

# Edexcel GCE Religious Studies

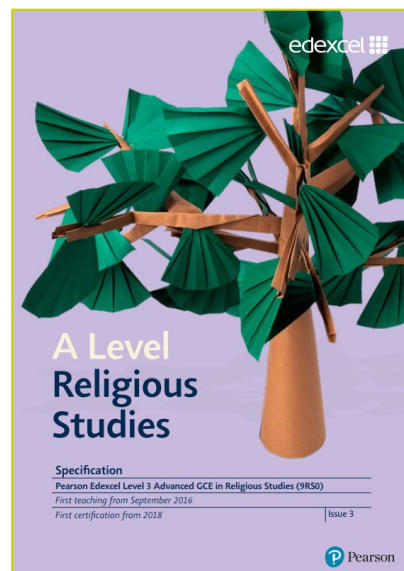
## 20-mark 'Analyse' question exemplars

### About this resource

This pack includes A level exemplars for 20-mark 'Analyse' questions.

We have selected examples across the mark range from a variety of different papers, each including analysis against the level descriptors. These exemplars are taken from the 2022 exam series.

It should be noted that standardisation occurs to ensure consistency across series and the standard is set by the senior examining team.



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- 20-mark 'Analyse': Level Descriptors

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#### ► Further Support for Edexcel Religious Studies

# 20-mark 'Analyse' guidance

## Level descriptors

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>Information/issues are selected (AO2).</li> <li>Makes basic connections between a limited range of elements in the question (AO2).</li> <li>Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues (AO2).</li> <li>Makes connections between a limited range of elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>Makes connections between many but not all of the elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between a wide range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between the full range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

# 20-mark 'Analyse' guidance

## Level descriptors

5 marks are available for AO1 (knowledge and understanding). 15 marks are available for AO2 (evaluation and assessment).

Questions are designed to allow candidates to examine key ideas in detail, making connections and reasoned judgements on an issue.

**Recommended time:** 30 minutes

Level 5	17–20	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Makes connections between the full range of elements in the question (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>
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The 20-mark 'Analyse' level descriptors are consistent across papers and exam series. It is important to recognise that there are many reasons why an answer may achieve a level, as the level descriptors contain a mixture of elements that need to be fulfilled.

Generally, to achieve a Level 5, answers:

- ☐ Demonstrate knowledge in relation to the topic, selecting relevant information, to unpick the issue and examine the relevant aspects. Relevant information encompasses the full range of the question.
- ☐ Use key terminology/language accurately and where appropriate.
- ☐ Give detailed and fully developed explanations as part of the analysis, which develop into logical chains of reasoning, as ideas are fully examined.
- ☐ Make appropriate judgements in relation to the question that are supported by evidence. Evidence and arguments discussed are appraised in light of their validity or persuasiveness.
- ☐ Are sustained and focused throughout, including only relevant information.

# Example 1: 2 marks

## Paper 1: Philosophy of Religion

**Q:** Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• R M Hare coins the term 'blik' to explain religious claims as inherently unfalsifiable but not meaningless because they make a difference to the believer's life.</li> <li>• Basil Mitchell uses the parable of the Partisan and the Stranger to explain how the believer does not allow anything to count decisively against their claims.</li> <li>• Both approaches recognise the distinctive nature of religious assertions as having meaning and significance which defies falsification.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Hare's concept of bliks is helpful as he recognises that they are not related to religious matters alone. We have bliks about everyday things as well as overarching interpretations of the world. We recognise sane and insane, rational and irrational bliks but understand that we cannot say that we don't have bliks, even if they are not religious.</li> <li>• Hare's use of the parable of the lunatic and the dons effectively illustrates the power of a blik to make a difference to the individual's life. The logical consequence of such a blik is not insignificant even if the blik itself is irrational.</li> <li>• However, the religious believer may feel it is unfair to use an example of an obviously insane blik to respond to Flew's challenge. Religious bliks are by no means so self-evidently false or based on irrational perceptions.</li> <li>• Mitchell's parable is helpful because it places the believer in a situation of intimacy and personal connection with the Partisan, like the I-You relationship between the believer and God.</li> <li>• Mitchell's Partisan is able to face up to the conflict between their beliefs and assertions and the evidence of experience without discarding their claims as merely provisional hypotheses or allowing them to be rendered no more than vacuous formulae to which experience makes no difference.</li> <li>• However, Mitchell's Stranger is human so his failure to make interventions in situations of peril or the apparent ambiguity of his actions can be justified on at least some occasions, whilst the apparent lack of awareness or action by an omnipotent God may not be so justifiable.</li> </ul> <p><b>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</b></p>



# Example 1: 2 marks

## Paper 1: Philosophy of Religion

**Q:** Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.

(b) Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.

(20)

The two responses to Antony Flew's Parable of the gardener were very different. Hare's response to it was a realist response, whereas Basil Mitchell's response was anti-realist.

# Example 1: 2 marks

## Paper 1: Philosophy of Religion

**Q:** Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.

**Using a best-fit approach, this answer achieved Level 1: 2 marks.**

- This answer includes a **narrow range of knowledge**, simply identifying two different approaches. **Specialist language and terminology** appropriate to the question is used, although not explained.
- Basic **information** is provided showing some knowledge of relevant vocabulary.
- **Basic connections** between scholars and approaches are made but these are not explored.
- **Judgements** are not made and there are no **arguments** included.

**To improve this answer, the candidate needed to:**

1. Explore some of the ideas from the named scholars in the question to demonstrate knowledge.
2. Explain the key terms used and how they relate to the question and the ideas of the scholars.

