human nature is such that we have a propensity for the extraordinary, and are therefore more likely to believe ~~something~~ the absurd if we find our amazement & wonder agreeable. He also believed that we are often inclined to see miracles as a kind of wish fulfilment; the occurrence of a miracle can be seen as evidence of God, and God is a source of hope.

~~Further~~ Furthermore, he says that if a religionist tells a story or recounts a miracle with sufficient eloquence, his auditors will 'lack sufficient substance' to question him. Richard Swinburne, however, disagrees with this idea, pointing to his 'Principle of Credulity' (that with the absence of any reason

to disbelieve it, one should always accept that appears to be true) and his 'Principle of Testimony' (that with the absence of any reason to disbelieve them, one should always accept that the witnesses are telling the truth when they testify about miracles or religious experiences).

Hume went on to point out that miracles are often claimed to have taken place amongst 'ignorant and barbarous nations' and drew attention to the fact that stories of miracles diminish as we advance nearer the 'enlightened age'. He said the wise + learned dismiss 'miracles', and used the example of the 'false prophet Alexander', who began his impostures among the 'ignorant Paphlagonians' as he knew that 'fools spread such stories'. Again, this argument runs into some trouble, as many miracles are said to have taken place in countries such as Spain and France (e.g. miracle healing in Lourdes), which were considered civilised nations.

It is important to note that Hume ignores first person experiences of miracles and miracles for which the evidence isn't testimony, but some phenomenon, i.e. the Shroud of Turin. R.F. Holland disagrees with Hume's definition of a miracle, as he believed that an event does not have to violate the laws of nature in order to be considered miraculous. The Presbyterian minister George Campbell claimed Hume's argument was circular; Hume rests his case against miracle on the idea that the laws of nature are established by unalterable experience, but they are only free from exception if we discount the occurrence of miracles. Hick similarly pointed out that we may not yet know all the natural laws, and they appear to have been broken before. He said we should see new observations as broadening our understanding of the laws of nature.

As I ~~have~~ previously mentioned, another theme that Hume focused on

was causation. He discussed the idea of the 'necessary connexion', which he defined as an objective relation between two objects or events e.g. when there is an 'A' there must necessarily be a 'B', and we can know this without relying on inductive reasoning. However, Hume suggested that ~~the reason~~ we believe there to be a 'necessary connexion' because of inductive reasoning. ~~He thought that~~ In other words, ~~If~~ we have this conviction of a causal link because of our experience of that always happening, because of a 'constant conjunction', but there could in fact be an instance when 'B' does not follow 'A'. Hume says no logical basis for predicting the form 'where there is an A there must be a B'; this assumption can only be based on evidence. To illustrate the way in which we assume connections due to experience, he asked 'if a sword is levelled at my breast, does not the idea of wound and pain strike me more strongly than when I am presented with a glass of wine, even ~~if~~ though by accident the idea should occur after the appearance of the latter object?'.

If we accept that we have no way of knowing if anything has a cause, we can relate these ideas to the ~~philosophy~~ philosophy of religion, where it is hugely significant and has far reaching implications, especially in relation to the cosmological argument for the existence of God. Hume's idea rejects the idea of God as the 'First Cause', or Thomas Aquinas' 2nd Way. If there is no chain of events caused by previous events, there is no need for a 'First Cause', therefore no need for God as the uncaused first cause.

In the same way we tend to assume ~~connections~~ links between events outside our physical body, Hume said we tend to assume ~~connections~~ links between the thoughts + emotions in our minds. He originated the 'Bundle Theory', which suggests that ~~our~~ objects are a 'bundle' of their

properties, and cannot exist separately from their properties, therefore they are their properties properties. He applied the same logic to the mind, saying it is a collection of thoughts and experiences. When he introspected upon the nature of the self that holds this collection together, he could not find anything, and concluded that there is no 'I' or self owner of these experiences; there is no duality. This rejects Cartesian dualism, the main idea of which is that the material body and the immaterial mind causally interact (despite being two distinct substances). We can contrast Hume's ideas with the work of Descartes on the self, as Descartes believed that the existence of thinking was evidence of a thinker, which led to his famous conclusion 'cogito ergo sum' or 'I think therefore I am'. He said 'I feel here that thought is an attribute that belongs to me; it alone cannot be separated from me', which goes against what Hume suggested about thoughts being possibly unconnected to each other as well as the mind. So while Descartes felt that our thoughts are part of our self, and therefore that our 'self' holds these thoughts together, Hume could find no link, no coherence, between thoughts.

Hume's ideas are similar to the 'non-ego' idea in Buddhism, or anātman, which is generally understood to mean the denial of an atman or 'authentic self'. In particular we can relate his ideas to those of Acharya Nagarjuna, the founder of Madhyamaka Buddhism, who believed that all entities are empty of an 'essence', or 'soul', and have no intrinsic reality independent from the causes and conditions from which they arise. Madhyamaka Buddhism also emphasises the idea of sunyata, meaning 'emptiness' or 'vacuity', and the emptiness of phenomena.

We could also make an interesting comparison with Kant; he similarly pointed out the limitations of human knowledge and the huge assumptions we make in his 'Critique of Pure Reason', suggesting that time and space, as well as causality, are subjective ideas that humans have imposed upon the world, but that are necessary for our understanding of it. He ~~so~~ claimed that there are twelve '~~ca~~ categories' through which we see the world, and that are ~~so~~ necessary if we are to make sense of the universe; they allow us to see the phenomena of the world, but not the true reality which gives rise to this phenomena. He said that ~~as~~ as we cannot ~~see~~ view the world without these 'categories' we ~~can~~ can never really know reality. Leading on from this, we could conclude that both Kant's views and Hume's 'Bundle Theory' lead to a kind of solipsism. Kant was certainly suggesting that we cannot know anything outside our ~~own~~ own mind, and Hume similarly thought that we can only see the properties of the external world, but never its true ~~ess~~ 'essence'.

~~He~~ David Hume's empirical approach to the topics of miracles, causation and the self were ground-breaking and controversial, particularly in the era in which he lived, leading many to accuse him of being an atheist. Like many others in the Enlightenment period, particularly the Scottish Enlightenment, he asserted the fundamental importance of human reason, and heavily influenced several key figures in history, including Emmanuel Kant, A.J. Ayer and even Albert Einstein. However, he was unusual for a ~~philosophy~~ philosopher of that time as his work is still respected and relevant today, with Magee calling him the 'greatest [philosopher] ever to have written in the English language' and claiming that his work still manages to liberate and stimulate the imagination as 'freshly today as when he

wrote it', and there is no doubt in my mind that he has greatly helped the Philosophy of Religion. His rigorous philosophical method revealed how we take much for granted, ~~and~~ bringing our lives around experience based assumptions that we really have no way of verifying. By challenging these ideas, Hume pioneered a new way of thinking and seeing the world, ~~and~~ while still remaining a very popular and enjoyable character, as he once said it is important to 'be a ~~phil~~ philosopher, but amidst all your ~~phil~~ philosophy, be still a man'.