# Example 2: 7 marks

## Paper 4d: Islam

**Q:** Analyse the claim that the Qur'an is the source of authority for all Muslim belief and practice.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Muslims believe the Qur'an contains the unaltered and direct words of Allah that were revealed to the Prophet Muhammad.</li> <li>• For Muslims the Qur'an includes practical injunctions aimed at the general welfare of human beings, society and the environment in which we live.</li> <li>• Muslims show respect for the Qur'an by carrying out <i>wudhu</i> (ritual cleansing) before touching it.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The Qur'an is the source of final authority for Muslims because it reveals all that is required to know about Allah.</li> <li>• For Muslims the Qur'an has absolute authority because it is believed to be the revelation of Allah, and it therefore reflects Allah's nature and will; for this reason Muslims respect it as the source of authority for all their beliefs and practices.</li> <li>• The Qur'an has supreme authority for Muslims for the reason that it is considered to have been a miracle from Allah because the Prophet Muhammad didn't know how to read or write.</li> <li>• The Arabic text of the Qur'an is inimitable and consequently is considered to be proof of its divine authorship; therefore, underlining its authority for belief and practice for all Muslims.</li> <li>• The Qur'an is a wide-ranging book that contains divine truths, metaphysics, religious beliefs and worship, prayer, law and morality; as a result it is authoritative for Muslims in terms of their obligations and duties towards Allah thus enabling them to be guided in the practice of their religion.</li> <li>• It might be argued that the Qur'an is an outdated book and was not written or intended for the technological and scientific nature of the world today; therefore, it holds less authority in terms of its practical application.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

# Example 2: 7 marks

## Paper 4d: Islam

**Q:** Analyse the claim that the Qur'an is the source of authority for all Muslim belief and practice.

(b) Analyse the claim that the Qur'an is the source of authority for all Muslim belief and practice.

- sunnah  
- Hadith

- sirah of the prophet  
- Ijma (consensus)

- urf (traditions)<sup>(20)</sup>

The Qur'an is the Muslims Holy Book believed to be revealed by God to the Prophet Muhammad. Muslims today still follow the Qur'an as a source of authority. However, many also use the Sunnah and Hadith to also guide them for their belief and practice. The Qur'an is the main source but it doesn't give an entire instruction on how we should live our lives. For example, in the Qur'an it mentions to pray our daily prayers, but it doesn't say how. This is where the Hadith and Sunnah come in, <sup>in which</sup> ~~this is where~~ the Prophet teaches us how to pray. This is significant because without this help and guidance we wouldn't know how to pray and we would be lost.

Another claim that the Qur'an is the source of authority for all Muslim belief and practice is that because it is the revealed word of Allah then it must be of importance.



# Example 2: 7 marks

## Paper 4d: Islam

**Q:** Analyse the claim that the Qur'an is the source of authority for all Muslim belief and practice.

**Using a best-fit approach, this answer achieved Level 2: 7 marks.**

- This answer includes a **limited range of knowledge**, including a brief discussion of the Qur'an as the revealed holy book and the utility of the Hadith and the Sunnah. **Specialist language and terminology** appropriate to the question is used, although not explained.
- Basic **information** is deconstructed in a simple way with limited development, addressing some basic ideas in relation to the question.
- **Limited connections** are made between ideas; one example is given, considering guidance around prayer within the Qur'an, Hadith and Sunnah.
- Basic **judgements** are made in relation to the limited ideas discussed with **no attempt to appraise evidence**.

**To improve this answer, the candidate needed to:**

1. Discuss different reasons why the Qur'an is a source of authority for Muslim belief and practice.
2. Unpack ideas further through development (e.g. explain what it means to say the Qur'an is the revealed word of Allah and why this is important).

# Example 3: 9 marks

## Paper 4c: Hinduism

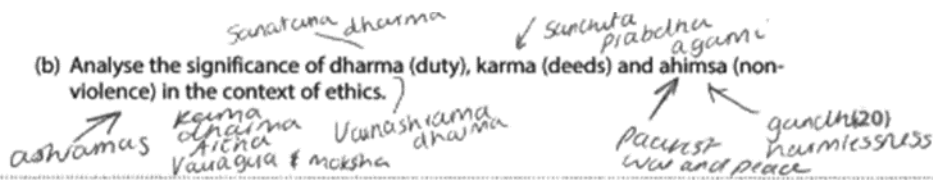
**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation.</b></p> <p><b>Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates who refer to only one principle cannot normally proceed beyond level 2.</b></p> <p><b>Candidates who refer to only two principles cannot normally proceed beyond level 3.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Dharma is the universal order for living and the central principle for Hindu ethics.</li> <li>• Karma, the principle of cause and effect, is the concept that every action is repaid by the universe and may be interpreted in the context of <i>rita</i>.</li> <li>• Ahimsa is the practice of non-violence towards any sentient being and one of the four elements of sanatana dharma.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• When dharma is taken to refer to the natural order of good and bad in the world, it provides a broad framework of principles for human behaviour, and because of this it may encourage Hindus to accept this traditional framework and live in accordance with it in the modern world.</li> <li>• Those who understand dharma as defining the right way to live in accordance with the dharma of their caste, believe that they must follow their caste rules in order to achieve what is right and good; therefore, controversies surrounding the increasing influence of secularism mean that individuals who want to develop ethical codes themselves might not want to follow this system and thus ideas like dharma are undermined.</li> <li>• Principles like ahimsa are part of that natural order of good and are followed by many Hindus, therefore dharma influences a wide range of Hindu behaviour, such as showing respect for all living creatures and avoiding doing any harm to them.</li> <li>• Gandhi believed ahimsa was the highest duty of human beings. Gandhi's view in line with Jesus' teachings (Sermon on the Mount) about agape and turning the other cheek had great significance for his practice of ahimsa. Gandhi became one of the first to use ahimsa in a political sense in his satyagraha campaign and therefore popularised ahimsa as a successful solution to political conflict.</li> <li>• Satyagraha was introduced by Gandhi to represent a determined but non-violent resistance to evil. Those who speak the truth have strength or authority because they are being truthful, and truth is the fundamental quality of Brahman. Therefore, this dimension of ahimsa has significant relevance for the modern world for overcoming enemies without using violence.</li> <li>• A person's situation in this life is the fruit of karma from a past life and karmic influence is evident in many moral decisions taken by Hindus. Therefore, avoiding negative karma and improving the quality of the next reincarnation becomes a strong focus for life in the modern world.</li> <li>• Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</li> </ul>

# Example 3: 9 marks

## Paper 4c: Hinduism

**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.



All three principles are significant and can be seen as important in different concepts. For example Dharma is a key principle in hinduism and means duty. Each hindu has it's own duty. Sanatana-dharma for example gives structure to a hindus life as it means detaching yourself from the material world in order to attain Moksha. As well as sanatana dharma, Varnashrama-dharma also plays a huge part in attaining moksha as it is one of the ultimate aims.

Varnashrama-dharma means your duty depends on your caste as well as well as your life stage. ~~Yourselves~~ Hindus believe in 4 different castes, Brahmins which can be seen as priests and teachers, Kshatriyas which can be seen as warriors as well as soldiers, Vashyas and Shudras which are seen to be at the lower end of the caste system can be seen as farmers and workers. Outside the caste system are a group called dalits, dalits are unskilled workers.

# Example 3: 9 marks

## Paper 4c: Hinduism

**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.

Your caste is based on karma from your previous life. For example higher castes in hinduism believe that they sit in the caste due to gaining many good deeds in their previous lives. Varnashrama-dharma also takes into concept each householder stage. There are four stages ~~householder~~ student stage which is spent studying and practicing education, householder stage which is based on family looking after them, retirement stage which is finishing work and beginning of retirement and the final stage is the pilgrim stage which is the stage you spend studying and teaching/being taught by Brahmins.

The 4 Ashramas are also key concepts which link to dharma as dharma is seen to be a part of the ashramas, Kama is part of the ashramas, kama is based upon sensual pleasures for example sex which can help a hindus duty of building a family in the householder stage. Artha is the lawful making of money in the ashramas which is also based in the householder stage of looking after ~~money~~ family earning money as well as being in the retirement stage.



# Example 3: 9 marks

## Paper 4c: Hinduism

**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.

The final concept of the Ashramas is Vairagya which is detachment from material objects and focussing on devotion to God which can be useful in the final stage of life which is the pilgrim stage. ~~The main dharma is dharma~~ Some Hindus believe only karma and Ahimsa are useful principles in attaining moksha however this can be argued as there are ~~many~~ many other moral principles in achieving moksha. The concept of the caste system can be seen as degrading as the dalits can be treated unfairly as well as treated differently. However the concepts of the caste system and stages ~~bring~~ provide a barrier and layout in order for society to function well.

Karma is also another key moral principle in Hinduism. Karma is based on good deeds. The law of karma is based on selfless actions and doing good to others in order to ~~per~~ gain a good rebirth. To gain good Karma it is based on selfless actions and doing good. Many would argue the dalits have had <sup>a</sup> previous 'bad' life essentially as they were selfish and did not earn enough karma in order for a good rebirth. Karma is simple good karma essentially means a good rebirth and bad karma essentially means a bad rebirth.

# Example 3: 9 marks

## Paper 4c: Hinduism

**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.

Ahimsa is another principle in Hinduism which means non-violence as well as harmlessness. Ahimsa essentially means not to harm any living organism as God/Brahmin is in everything therefore harming anything living is essentially like harming God which can be the great crime. Ahimsa is a key principle followed by a well known Hindu named Gandhi. Gandhi was a pacifist and did not agree with violence. Gandhi used peaceful protests in order to portray his view. The use of peaceful protests prove war and violence do not always work. This can be linked to the ethical principle of just war theory as well as pacifism. Pacifists disagree with violence and believe war and violence should never be used. However in the Bhagavad Gita it can be criticised Ahimsa can be criticised within the battle of Arjuna as he can be seen as fulfilling his duty this can also disregard the concept of Dharma.

# Example 3: 9 marks

## Paper 4c: Hinduism

**Q:** Analyse the significance of dharma (duty), karma (deeds) and ahimsa (non-violence) in the context of ethics.

**Using a best-fit approach, this answer achieved Level 3: 9 marks.**

- This answer demonstrates a **range of AO1 knowledge**, explaining a range of key concepts within the question. **Specialist language and terminology** appropriate to the question is used effectively.
- **Information** is deconstructed as key concepts are defined and explained, but development focuses on AO1, rather than focusing fully on the significance 'in the context of ethics' throughout.
- Attempts are made to **make connections** between ideas **but not in all elements of the question**. There is only a superficial discussion about the significance of each idea in the context of ethics, as demanded by the question.
- Limited **judgements** are made in relation to the question, with a **superficial attempt to appraise** some of the **evidence**.

**To improve this answer, the candidate needed to:**

1. Focus on all aspects of the question, ensuring the significance of dharma, karma and ahimsa 'in the context of ethics', is addressed throughout.
2. Develop discussion surrounding the significance of karma, to explore nuances, reaching beyond the simplistic good karma/bad karma approach.