AREA 1C The Study of Ethics

Question 1 MEDICAL ETHICS

This was by far the most popular question, with the majority of candidates choosing the topic of abortion or euthanasia. Some candidates had a very wide ranging understanding of ethical theory whilst discussing the issues with reference to well-deployed scholarship and modern day examples. Some candidates also applied Aristotle's virtue ethics and Aquinas' natural law convincingly. Other candidates identified important religious principles in the material they had investigated and discussed thoroughly the implications of these religious principles to developments in medical ethics. Some candidates did not address this question directly; instead they wrote about the topic that they had investigated without relating it to the focus of the question. This is exemplified in the following opening to an answer: *'The issue which I will be discussing in this essay is whether the sanctity of life should be upheld as a moral absolute in medical ethics, with particular reference to the issue of euthanasia.'* A significant number of candidates wrote up material prepared on the 'sanctity of life' or 'religion' and struggled to address the role of religion in ethics.

Most candidates wrote about one topic but some who focused on principles and issues drew on evidence from a variety of topic areas. Some candidates relied on taught material from unit one (Situation Ethics, Utilitarianism) rather than showing evidence of independent research, although most were able to apply the material to the chosen topic. Many answers followed a very formulaic response including a basic definition and history of abortion and how various ethical theories such as utilitarianism, situation ethics and Kantian ethics might relate to it. Those who had undertaken a more independent approach had accessed some interesting material from Warnock, Singer and current debates in the UK Parliament particularly about assisted death. Many candidates focused on sanctity of life versus quality of life debates including discussions of personhood. Many students made reference to issues of women's rights using Thompson and Warren. Some candidates were over-reliant on case studies from current affairs and failed to analyse the issues raised. Answers can be improved by taking decisive views, based on the evidence and also by paying close attention to the demands of the question.

There were also a few instances of candidates conflating Question 1 with Question 2. Candidates are only required to answer one question on the paper.

Question 2 THE NATURAL WORLD

Many candidates demonstrated clear use of scholarship with relevant examples in a range of very interesting answers. Some candidates possessed a very focused understanding of the various views of stewardship and linked this to modern issues in relation to the environment.

Candidates expressed viewpoints clearly and with a consistent approach. Candidates had clearly researched the topic of the environment in depth and often in a very specific area and incorporated it with a very good understanding of environmental ethics. Some candidate were able to apply a range of ethical approaches to the issue and other candidates referred too much to the content of the environmental issue rather than applying and analysing ethical theories. Some candidates tended to write a lot about current trends in environmental issues with often very little ethical / religious content at all.

An exemplar of an essay which showed competent scholarship in this topic is quoted in the Examiner Report of June 2009.

Question 3 EQUALITY IN THE MODERN WORLD

As with question 1, the best answers tended to be more aware of the contemporary religious, ethical, and political controversy. For instance, better answers on homosexuality seemed to have current knowledge of the Anglican debate over Gene Robinson and the threat of splits in the Anglican Communion. Some were well aware of the rival media commentary given by various bishops and theologians, and this was impressive when set against a backdrop of scriptural and philosophical information.

One danger inherent in question 3 is the possibility that emotional advocacy becomes a substitute for ethics scholarship and background information. It is important that candidates are concerned by gender, race, and sexuality, but the passion and interest needs to be tied to genuine knowledge content. Some candidates did not refer to ethical theories at all. Some candidates linked their answer on equality to abortion and this was not always well argued or developed. A few responses to this question were confused: a candidate would choose to do Q3 and begin writing about equality but then merge into Q1 and write about the equality of the foetus and abortion.

ResultsPlus

Examiner Comments

The essay below shows the range of material that has been investigated and how the candidate has used it to answer the question.

Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Remember answer ONLY ONE question.

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

The inequality displayed towards homosexuality during the past 500 years is debatable whether it has alieviated. In this essay I shall examine and comment on whether religion has been ~~a~~ fundamental in encouraging or oppressing homophobia

Pope Benedict XV (reigning 1914 - 1922) believed that the bible was immune from error, exhibiting the Catholic notion of 'Biblical Inerrancy'. Biblical inerrancy has hindered the equality ~~between~~ between homosexuals and heterosexuals for centuries and ~~passages~~ Lev. 18.22 claiming '[lying] with a man as one lies with a woman ... [is] an abomination', if followed under Absolutist biblical inerrancy explicitly displays that to be Catholic, and to be homosexual, are not compatible. To add to this, in Genesis 1.26, God's creation of 'Man in [his] image' and his creation of a female

Companion to Adam allows there to be no ~~doubt~~ interpretation to the bible's parables concerning homosexuality. An extension of this can be derived from Pope Paul VI's document 'Dei Verbum' claiming that ~~'them'~~ the bible was written 'under the influence of the holy spirit', cementing the church as 'the guardian of true meanings'. Galations: 5 echoes this attitude, 'the acts of sinful nature are obvious... sexual immorality... those who live like this will not inheiret the kingdom of God' Homosexual acts were not thought holy, as the act of sexual intercourse within the Catholic Church is ~~were~~ forbidden outside of wedlock, yet homosexual marriages were not condoned, and so homosexual inequality was rife in the Catholic Church. Limited Inerrancy, a belief that could be traced to Renaissance theologian Richard Simon, who rejected Moses as author of the Pentateuch, believes that the bible retains it's moralistic values and criteria for salvation, but considers scientific observations, for

example the feeding of the 5000 (Matthew 14:13-21) as factually fallible. This has become the more accepted train of thought since the mid 20th century, and as such, promises to lead onto biblical inerrancy being abolished, lending itself in favour of the Catholic church legitimising homosexuality.

~~The 16th Century struggles~~ Henry VIII's struggles with Catholicism in the 16th Century, ultimately led to the separation of the church of England ~~separating~~ from Papal authority and the installation of the ~~Ex~~ elected Sovereign as the ~~Head~~ Supreme Head of Church. His daughter, Elizabeth 1st, coronated in 1558, retained this position, and thoroughly supported the notion of a Protestant Head of the Church, which continued throughout her reign, evolving into today's Church of England, it's beliefs equidistant between Protestantism and Catholicism.