# Example 4: 12 marks

## Paper 4a: Buddhism

**Q:** Analyse the significance of the bodhisattva in Buddhism.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"> <li>• The bodhisattva is mainly found in Mahayana Buddhism as an important goal for humans.</li> <li>• Bodhisattvas are revered in Mahayana Buddhism and provide assistance and an example for Buddhists seeking enlightenment.</li> <li>• It has been suggested that the bodhisattva ideal in Mahayana is completely consistent with the ideal expressed in the Tipitaka.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• The bodhisattva is a different ideal than the Theravadan ideal, therefore it could be suggested that the bodhisattva doctrine is not as important in Theravada Buddhism, as the life and example of Buddha Gautama is all that is necessary.</li> <li>• In Theravada Buddhism the term bodhisattva is only used in the Pali Canon when referring to the period of Gautama prior to his enlightenment, in contrast to Rahula, who suggests it is consistent with the ideal expressed in the Tipitaka.</li> <li>• Bodhisattvas are revered in Mahayana Buddhism and this is exemplified in their depiction in the Tibetan wheel of life where they are shown as guides out of the particular realms, therefore enabling people to receive enlightenment.</li> <li>• It could be argued that the bodhisattva is the highest ideal when compared to a Sravaka and a Pratyekabuddha which are evident in the Tipitaka, however not every school within Buddhism would agree with this because of where the bodhisattva is placed within religious literature.</li> <li>• Anyone who aspires to become a Buddha in Mahayana Buddhism is in reality a bodhisattva, however it is possible that Theravada Buddhists may disagree with this interpretation because of their use of the bodhisattva as one term among other terms.</li> <li>• The bodhisattva is an important expression of karuna and metta. The delaying of parinibbana to help others is the ultimate act of selflessness enabling people to express their lack of attachment and self-centredness.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



# Example 4: 12 marks

## Paper 4a: Buddhism

Q: Analyse the significance of the bodhisattva in Buddhism.

(b) Analyse the significance of the bodhisattva in Buddhism.

Sumedha  
No single doctrine (?)  
(20)

Basham begins by arguing for the importance of the bodhisattva doctrine in Mahayana Buddhism. He tells us that the bodhisattva path is one that all mahayanists should strive for as it is considered to be the greater path. This is unlike Theravadin belief that tells us that we should aim to help ourselves on our path to enlightenment. In his text we can see the emphasis he places on being a bodhisattva in Mahayana. As Basham tells us that it is better to act out of compassion, stay behind and follow the Bodhisattva path, by comparing ~~the~~ the Theravadin path to a firefly that only lights up a small area, and the Mahayana, bodhisattva path to a sun that 'lights up the whole of India'. This makes it clear that individuals should strive towards being a bodhisattva, as it allows for more goodness. Basham uses stories, ~~such~~ such as 'The lost son' to illustrate this; after losing his son and eventually finding him again, the wealthy father hides his identity, ~~allows~~ and allows the son to work for him. The father had done this out of compassion, in order to allow the son to grow as an individual and become a better person for himself. It wasn't until the father ~~of~~ was on his deathbed that he revealed himself, but at that point, the son didn't care for the wealth he was due to inherit; this was how the father knew he had done a good job. This

# Example 4: 12 marks

## Paper 4a: Buddhism

Q: Analyse the significance of the bodhisattva in Buddhism.

illustrates the importance of the bodhisattva bodhisattva's path in Buddhist Mahayana Buddhism, but doesn't necessarily show the significance of it in Theravada Theravada Buddhism.

Rahula recognises that many Westerners, like Graham, hold the belief that the Bodhisattva path doesn't exist for Theravadin as they follow a more 'selfish' path.

But according to Rahula, this is wrong. Through scriptures, it suggests that there is in fact a bodhisattva path in Theravada Buddhism. This can be seen through the story of Sumedha, which can be found in the Jataka: Sumedha was close to becoming an enlightened being, but had decided to delay this, and had eventually reborn into Buddha Gotama, in which he reached supreme enlightenment in that life.

This story makes it clear that there is some significance of being a bodhisattva in Theravada Buddhism, as the Buddha was one himself. This is also known as a <sup>Jamyakum</sup> ~~Samyak~~ Buddha, or someone who has the full capabilities of a bodhisattva (i.e. teaching others and being able to use special abilities that only they have unlocked). This is unlike the ~~Arhat~~ and ~~Arhanta~~ and ~~pratyekabuddha~~, who are considered to be beneath the bodhisattva. This makes it evident that the Bodhisattva path is important to both Buddhist sects, despite common belief.

# Example 4: 12 marks

## Paper 4a: Buddhism

Q: Analyse the significance of the bodhisattva in Buddhism.

In conclusion, from Rahula's teachings, it is clear to see that the bodhisattva doctrine is important in the whole of Buddhism, not just a particular sect. But it is also evident that the significance of it varies depending on whether or not it is Theravada or Mahayana. Mahayanas have an entire scripture dedicated to being a bodhisattva, whereas Theravada Buddhism simply touches on it. It is also suggested that in Mahayana Buddhism, all should aim to be a bodhisattva, but Theravada Buddhists find this impractical, and a bodhisattva is a rare occurrence. Therefore the bodhisattva is important in all of Buddhism, but the significance varies depending on the sect.

# Example 4: 12 marks

## Paper 4a: Buddhism

**Q:** Analyse the significance of the bodhisattva in Buddhism.

**Using a best-fit approach, this answer achieved Level 3: 12 marks.**

- This answer demonstrates a **range of knowledge**, discussing different schools of thought within Buddhism and makes good use of scholars. **Specialist language and terminology** appropriate to the question is used effectively.
- **Information** is deconstructed as key arguments and scholarly views are explained in relation to the question. Points are developed and expanded for clarity.
- **Connections** are **made** between **elements of the question**. The role of the bodhisattva is discussed in relation to Mahayana and Theravada traditions.
- Basic **judgements** are made in relation to the question, with **an attempt to appraise** some of the **evidence**.

**To improve this answer, the candidate needed to:**

1. Further explore the role of the bodhisattva: why the concept of the bodhisattva is significant within Buddhism and how this reflects Buddhist values.
2. Discuss how the significance of the bodhisattva is shown within Mahayana Buddhism.



# Example 5: 14 marks

## Paper 2: Religion and Ethics

**Q:** Analyse the persuasiveness of arguments in favour of assisted dying.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Assisted dying (or euthanasia) can be variously categorised, for example, as active, passive, voluntary, non-voluntary, etc, and raise different arguments in support or in opposition.</li> <li>• Arguments in favour of assisted dying may invoke the individual's right to choose the time and circumstances of their death.</li> <li>• Arguments against assisted dying may include the so-called slippery slope, the status of palliative care and the potential for misdiagnosis and other medical errors.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Autonomous beings deserve the right to determine the circumstances of their death and refusal to allow this is an infringement of this right because assisted dying is, wrongly, confused with murder.</li> <li>• Although the Hippocratic Oath aims to protect patients from harm, it is no longer helpful or relevant in a medically advanced society.</li> <li>• It is important to recognise the right of the patient to decide what constitutes a 'good death', and this should be what is in accordance with their wishes, even if it is not what third parties may prefer.</li> <li>• The concept of the slippery slope is driven by fear, not reality, since the likelihood of abuse would be mitigated by a secure framework put in place to protect patients.</li> <li>• The argument that better palliative care would reduce the assumed demand for assisted dying is flawed since patients receiving good palliative care may ultimately still choose an assisted death.</li> <li>• Arguments in favour of assisted dying may invoke the concept of dignity in dying but dignity is subjective and may still not be guaranteed by an assisted death, i.e. dignity is not determined or assured solely by the means of death.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

# Example 5: 14 marks

## Paper 2: Religion and Ethics

Q: Analyse the persuasiveness of arguments in favour of assisted dying.

(b) Analyse the persuasiveness of arguments in favour of assisted dying. *euthanasia*

(20)

Plan: define → intentional ending of life with aid from 3rd party individual

✓: suicide is same (= assist), if one cannot do alone, how is help x

QOL  
→ ~~suicide~~

→ illegal in ~~many~~ many places

Passive is allowed, same decision, diff method (less suffering)

→ is not active taking of life, rather natural cause of life  
of life  
SAC

X: form of murder

→ NL preservation of life

→ human right of choice

John Donne "no man is an island"

→ offence through prejudice / knowledge

✓ Harm principle

X: P. Singer → thin end of the wedge

→ still in bounds of consent

Answer:

Assisted dying (euthanasia) can be ~~referred~~ defined as the intentional ending of an individual's life with aid from a 3rd party individual. Arguments in favour of this often stem from concepts of the rights of choice and/or the ethical impact such an act has on others and the

# Example 5: 14 marks

## Paper 2: Religion and Ethics

Q: Analyse the persuasiveness of arguments in favour of assisted dying.

individual.

The act of euthanasia when compared to suicide ~~is~~ can be seen as extremely similar. The freedom of choice and willingness to intentionally end one's life is entirely their choice. However, the crucial difference being those who wish to be ~~euthanased~~ <sup>die</sup> ~~after~~ <sup>who</sup> are unable to do so themselves, require aid from another individual. Whilst the choice is the same, one from the 2 simply hasn't the capability to carry it out. The intended end consequence is the same, so as the argument stands, how can 2 people who have made the same choice be ~~given~~ restricted by their own abilities in being allowed to ~~also~~ carry out their intent? Here the question focuses on whether 3rd party involvement is wrong when the other with the same decision is free to enact his plan. ~~Here~~ ~~if~~ The involvement however, may not even be brought into question. This argument may be considered valid in free countries ~~to~~ like America and the UK, however, in some states and countries even suicide is illegal and those who attempt it are jailed and face punishment. The argument stands in more liberal countries whilst ~~some~~ may take both acts to be equally wrong.

The comparison between active and passive euthanasia may also be brought into question.

# Example 5: 14 marks

## Paper 2: Religion and Ethics

Q: Analyse the persuasiveness of arguments in favour of assisted dying.

as both have the same endpoint, just the means to an end differ. ~~the~~ The Roman Catholic view can be taken, to evaluate this as they believe passive euthanasia simply allows life to take its course (such as for instance, the unplugging of life support). Conversely, active euthanasia cuts short the person's life. The religious view of sanctity of life (especially as Christians take our bodies to be temples for the holy spirit) makes it wrong for a person to end their life prematurely.

John Stuart Mill's harm principle states that an act is okay, or permissible, assuming it doesn't harm anyone else. This can work in favour of assisted dying as the death is the choice of an individual and doesn't harm another. However, this is a weak argument when opposed by John Donne's view. He claims "no man is an island" showing everyone's life to be interconnected. He explains "offence through knowledge" and "offence through spectacle". Here the euthanasia of an individual can offend (and harm) another simply by knowing about it as it could bring about pain and grief. Alternatively the doctor witnessing / carrying it out could face guilt and suffering from the ending of another individual's life. This perspective renders Mill's principle



# Example 5: 14 marks

## Paper 2: Religion and Ethics

Q: Analyse the persuasiveness of arguments in favour of assisted dying.

unpersuasive.

The argument constantly used in favour of ~~of~~ euthanasia is the argument of quality of life. It questions whether poor QOL is sufficient reason to end life entirely. This is often ~~or~~ countered by the concept of personhood. The ~~of~~ individual is still considered a person, so their life is significant enough regardless of its quality. The increased medicalisation has shifted focus to QOL and has meant that focus on personhood is minimal.

Arguments based on the fact that the individual has chosen to die and has consented to it, often prove most convincing as the rights of choice and freedom within consent enable individuals to have their wishes carried out. However, Peter Singer has ~~may~~ said the legalisation of euthanasia would result in "the thin end of the wedge" opening, paving the way for ending life unnecessarily once allowed, or pressuring the elderly to receive an assisted death as people are driven by greed for inheritance or unwillingness to look after elderly they believe to be a burden.

Overall, arguments in favour of assisted dying are not especially ~~persuasive~~ persuasive.

# Example 5: 14 marks

## Paper 2: Religion and Ethics

Q: Analyse the persuasiveness of arguments in favour of assisted dying.

as they often result in having a negative impact on another person. Ultimately, assisted dying may be considered a form of murder and can cause more problems than it solves. Whilst the argument of human choice and rights ~~is~~ / freedom of choice is most persuasive, ethical theories like ~~the~~ and (primary precept is preservation of life) and religious perspectives, all ~~show these~~ all oppose other views, making them less persuasive.