The Victorian Empire (1837-1901)

Spanning a quarter of the world's surface not only imposed the British language, but taught the Christian faith. This in a post-colonialist world is problematic due to ~~cult~~ conflicting interpretations of the bible as a result of culture's influence on religion, and constantly threatens the possibility of schism. The current Archbishop of Canterbury, Rowan Williams exercises fairly modern views to homosexuality, but understands that other cultures don't.

Following the church's publication 'Some issues with human sexuality' (1991) a document produced as a result of request by the House of lords, deeming homosexuality acceptable as long as participants abided the maxim to stay celibate, homosexuality's equality has in theory, increased.

Despite this, ~~Ra~~ in 2003, Rowan William's appointment of Jeffrey John; a celibate gay priest, to the post of Bishop of Reading in the Oxford Diocese, was met with overwhelming

conservative backlash from the Anglican Communion, that Dr Williams forced Dr John to resign his appointment. In 2006, Dr John celebrated a civil partnership with another man, and in 2008, was nominated to the post of Bishop of Bangor, North Wales.

The Episcopalian Church, in the USA, also a member of the Anglican Communion, appointed Gene Robinson bishop of New Hampshire, despite Bishop Robert Duncun of the Pittsburgh Diocese leading a group of 19 bishops to threaten with schism from the Episcopalian Church. Yet Robinson, unlike John, was allowed to keep his post. Not without negative reception; Robinson's appointment prompted disaffected Episcopalians to disaffiliate themselves with the Episcopalian church and formed the Convaction of Anglicans. To add to this, Archbishop Peter Akinola of the Nigerian church and Head of Global South, utilised Robinson as a figurehead ~~with~~ in their dispute with the Episcopalian Church, and

united with the Convocation of Anglicans in opposition to the Episcopalians and Robinson.

Secular legislation in the 1960's allowed more licence towards homosexuals with the 'Equal ~~sexuality~~ opportunities Act' being passed in 1967, decriminalising homosexual acts between men 21 years or older. But it took 37 years later, in 2004 for the legal recognition of marriage to be granted to homosexuals in England and Wales. ~~The~~

~~There have been 3 main scientific studies conducted, attempting to determine the validity of homos~~

~~The 1940's investig~~

A ~~re-conduct~~ revised version of the 1940's investigations into the causes of homosexuality, undertaken in 1970, exposed that the majority of homosexuals felt that their tendancies were a result of ~~social and en~~ genetic and social influences. In support of ~~these~~ this, 3 main studies conducted attempting to determine the validity of homosexual tendancies as a result of

genetics, are Hamer's X chromosome investigation, LeVay's study of the hypothalmus, and Bailey and Pillards study of identical twins who were homosexuals. All 3 experiments are cited by gay rights activist groups, but due to the homosexual orientations of the scientists, they did not stand up to scientific ~~st~~ scrutiny by The Baptist Union of Western Australia, who claimed that 'there is no reliable evidence to date claiming that homosexuality is a result of a person's genes'. In support of the 1940's investigations, 'National Association of Research and ~~Theory~~ Therapy of Homosexuals (NARTH) ~~et~~ maintained that homosexuality was a complex mix of environmental, social AND biological influences.

Before 1973, in Holland, homosexuality was considered a mental illness, and as such, those who exhibited homosexual tendancies were liable to be put in a mental asylum.

A research poll taken in Canadan

(Environs Research Group May 2001) asked Canadians, 'do you strongly agree or disagree with homosexuality?' In 1996 22% agreed, and in 2001 44% agreed, showing a massive alteration in social ethic.

I feel that Catholicism's abhorrance of homosexuality should be eclipsed by Jesus' mantra of 'love thy neighbor as thyself' - Luke's chapter. Indeed God gave humanity his own son to rid humanity of their sins, and Jesus did not differentiate between status or sexuality, but accepted everyone equally, exhibiting that Jesus, and thus God does not believe homosexuality is immoral. Jesus' parable of the Samaritan and the Levite shows how even in the most fierce of opponants, humanity can, must, and should, find a common ground to help one another. Many of the conflicts due to homosexuality are a result of contrasting interpretations, and the belief that due to homosexuality can't realistically procreate, but ~~because of the rising p~~ this does not make it

immoral, and due to the rising populations, and science's advancements in artificial birth, I do not feel that this is a satisfactory argument.

It seems that society oppresses what it doesn't understand. Hitler's manipulation of ~~Germ~~ Germany's vulnerability led to him wiping out 6 million Jewish people for baseless accusations. I see no difference between that attitude, and the church's attitude against homosexuality.

Homosexuals can now marry, adopt, ~~Pat~~ artificially father their own biological children, limited inerrancy allows them to celibately ~~practise~~ become priests, and the popularity and the wider range of public figures who are either gay, or bissexual, lessens the traumatic stigma attatched to 'coming out'.

It seems that in 96CE; approxamately when the bible was written, homosexuality existed. The ~~k~~ integral difference between ~~[illegible]~~ homosexual equality is ~~science~~ the popularity of the scientific approach; testing and evaluating before drawing up a conclusion, and the inclusion of this approach into

society's method of ~~their~~ judging, is key to noting how more equal homosexuality is in society. Due to the archaic rejection of ~~the~~ biblical inerrancy and homophobia for baseless reasons, ~~and~~ I feel that homosexual equality has been achieved in spite and independant of religious principles.

AREA 1D The Study of World Religions

Question 1 ETHICAL PRECEPTS & APPLIED ETHICS

Some candidates included excellent information on greater and lesser Jihad with reference to scholars and religious texts whilst less able candidates simply wrote all they knew about Jihad without making reference to the question. Candidates can improve their answers by demonstrating a much more detailed approach to studying any particular world religion. Weaker answers might contain a few quotes from sacred scripture but fail to include other sources in addition to scholars, such as religious tradition and the authority of religious leaders. Islam has a strong tradition of hadith and candidates made little or no reference to these teachings.

Other topics that attracted investigation included capital punishment, suicide and euthanasia with reference to two world religions. Some candidates focussing on Buddhism were slow to address the question and wrote about the history of Buddhism instead of about key ethical teachings/one or more moral problems. Some weaker candidates failed to address the question and simply listed stories associated with the Buddha. Candidates can improve their answers here if they show evidence of scholarship in their answer.

ResultsPlus

Examiner Comments

The essay below exemplifies good scholarship integrated into sound knowledge of Buddhism.

Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Remember answer ONLY ONE question.

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

Regarding the topic of ~~euthanasia~~ suicide Buddhism is relatively straightforward. Peter Harvey states, 'suicide is an act which causes grief to friends and relatives; therefore, it is to be avoided. However, in some aspects of applied ethics the solution is not so elementary. For example, Damien Keown presents us with the incredibly powerful image of the suicide of the buddhist monk, Thich Quang Duc, in Saigon in 1963. The monk calmly sat while his body was destroyed by flames ~~as the~~ in protest against the policies of a dictator. The argument raised questions the principles of Buddhist ethics when applied to actual situations. Harvey states that the key issue is whether or not committing suicide or practising euthanasia breaks the first precept.

In order to highlight the importance of the precepts we have to look at the Buddhist central teaching, the Noble Eightfold Path. The aim of the path is enlightenment. On the path there is a clear section that deals with morality, which for most Buddhists means observing the five precepts. These are mere guidelines for moral behaviour which are not absolute. The first precept is the most important as it deals with

ahimsa - the determination not kill or injure any living thing.

Walpola Rahula states that ethical conduct is built on the vast conception of universal love and compassion for all things on which the Buddha's teachings are based. 'The Buddha gave his teachings for the love of the many, for the happiness of the many, out of compassion for the world' Therefore 'skilful' behaviour is characterised by generosity, ahimsa and compassion. These actions must be taken into account as the intention is key in Buddhist ethics. Our actions have karmic consequences.

In Mahayana Buddhism, special emphasis is placed on compassion being a natural companion to wisdom. Boddhisattvas are individuals who have vowed not to leave Samsara until all beings have been helped to achieve enlightenment. Special emphasis is placed on the 'altruistic conduct', or moral action selflessly directed towards the needs of others. Another important Mahayana moral view is on the concept of 'skilful means'. This implies that what is good, is what produces the best progress towards understanding the dharma. This view implies that a flexible approach can be adapted to prioritise principles. This however, means that we cannot provide one solution for any given dilemma.

Euthanasia is the taking of someone's life by act or omission in a medical context. Focusing on voluntary euthanasia. The term used when a mentally able patient

requests to have their life taken, there are two main types. Namely active and passive euthanasia. Active euthanasia is the deliberate killing of a patient by an act eg. a lethal injection. Passive euthanasia is the intentional killing of a patient by omission eg. by failing to provide food or some other requisite for life.

Damien Keown states that in early Buddhist sources there is no term identical to 'euthanasia' nor is the morality discussed in a logical manner. however, as there were monks present who acted as medical practitioners, they were times ~~were~~ where the 'quality of life' was called into question. Some of these cases were preserved in the Vinaya and stated that the reasons for taking life were to improve the 'quality of a monks life' or to put to an end to the unnecessary pain of a monk with a serious disability.

Karuna or compassion is an important Buddhist moral value, and some sources reveal an increasing realisation of how the compassionate approach of 'alleviating suffering' can create a conflict with the principle of the 'quality of life'. Karuna for example, might lead someone to take a life in order to alleviate suffering and put the patient to rest so they do not suffer. Although, may make sense to some and is indeed a reason why some condone euthanasia, it is still considered a breach of the precept and unskilful.

Although the cases in the vinaya were deemed as a breach of the precept by the Buddha, the concept of euthanasia out of compassion is only mentioned in the vinaya after the precepts. The Buddhaghosa's analysis of the situation is that the monks in question simply suggested that death may be a preferable situation to a ~~drop~~ dying monk. However, as the monks made death their 'aim', they are indeed guilty of breaking the first precept. From this we can say that a Buddhist may never take a life as it is against the concept of ahimsa. Furthermore, we can conclude that although compassion is an important moral value, it does not justify what is done in its name.

Another important moral value associated with the debate on euthanasia is autonomy. This is the main claim that rational minds should be respected, and a person should be able to take their life if they wish. The Buddhist view does actually agree with principle to a point. This is due to doctrine of karma allowing free will to all mankind. However, Buddhists would also remind people that all our actions / intentions have karmic consequences. Therefore, a poor decision may ~~lead~~ lead to negative karma and in turn, a poor rebirth.

There are however, some cases in the Vinaya of monks who took their own lives as they were in pain. Three cases are particularly important, namely of the

monks, Channa, Vakkali and Ghodika. Before their deaths they were believed to be un-enlightened. However, as they died it is believed that they attained enlighten-ment and hence were not reborn. This is an important factor for Buddhists when assessing whether or not the actions of the monks were virtuous. Some scholars believe that this example proves that the Buddha condoned suicide or perhaps only condoned suicide for arhats. Others believe that the Buddha merely exhonerated the monks due to their circumstance, he did not, however, condone them.

When we look at the Buddhist ethical system we can see that it has it strengths. One of its primary strengths is that it is empirical, it provides a solution which is based on rational thought and experience and does not need the help of an external agent. If we dive beneath the surface we can see that the system looks beyond right and wrong. It eliminates self-indulgence and focuses on what is universally conducive to attain enlightenment. It also uses the principle of karma on a personal level. This implies that it can used as a personal tool-kit which can be used when faced with lifes problems. However, possibly the greatest strength of the Buddhist ethical system is the flexible framework it allows. This enables the buddhist to focus on certain aspects when tackling an issue like

suicide or euthanasia, whilst sticking to the core teachings present in the system.

As with all systems there are flaws, and the Buddhist ethical system is no different. Its main weakness is the fact that it is not a universal system. Therefore, when we apply it to suicide or euthanasia, there is no simple answer which applies to all of society. Therefore Buddhists cannot preach any solid teachings when discussing certain moral dilemmas as there are so many. This implies that the Buddhist ethical system has the beauty of escaping all the dilemmas presented, by suggesting a variety of a applications. This, however, can not be considered a strength.

The Buddhist view is that committing suicide or practising euthanasia should be avoided as it is unskilful. According to Dominique Side a Buddhist is advised to let the natural course of one's life to take its course as an action like euthanasia is considered to be tampering with one's destiny. This can lead to negative karmic conseq-uences and poor rebirth. In my opinion studying the Buddhist view regarding the ethical teaching on suicide or euthanasia is useful when the principles are kept pure and are used in a skilful manner. However, by studying the Buddhist teachings in more detail you would soon discover that when the dilemmas are not so straightforward the system does not hold as much

Strength. This is due to the teachings claiming that practically, the only solution to the problem that can be considered right have to come from a person who has the wisdom to forsee the outcome of the decision. This, in my eyes is a serious problem as this does not allow the average person to make decision for the patient. Therefore studying the ethical teachings in ~~Bu~~ Buddhism may not give you a useful solution to your ethical problem.