# Example 5: 14 marks

## Paper 2: Religion and Ethics

**Q:** Analyse the persuasiveness of arguments in favour of assisted dying.

**Using a best-fit approach, this answer achieved Level 4: 14 marks.**

- This answer demonstrates a **wide range of knowledge**, discusses a range of key arguments in the debate around assisted dying and makes good use of the views of relevant scholars. **Specialist language and terminology** are well-selected and used appropriately, in most instances.
- **Information** is deconstructed as key arguments and scholarly views are applied to assisted dying. Points are developed and unpacked (though this is not as robust towards the end of the answer).
- **Connections** are **made** between a **wide range of elements of the question** as a range of arguments and perspectives are considered.
- **Coherent and reasoned judgements** are made in relation to the question, although not consistently throughout the answer. **Some evidence** is appraised, and the persuasiveness of arguments are discussed and justified, as demanded by the question.

**To improve this answer, the candidate needed to:**

1. Explain all points and arguments mentioned (e.g. reference to Natural Law), rather than including them at the end of an answer without explanation.
2. Justify all judgements made and avoid giving unsubstantiated opinions.

# Example 6: 15 marks

## Paper 4e: Judaism

**Q:** Analyse the view that the Holocaust presented a crisis of faith for Judaism.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The claim that the Holocaust was an impossible crisis of faith.</li> <li>• Issues surrounding belief in God with the move towards the end of religious belief.</li> <li>• Some have argued for a renewal of traditional Jewish faith after Auschwitz.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• A crisis of faith arose because the Holocaust, for Jews, represented the most distressing examples of evil and suffering in the entirety of, not only their own history, but all human history.</li> <li>• The Holocaust resulted in an impossible crisis of faith for the reason that many asserted it was absurd to have faith in a personal and providential God in light of what had ensued in the camps.</li> <li>• Many Jews embraced the 'death of God' movement that emerged because, as the Jewish theologian Rubenstein acknowledged, traditional theodicies were untenable.</li> <li>• Some argued that the Jews should act to take history into their own hands and not to rely on God's intervention; therefore, as a consequence, many Jews accepted that they were utterly alone and that the God of the Jews is the Ultimate Nothing.</li> <li>• However, some argued that the Jews who died in the camps were chosen by God to become sacrificial victims in order to bring about God's purposes for the modern world and therefore the suffering of the Jews was the suffering of God's faithful servants for the sake of humanity.</li> <li>• One consequence of the impossible crisis of faith that arose resulted in there being a renewed desire for the establishment of a strong and an independent Jewish society – the State of Israel; this was therefore seen by some (eg Rubenstein and Fackenheim) as the most significant response to the Holocaust and the impossible crisis of faith.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



# Example 6: 15 marks

## Paper 4e: Judaism

**Q:** Analyse the view that the Holocaust presented a crisis of faith for Judaism.

(b) Analyse the view that the Holocaust presented a crisis of faith for Judaism.

(20)

The Holocaust was a tragic incident which occurred in the 19<sup>th</sup> century, which left six million plus Jews dead. This inhuman incidence resulted in a 'crisis' of faith for many Jews around the world. The Holocaust had many different effects on Jews worldwide and made many Jews question Judaism and God. The Holocaust also led to the diaspora which is the dispersion of Jews worldwide. The diaspora can also be argued to have brought about a crisis of faith as for Judaism as secularisation grew stronger as a result of the dispersion of Jews worldwide. Many Jews may have moved into communities whereby they had to fit in, as a result some of these Jews may have lost faith and may have practiced Judaism much less. Frankfurter Jewish writer Frankfurter encouraged Jews to keep faith in the religion and God after the

# Example 6: 15 marks

## Paper 4e: Judaism

**Q:** Analyse the view that the Holocaust presented a crisis of faith for Judaism.

events of <sup>the</sup> holocaust. Because of the holocaust, many Jews began to question God and his existence. Many ~~Frankenstein~~ argued that Jews were in disbelief as Jews are believed to be the chosen people of God, therefore they asked why God would punish his chosen people. Frankenstein argued that God is all powerful and all knowing, therefore there must be reason to why he did it, allowed for his chosen people to die. Frankenstein believed Jews are still the chosen people of God, and shall keep up faith no matter what. However, former Jew and holocaust speaker Berkovitz argued that an all loving God would not let his chosen people die. He also believed that God not protecting the chosen people proved that ~~an~~ ~~God~~ ~~did not exist~~ all powerful, all loving God does not exist. The holocaust changed a lot of ~~Jews~~ <sup>Jews</sup> ~~people's~~ minds about whether God exists or not, and also caused a lot of confusion within this now broken up Jewish community. The dispersion meant that

# Example 6: 15 marks

## Paper 4e: Judaism

**Q:** Analyse the view that the Holocaust presented a crisis of faith for Judaism.

crisis of faith

many Jews were ~~now~~ in new communities and societies which they had to get used to. Many Jews found it hard adapting to these new societies and as a result began to leave behind many traditional teachings. However, thanks to the diaspora, many new Jews have joined Judaism and this allows for the religion to spread even more.

Overall, the Holocaust presented many doubts and concerns about Judaism being the true religion and whether or not God truly exists. It caused confusion and hurt for everyone around the world and led to the dispersion and spread of the religion. Some Jews decided to keep faith in the crisis as they may believe that God is all knowing meaning he might have a plan.

# Example 6: 15 marks

## Paper 4e: Judaism

**Q:** Analyse the view that the Holocaust presented a crisis of faith for Judaism.

**Using a best-fit approach, this answer achieved Level 4: 15 marks.**

- This answer demonstrates a **range of knowledge**, discussing a range of relevant ideas in relation to the question. **Specialist language and terminology** is carefully selected and used appropriately and accurately throughout.
- **Issues** are deconstructed as key arguments and scholarly views are considered in relation to the question. Views are explained and the implications are examined through logical chains of reasoning.
- **Connections** are **made** between **a wide range of elements of the question** as different arguments and repercussions are considered.
- **Coherent and reasoned judgements** are made in relation to the question. **Some evidence** is appraised implicitly through the consideration of alternate views.