Question 2 RELIGIOUS PLURALISM, INTERFAITH DIALOGUE, and RELIGIOUS PRACTICE

There were very few answers to this question and hence the range of topics offered was narrow. There were some very good answers on the Interfaith Dialogue - this is a topic that candidates find difficult but the strongest candidates distinguished themselves by showing the intricacies of this dialogue. An exemplar of this question quoted in the June 2009 paper showed the range of material that pertains to the Inter Faith Dialogue.

Question 3 CONTRASTING STANDPOINTS ON BELIEFS ABOUT GOD

There were too few response to this question to make a detailed comment. However, this question demands knowledge of contrasting views and there can be a possibility of answers becoming one-sided if candidates are not confident about a tradition other than their own. That said, candidates generally appreciated differences in belief and their research conveyed the desire to understand in greater depth a view they did not ascribe to.

AREA 1E The Study of The Old Testament/Jewish Bible

The level of knowledge and scholarship shown in this question is very impressive. Although the Old Testament had the fewest candidates the level of responses was notably higher. This is not surprising as, in the past, the Old Testament topic was always very well done by candidates.

Question 1 RELIGION AND SCIENCE

A number of candidates concentrated on Darwin and were clearly well-read, particularly using him in tandem with Richard Dawkins. Scholarship in the Old Testament is extensive and is best deployed with the relevant textual extract from which the theological issues emerge. Some candidates were rather one-sided in their approach to the religion and science debate and opportunities to refer to the Old Testament narratives were generally missed.

Many scripts were delightful to read and the extract below offers a simple but correct biographical detail about Darwin. Relevant material was explored even though the introduction did not refer to the question and suggest why this topic might meet its demands. The essay did go on to refer to the Old Testament.

Charles Darwin created the idea of evolution. He grew up in a family that believed in God and he himself believed in God. When he was slightly more grown up, he went to Cambridge to become a clergyman. Whilst he was there he was offered a place to go aboard the HMS Beagle to study animals and plants. He did this for 5 years and when he returned he found that his 11 year old daughter,

Another extract below shows how a lack of specific knowledge can inhibit a response to the question.

This controversial debate carries on as either side are willing to back down, ~~and [illegible]~~ I believe that the evidence for evolution is so sturdy that to try and argue against it is ignorant. The God as many believers perciere him today is not worthy of worship as it contradicts all that

Question 2 THE NATURE OF GOD

Candidates answered this question with a high level of insight and were well-equipped to examine the notion of God as personal whilst backing up their views with a wide range of very useful and contrasting biblical quotations, both from the Law and the Prophets.

The notion of holy was well-tackled through the use of scholarly opinion backed up by the Prophets and the Psalms. Evaluation was interesting and varied in approach, from the evangelistic notions of God's embracing agape love, through pre-destination, heaven and hell to philosophical notions of free will and epistemic distance.

ResultsPlus

Examiner Comments

The essay below shows how scholarly commentary can be combined with a sound knowledge of scripture to address the demands of the question.

Remember answer ONLY ONE question.

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

The Old Testament (OT) is a wealth of literature covering ~~etc~~ over 2000 years of Israels history. The OT mainly focuses on the 'Heart' covenant between God and his chosen people, therefore one cannot immediately say that God is not worthy of worship, as he is clearly devoted to his chosen people. Authorship is many ~~ext~~ and varied in the OT and each contributor differs from the next ~~[illegible]~~ with regard to the social and political climate of the time. Due to the multi-faceted concept that is God it is not easily decided whether God is or is not 'worthy of worship'.

The traditional interpretation of God usually derives from Gen. 1 when God is shown as an omnipotent creator, 'God said "let there be light" and there

was light'. However, it is necessary for one to look at the fashion in which God uses His omnipotence. Whether He uses it malevolently - and therefore not worthy of worship or benevolently and is worthy. The event where God divides the Red Sea for Moses to allow the Israelites to cross can be interpreted in two ways. One that God was actually saving the Israelites and acting benevolently or that he allowed the death of many Egyptians and therefore acted malevolently raising the question as to whether He is worthy of worship.

Gods loving and caring nature is evident throughout the OT. An example of this loving being is in creation. When God created the universe and 'saw that it was good' - it is a blessing through the eyes of God as the Hebrew word 'good' can be translated to mean 'gracious' or 'loving'. Gods creation is therefore a manifestation of His love and is ultimately worthy of worship. God created, ~~out of love,~~ our universe ~~[illegible]~~ out of love, purely for the benefit of humans and He is therefore worthy of worship.

We can further see this loving God who is worthy of worship in His relationship with

Abraham: 'I am your shield your very great reward'. God is personally and physically protecting him - showing their intimate and personal relationship. This is further demonstrated when God says of Abraham 'I know him'.

This anthropomorphic image of God and his creation depicts the loving nature of God and his love for creation. We can further see Gods love for his creation in Hosea when God says 'When Israel was a child I loved him and out of Egypt called him my son'. This image of God as a father and Israel as his son demonstrates the absolute and unconditional love that God has for Israel. With God as the world's creator and providing unconditional love for his creations and must evidently see that He is worthy of worship.

As God is the creator of covenant laws he is perfectly entitled to want the Israelites to be obedient. Thus, God judges over his people. God as a judge is particularly revealing of his character. For example, he tells Hosea to return to his adulterous wife, just as God has returned to the adulteress Israelites. 'Go show your love to your wife though she is loved by another and is an adulteress. Loves her

as I love the Israelites though they worship other gods'. This shows ~~how open God's forgivenors~~ Gods forgiving nature. God has been hurt by Israel but has made the sacrifice to stand by them with his unconditional love, despite their sins. Here God shows that not only is He loving but forgiving too and that He has made sacrifices for Israel - showing me that He is worthy of worship. ~~However~~.

However, there are instances when one can easily question some judgements that God has made and ask oneself if He really is worthy of worship. For example, the punishment of Jephta. Though he was a 'miserable and wretched' man was ~~there~~ it really just to sacrifice his daughter? If so why is such a punishment given to such a crime. This has driven me to postulate whether God is justified in His actions as he has made the laws or whether He has unreasonably high standards lacking compassion and consideration for His creatures and therefore being unworthy of worship.

PENCHANSKY believes God to be unworthy of worship as he ~~[illegible]~~ argues that God is unstable and untrusting. His argument derives from God putting the tree of knowledge in the Garden of Eden as a test for Adam and Eve [A+E], which they failed. This then caused God to initiate

the Great Flood and completely obliterate all of mankind but one family. Traditional scholars such as ~~too~~ ROWLEY have claimed that if it were not for A + E's dejection God wouldn't have initiated the Great Flood, in which afterwards ~~too~~ He created a new covenant relationship with this chosen people. ROWLEY also believes this event to highlight God's forgiveness, as an unforgiving God would have completely decented mankind. ~~However~~ However, if God was so forgiving why would he have initiated the Flood in the first place. Why was it necessary to create such devestation? ~~B~~ One may ask themself is this the type of behaviour they expect from the God that they believe to be worthy of worship.

The treatment of Job reveals a bully-like and cruel nature of God. Despite Job being a 'blameless and upright' man God allows him self to be easily ~~so~~ swayed by Satan [PENCHANSKY argues that it is due to its insecurities] when questioned on Jobs faithfulness. The omnipotent and unbeatable force says 'very well' and allows Satan to 'strike' Job. This is an unprovoked attack on a good man ~~appears~~ showing Gods cruel tendancies. WESLEY claims that God is ~~not strong~~ and not do it in a malicious fashion but instead for Jobs own honour so that people will look up to ~~to~~ him in harder times. However, I believe that this

~~tg~~ is an example of an omniporent God allowing this creature to experience evil without any real justification and therefore shows that God is in fact not worthy of worship. Moreover, if God did allow this to happen due as PENCHANSKY believes to his insecurities it provides further justification to the fact that God is not worthy of worship. Why should one worship an imperfect God?

We can further see Gods harsh punishments within the literature of the OT. For example, God reacts strongly to the Israelites complaints in the desert after being led out of Egypt. God sent 'venemous snakes among them: they bit people and many Israelites died'. * this can ~~then~~ ~~mean either~~ be regarded as LOCK says as an ~~impatio~~ impetuous God acting in anger and then later realising his mistake. On the other hand, SMITH says that God intended all along to bring the dead back to life and was teaching them through sensationalism alesson. this is a cruel way in such to teach a lesson showing God yet again as a bully and unworthy of worship.

* God later tells Moses to build a bronze snake to save those who had died.

~~The lapse of the Israelite~~ Cors God can not only be regarded as a bully but as a tyrant also – ~~dem~~ 'Amos demonstrating the argument that God is not worthy of worship. This can be particularly revealed in the Deuteronomic curses ~~YHWH~~ 'It pleases [God] to ruin and destroy you'. This is one in a series of ~~graphic~~ graphic and frightening curses reminiscent of a dictatorship – depicting God as a tyrant. The word 'If' is emphasised showing that it is an example of great theology – suggesting the ominous prescence of what will come if one does not keep the covenant laws. However, WELHAUSEN in his documentary hypothesis suggests that the curses were written by Israelite priests in 760 b.c due to a lapse of ~~you~~ YHWH worship in favour for Canaanite fertility gods. * pg. 10

This lapse in worship of YHWH in 760 b.c also inspired the furious book of Amos. 'The Lord roars from Zion and thunders from Jerusalem' is an example of the punishing prose in the book which mostly depicts ~~an~~ furious God consumed by anger. COGGINS states that even though God is punishing and threatening does not ~~mean~~ show that we want to be like that but instead

has to. I do agree with this statement, as if one uses the analogy of God as a father and Israel as his children, the punishing ways are educational and a method of teaching Israel, not put upon people in a malevolent way to hurt people. BROADT claims that God has always wanted his chosen people to succeed and become a 'great nation'.

In conclusion, I ~~do not~~ believe there are examples of where God is both worthy and unworthy of worship. For example, one can see a loving/nurturing God at the time of King Solomon but an angry and vicious God in the book of Amos. In my investigation I do not see the problem to be whether God has the characteristics making him worthy or unworthy but instead to try a verify him with a coherent structure. Christian heretic MARCION postulated yet another problem saying that the Gods of the OT and New T

Nevertheless, we can still see the fear it injects into his people. For example King Josiah. When he comes ~~geo~~ across the 'book of law' most likely to be (Deuteronomy) he calls into a frenzy and 'tears his robes'.

Quote whole essay

are so different in nature that ~~there must in fact~~
be 2 different gods!
Regardless of whether one can decide as to
whether God is worthy of worship he has
inspired faith for thousands of years. Perhaps,
it is the ambiguous and unattainable answer
which has driven so many people to belief.

Question 3 JOB AND THE PROBLEM OF EVIL AND SUFFERING

Candidates were able to examine skilfully the problem of suffering in Job and compare it with textual narratives elsewhere, most notably the Genesis myths. Many then went on to look at philosophical notions, particularly the Augustinian Theodicy and natural and moral evil. Scholarship was clearly evident and impressive references were made to the redeeming and atoning love of Christ. However, some candidates re-told the Job narratives then wrote about philosophical notions, but were unable to relate the two in a very meaningful way.

AREA 1F The Study of The New Testament

Question 1 RELIGION AND SCIENCE

A popular approach to this question was either looking at the miracles of Jesus or the resurrection, and contrasting them with philosophical ideas. Most candidates were able to offer a good, scholarly argument both in support of miracles/resurrection and scientific arguments against. There was a genuine attempt to answer the question set by the majority of candidates.

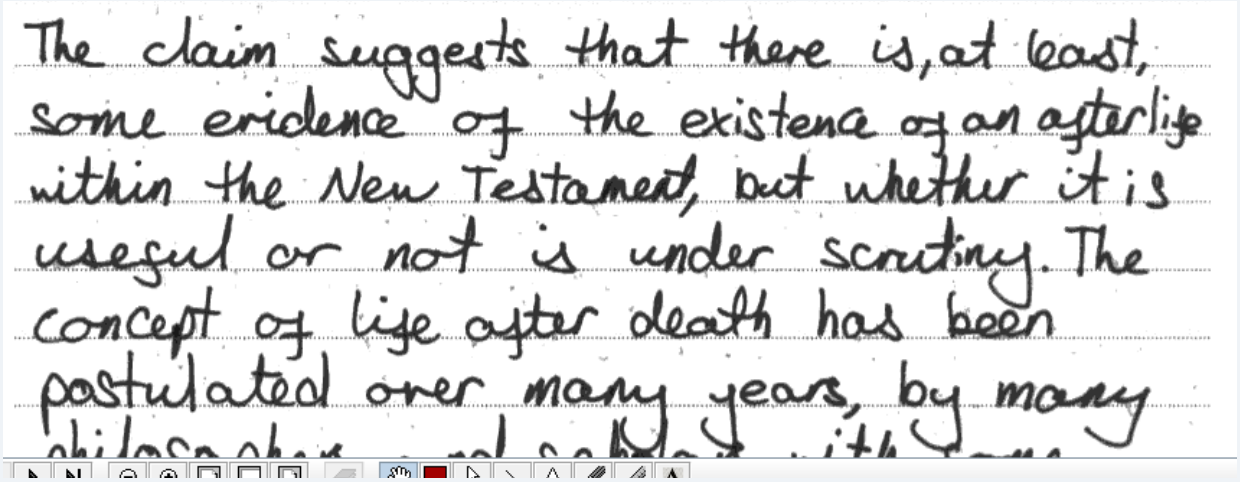
Question 2 NEW TESTAMENT ETHICS AND MORALITY