**To improve this answer, the candidate needed to:**

1. Discuss a greater breadth of ideas and avoid repeating arguments.
2. Further explain the 'losing of faith', in relation to beliefs about specific attributes of God.



# Example 7: 17 marks

## Paper 4b: Christianity

**Q:** Analyse the strengths of McGrath's critique of Dawkins.

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• McGrath's criticism of Dawkins' understanding of faith.</li> <li>• McGrath's rejection of Dawkins' 'infantile' analogy.</li> <li>• McGrath's claim that Dawkins' argument about probability is flawed.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• McGrath's criticism that Dawkins' fails to distinguish between belief in God and religion is strong because there is evidence that many people believe in God without considering themselves part of organised religion.</li> <li>• A strength of McGrath's critique is his argument that Dawkins' attempts to reason from a philosophical and/or theological perspective is ineffective because Dawkins has no academic background in either of these disciplines.</li> <li>• McGrath's argument that Dawkins' criticisms of religious belief are also reflected in atheistic or scientific belief is strong for the reason that many questions are left unanswered and some scientific theories have later been refuted.</li> <li>• Whilst McGrath agrees with Dawkins that the religious education of children needs to be reviewed, his dismissal of Dawkins' 'infantile' analogy is strong because many people start to believe in God later in life; they may convert to a religion from an atheistic or agnostic position; they may find new faith or reach a reasoned judgement that belief in God is justified. McGrath's argument is supported from his own experience as well as his referencing Anthony Flew's experience when he was in his eighties.</li> <li>• McGrath's dismantling of Dawkins' argument that science leads to atheism is strong for the reason that it establishes that Dawkins, in effect, has discarded rationality and embraced a disillusioned approach of assertive atheism.</li> <li>• However, McGrath makes some personal attacks on Dawkins, for example, he points out that Dawkins doesn't properly acknowledge the academic and theological nature of Martin Luther's text; instead McGrath suggests Dawkins appears to offer 'selected' opinions which have been garnered from the internet. As a consequence, this weakens the overall strength of McGrath's arguments because McGrath has fallen into the <i>ad hominem</i> fallacy trap.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

# Example 7: 17 marks

## Paper 4b: Christianity

Q: Analyse the strengths of McGrath's critique of Dawkins.

(b)

I will argue that McGrath's critique of the ideas of Dawkins are highly successful and render his arguments very unconvincing.

One of Dawkins' main arguments is that belief in God is irrational and childish. This argument is supported mainly by his comparison between a belief in God and a belief in Santa Claus or the Tooth Fairy. He states that the level of evidence for each of these things is roughly the same and that as such, as we become adults, we should logically grow out of belief in God. However, McGrath argues that this analogy is highly flawed because Dawkins is not comparing like with like. He states that it is reductive to refer to religion as simply a childish belief and that to do so is to ignore the many people who convert to a religion from atheism late in their lives. For example, McGrath himself only became a Christian after university and similarly, Antony Flew (another previous well known atheist) converted to Christianity in his eighties, proving that belief in God is not dependent on childish naivety.

This links to another of Dawkins' arguments which is that religion constitutes a form of child abuse as he believes that religious education and labelling a child by their parents religion are both forms of indoctrination. McGrath counters this by pointing out that this is not a religious problem but rather a societal problem as secular child abuse and indoctrination has also occurred. For example, the Hitler Youth during the second world war were indoctrinated with hateful ideas and furthermore, anti-religious education in the Soviet Union also promoted intolerance and hatred. This is one of McGrath's weaker critiques of Dawkins as it does not actually counter the main argument so much as it suggests that Dawkins need to accept more flaws in society. As such, the issue of indoctrination within religion still appears to remain. Nonetheless, most of his other critiques are much more effective.

One stronger critique which McGrath launches is that in response to Dawkins using the words and ideas of Martin Luther in order to suggest that religious people are content to lack understanding and that there is no evidence for God. Dawkins suggests that even Luther admits that nothing in religion can be understood through human reasoning. However, McGrath successfully counters this by demonstrating that Dawkins is completely misrepresenting the actual idea which Luther put forward. Rather than accepting the failure of human reasoning completely, Luther actually stated that we were unable to understand why we would receive salvation because we are undeserving of such a thing. Quite contrarily to what Dawkins attempts to prove, Luther was actually an advocate for understanding God through human reasoning, stating that 'God writes the gospel not only in the Bible but in the trees and flowers and clouds and stars', clearly suggesting a support for arguments such as the design argument which seek to understand God through the natural world.

# Example 7: 17 marks

## Paper 4b: Christianity

**Q:** Analyse the strengths of McGrath's critique of Dawkins.

Another key mistake which Dawkins makes which McGrath points out is that Dawkins attempts to use the arguments of Aquinas to show that any logical attempt to understand religion fails. This stems from the idea that Aquinas has attempted to prove the existence of God through his different ways and that he fails because some of his arguments are flawed. However, McGrath argues that Dawkins has completely misunderstood Aquinas' arguments as they were actually never intended as definitive proof of God but rather to show the inner consistency of belief in God. Therefore, they were only ever supposed to function within a religious environment meaning that Dawkins' criticism of religion in this way is somewhat weakened.

Dawkins also focuses largely on the seeming lack of evidence for the existence of God and he proposes that due to the lack of evidence in religion, science offers a more effective and logical way to understand the world. However, McGrath criticises this by pointing out that many scientific ideas also lack absolute proof. For example, most scientific theories on how the universe was created have yet to be proven definitively and many scientific theories which were created on this topic in the past have now been disproven which suggests that it is entirely possible that things held as fact in the scientific community today could be disproven at any moment. As such, this makes Dawkins' preferential treatment of science and critique of religion somewhat hypocritical and thus it is rendered much less convincing.