Most candidates concentrated on either Jesus' teachings at the Sermon on the Mount, or the parables and applied them to the moral issues chosen. There were useful references to Old Testament Law, particularly the more gruesome aspects of Deuteronomy, contrasted with the agape love of Christ. Some candidates highlighted the discrepancies in Christ's teaching, for instance, on divorce.

It is worth noting that some topics share generic ideas across a number of different areas and it is vital that candidates know the **distinctive** features of their investigation, for example; there can be overlap with topics addressed in Area 1C and candidates who focussed more on classical ethical theory rather than the New Testament ethics might have used the material they investigated more effectively in Area 1C.

Question 3 LIFE AFTER DEATH

Most candidates contrasted the resurrection narratives and Paul's teachings from 1 Corinthians 15 with philosophical arguments surrounding immortality of the soul, reincarnation and bodily resurrection. Scholarship and evaluation were impressive for this question and most candidates addressed the question effectively from the outset as the extract below demonstrates.


The claim suggests that there is, at least, some evidence of the existence of an afterlife within the New Testament, but whether it is useful or not is under scrutiny. The concept of life after death has been postulated over many years, by many

AREA 1G The Study of Christianity and the Christian Church

Question 1 DEVELOPMENT OF THE CHURCH UP TO AND INCLUDING THE REFORMATION

The majority of candidates chose to write about Calvin and Luther when discussing how Developments of the Church developed through the ideas of strong personalities. Most candidates paid close attention to the question and used the material they had investigated effectively. The difference in conclusions exemplifies the variety of achievement here.

ResultsPlus

Examiner Comments

The extract below shows a conclusion that does not explicitly address the question:

Luthers views and teachings are still carried on today, highlighting the success of his movement. He opened the way for many other Reformists, e.g. Zwingli, Calvin, etc. Reardon stated that Luther was a "Key figure, protagonist and spokesman alike upon whom those who were zealous of his reform, were more or less dependant" and he highly questions whether Reformation would have been as successful if it weren't for him.

ResultsPlus

Examiner Comments

The next extract pays more attention to the demands of the question and the conclusion states a view that is supported throughout the essay.

Through his lectures and teachings luther successfully split the church and changed the face of all religions within christianity today. McGrath even went as far as to state that his reformation, " ~~in~~ injected a creative impulse into our history, majorly resulting in the shaping of our history. The Roman Catholic church finally realised their problems and ~~the~~ in the Council of Trent in 1545 agreed to revise and define their teachings including the sacraments, the scriptures and salvation. The fact that luthers teachings are still carried out was a testament to just how successful this movement was. Mc Grath describes Martin Luther as a " Key figure, protagonist and spokesman" ~~in~~ with reference to the reformation. He opened up many doors for proceeding reformists such as calvin, zwingli etc. Mc Grath highly questions whether the reformation movement would have been as successful if it wasn't for him. He changed the face of christianity forever through his strong personality.

Question 2 THE MODERN PERIOD

Some answers focussed on homosexuality as a response to the question. The extract below shows a typical introduction that sets out to answer the question.

The modern period of the Christian Church has definitley been characterised by a defensive attitude towards modern ideas, in particular the modern idea of accepting homosexuality into the Christian church. The risk of schism of the Christian church has become a threat because while liberal Christians seem to move forward as society does so with its views on homosexuality, the conservative branch of Christianity

Once again we can see that some topics share generic ideas across a number of different areas and it is vital that candidates know the distinctive features of their investigation for example the material on homosexuality could also be used to address Area 1C Question 1. A feature of Area 1G would be the emphasis on Christian Theology and whilst candidates are free to choose their material the answer must show specific knowledge of Christianity and the Christian Church with particular emphasis on the Modern Period.

Question 3 CHRISTIAN BELIEF AND PRACTICE

There were a variety of responses to this question; some candidates discussed homosexuality and sexual ethics and others discussed Bonhoeffer as an exemplar of Christian belief and practice.

The essay below shows how a candidate answered the question by analysing Bonheoffer's Christian belief and practice. The conclusion conveys a genuine attempt to relate the material studied to contemporary Christianity.

Chosen question number: **Question 1** ☒ **Question 2** ☒ **Question 3** ☒

Dietrich Bonhoeffer, a modern theologian, was born on 4th April 1906 in Breslau Silesia. He went to the university of Berlin and when he was 21 received a doctorate in theology. He became a professor and a theologian and in 1931 he was ordained as a pastor. Between 1933 and 1935 he served as a pastor in two German speaking Protestant churches in London. Having returned to Germany, he joined a secret group of high ranking officers in 1939, whose goal was to end the Nazi socialist regime by killing Hitler. Not long after Bonhoeffer had been placed in prison for helping Jews escape, the plot to kill Hitler failed and his connections with the conspirators were discovered. On 9th April 1945, he was executed.

Bonhoeffer was lutheran; however after discussions with Karl Barth he became frustrated with its liberal theology. He joined the confessing church which stood as opposition to the Reich churches, which were under the power of Hitler. These had replaced the majority of churches all over Germany. Bonhoeffer's main complaint was that those who had accepted Hitler as a person of the church had failed at being a christian, as they should have an allegiance only to christ. The main problem the confessing church faced was how to support those who were being oppressed (the Jewish). The lutheran doctrine held to the separation of powers between the church and the state, which

may help to explain why so many did nothing to oppose the Nazi persecution of the Jews. Bonhoeffer can be seen as a true disciple because he returned from America in order to help those who needed it, risking his own life and eventually died trying to help them.

Bonhoeffer revealed his main criticisms of the Lutheran doctrine in his book 'Ethics' in which he 'confesses' what he believes to be the failings of the church. From these confessions it is not difficult for us to work out how Bonhoeffer thought the church should be. 'The church confesses that she has witnessed the lawless application of brutal force, the physical and spiritual suffering of countless innocent people, oppression, hatred and murder, and that she has not raised her voice on behalf of these victims and has not found ways to hasten their aid'. This was relevant to the time he wrote it, as 'only he who stood up for the Jews can sing the Gregorian chants'.

Bonhoeffer's concerns about the church began very early on (before the war) when he introduced his book 'The Cost of Discipleship'. At the Reformation, Luther's great doctrine of 'sola fide' (through faith alone) became the foundation stone for the confessing church in Germany. It emphasises that all we need to be right with God is the gift of faith. Bonhoeffer was brought up to believe that salvation is the gift of God's grace but his main complaint lies in the fact that people accept the gift and then take it for granted. He called this

'cheap grace': repentance (metanoia - literally meaning a change of mind) is the determination to live in a different way and to turn over a new leaf, so Bonhoeffer is adamant that you cannot accept God's forgiveness and then not change your ways. 'For only he who believes can obey and only he who obeys believes ... for faith is only real when there is obedience, never without it, and faith is only faith through the act of obedience' ('Cost of Discipleship').

On the other hand, costly grace is 'costly because it costs a man his life, and it is grace because it gives a man the only true life ... costly grace is the incarnation of God'. 'Luther has said that grace alone can save; his followers took up his doctrine and repeated it word for word. But they left out its inevitable corollary, the obligation of discipleship' ('Cost of Discipleship'). Bonhoeffer firmly stood by the principle that to be one of Christ's disciples may well involve the laying down of one's life.

In 'Letters and Papers from Prison' Bonhoeffer wrote to his friend Eberhard Bethge with whom he explored a number of radical ideas. Perhaps first among them is the notion of a 'world come of age' where 'man has learnt to deal with all questions of importance without recourse to God'. Therefore Bonhoeffer believed that we may have to rethink what it means to be a Christian, as people such as Darwin with his Theory of Evolution and other theories like the Big Bang Theory have provided us with answers to questions about the origins of humanity and our nature.

ethical theories, such as utilitarianism, have also been produced showing that we can distinguish right from wrong and can still be moral without God. Yet, how can we think that the world has come of age when 50% of Americans believe that the world was created in six days (creationists)? We start to wonder whether Bonhoeffer was wrong and that the world has not yet come of age.

Bonhoeffer defines religion in two fundamental concepts: metaphysics and individualism. By individualism Bonhoeffer meant the concern with one's own salvation, which quite often involves a selfish element, despite the true meaning of the Christian faith. The metaphysics part of the concept involves all non-physical aspects of human existence. For Bonhoeffer, this meant that we had to consider what the church is for us today. The Latin 'deus ex machina' refers to God as a problem solver, in that 'man's religiousity makes him look in his distress to the power of God in the world; he uses God as a deus ex machina'.

Bonhoeffer felt it important to consider what it actually means to be a Christian today. In his 'Outline for a Book' he discusses the 'religionless of man who has come of age'. He also claims that 'even those who honestly describe themselves as religious, do not in the least act up to it, so presumably they mean something quite different by 'religion'. He also wanted to discuss God and the Secular in further detail. 'God as a working hypothesis' and stop

gap has indeed lost his myth and reality and in this sense we live in a religionless age... for Bonhoeffer this never meant that the time of Christ had gone' ('outline for a book'). Bonhoeffer clearly believed, therefore, that the church is only a church when it exists for others, which resonates his description of Jesus, and so that we must share in secular problems of ordinary human life.

Many, during the years of Apartheid in South Africa, found help and inspiration in Bonhoeffer's words. They too were in a country where the oppressed were struggling against an unjust regime, showing that Bonhoeffer's basic principles in his teachings are as important and useful to us today and tomorrow as they have been in the past. John W. de Gruchy comments in his book, 'Bonhoeffer in South Africa', that 'if Bonhoeffer's 'cost of discipleship' helped us in the years of struggle, then his understanding of Christ in a world come of age provides us with some clues as to what it means to be faithful in our confession, within a secular state'.

In addition, Kevin Rudd, the Australian Prime Minister, wrote in favour of Bonhoeffer's approach in his article, 'Faith in Politics', where he says, 'I argue that a core controlling principle... should be that Christianity, consistent with Bonhoeffer's critique in the 30's ... must always take the side of the marginalised, the vulnerable and the oppressed'. However 'some people have argued that Bonhoeffer provides a guide to christian action 'in extremis' but not for the workaday

problems of normal political life'.

As Bonhoeffer's work was unfinished when he died, we are left to speculate where he might have gone. I believe that the question of Jesus still remains a fundamental issue for theology today. I also believe that Bonhoeffer's influential opinion and ideas have allowed the church to develop so that we may still be able to find God even in a secular world. We wonder how Bonhoeffer would approach the question of what it means to be a Christian today now. I believe his answer would have a contemporary freshness and relevance. He would utter the word of God in 'a new language, perhaps quite nonreligious, but liberating and redeeming – as was Jesus' language' ('Letters and Papers from Prison').

Conclusion

The second sitting of this paper attracted a good range of responses and the majority of candidates had clearly engaged with a topic of interest and produced under examination conditions fluent answers that realised their potential. Many candidates continue to set a very high standard by the individuality of their investigations.

There is always the concern that candidates who rote learn an answer will limit their achievement if this is not deployed effectively to answer the question; such practice is to be discouraged.

Congratulations to centres and candidates who work so hard to achieve high standards and to reinforce the value of independent learning that is made possible through the Investigations Unit.

Grade Boundaries

6RS02: Unit 2 - Investigations

1A – The Study of Religion

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	35	30	26	22
Uniform boundary mark	100	80	70	60	50	40

1B – The Study of Philosophy of Religion

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	34	29	24	19
Uniform boundary mark	100	80	70	60	50	40

1C - The Study of Ethics

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	39	35	31	27	24
Uniform boundary mark	100	80	70	60	50	40

1D - The Study of World Religions

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	35	30	26	22
Uniform boundary mark	100	80	70	60	50	40

1E - The Study of the Old Testament/Jewish Bible

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	35	30	26	22
Uniform boundary mark	100	80	70	60	50	40

1F - The Study of the New Testament

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	35	30	26	22
Uniform boundary mark	100	80	70	60	50	40

1G - The Study of Christianity and the Christian Church

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	40	35	30	26	22
Uniform boundary mark	100	80	70	60	50	40

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