Finally, Dawkins also argues that religion's attempts to find a theory of everything in God are highly irrational as it attempts to find a single explanation for every single part of the universe. However, this is once again very hypocritical because one of the main aims in the scientific community is also to find an explanation for the existence of the universe and everything in it. This can be seen in theories such as the Big Bang and as such, McGrath is very successful in demonstrating the weaknesses of Dawkins' arguments.

As such, Overall, McGrath is very successful in his criticisms of Dawkins' beliefs and arguments.

# Example 7: 17 marks

## Paper 4b: Christianity

**Q:** Analyse the strengths of McGrath's critique of Dawkins.

**Using a best-fit approach, this answer achieved Level 5: 17 marks.**

- This answer demonstrates a **wide range of knowledge**, thoroughly examining Dawkins' arguments and McGrath's responses. **Specialist language and terminology** is carefully selected and used appropriately and accurately throughout.
- **Information** is **critically deconstructed**, expanding on ideas discussed, through clear developed **logical chains of reasoning**.
- **Connections** are **made** between the **full range of elements of the question**.
- **Coherent and reasoned judgements** are made, addressing the question throughout. Judgements are supported by the **appraisal of evidence**, as the success of McGrath's responses are discussed throughout.

**To improve this answer, the candidate needed to:**

1. Focus on analysing McGrath's critique of Dawkins, rather than offering own critique.
2. Further appraise the arguments; explaining why McGrath's critiques are convincing.



# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The 'I am' sayings are integral to understanding Johannine Christology and reveal who Jesus is.</li> <li>• The 'I am' sayings echo the covenant name of God and Jesus taught that, as the bread of life, he is offering eternal Salvation to all.</li> <li>• Jesus uses titles in the synoptic gospels to refer to themes of his earthly life, suffering and future glory.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The synoptic writers used titles for Jesus such as 'Son of Man' that were already used in Judaism before the life of Jesus. Significantly, Jesus can be identified as a heavenly figure who will one day bring salvation and judgement like the Son of Man in Daniel who was understood by the Jews to have authority from God.</li> <li>• The synoptic writers used titles from the Old Testament and helped early Christians to understand who Jesus was by using terms familiar to them from both the Jewish and Greek worlds; therefore, the Person of Jesus can be understood by examining how the writers used these titles.</li> <li>• Each gospel represents the life and teaching of Jesus in a distinctive way and therefore the use of Messiah, Son of Man, and Son of God helped writers to convey the nature and person of Jesus as they understood it. For example, the title Son of God expresses the unique relationship of Jesus the Son with God the father.</li> <li>• The background to the 'I am' sayings is significant for understanding why John used them to reveal who Jesus was. The Jews understood 'I am' as God's covenant name with Israel when God declared to Moses 'I AM WHO I AM'. For this reason Jesus' use of the phrase is theologically significant because Jesus presents us with a theophany as he appropriates the holy name of God.</li> <li>• Scholars have argued the author deliberately used the 'I am' phrase to appeal to both Jewish and Greek listeners. The 'I am' phrase is a form of speech used of a deity in Greek religions and also a covenant name of God for the Jews. It is for this reason that both audiences would understand that when Jesus uses the phrase, he is speaking of himself as God.</li> <li>• The use of titles with Old Testament references shows Jesus as the Messiah whom the Jews were expecting; the 'Son of Man' emphasises Jesus' humanity and divine mission; the 'Son of God' highlights Jesus' unique relationship with God and 'I am' was understood to refer to God himself. Therefore, the fullest understanding of the person of Jesus and his mission is conveyed through both the synoptic gospels and the Fourth Gospel.</li> <li>• Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</li> </ul>

# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

(b) Analyse the significance of **one** of the following for **understanding the Person of Jesus in the Gospels**.

- The titles of Jesus
- **The I am sayings.**

?  
Abraham.  
Isaac.  
Jacob.  
Joseph.  
etc.

significance of

(20)

I will be analysing the 'I am' saying in understanding the Person of Jesus in the Gospels. It could be argued the sayings help us understand the teachings and stories of Jesus in the 4 the Synoptic Gospels as well as in John. & similar to how Marka Marker helps the prologue or Mark's birth narratives are a prophetic key to unlocking the Gospels. & but since the 'I am' sayings are exclusive to only the fourth Gospel, they are not only unlikely to be historically accurate but also are best understood in the light of John's Gospel.

The 'I am' saying are a literary device used by John in order to frame the discourse, the marker help to pin the blame of Jesus' death on the Romans due to the use of watching up the tension throughout the Gospel. There are 7 predicated 'I am' sayings, the four I will talk about include:

I am the bread of life (6:35)

I am the light of the world (8:12)

I am the good Shepherd (10:11)

I am the true vine (15:1)

# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

The number seven has theological significance, i.e. God created the world in seven days, and is likely why John chose 10 to implement into his writing. On top of these seven predicated sayings we also have some non-predicated 'I am' sayings. "Before Abraham was I am". This to me is the best saying to understand the person of Jesus. It is in flaming to the Jews extremely blasphemous and degrades their whole religion. Not only this but it shows Jesus as to God and idea that would be unthinkable for the Jews. Here John portrays to us that Jesus was before the person who created the Jewish religion, in other words Jesus is one in the same as God. It is the only direct 'I am' saying that brings across a clear message for Jesus.

In a similar vein the capitalised term of Ego Eimi is used by John in order to provoke the Jews and push them into the belief that Jesus was to God on earth. It links to the capital letters of YHWH - the unthinkable name of God. Some may say this establishes Jesus' place, making it clear and giving the Jews no reason to not recognise who Jesus is. In other words it completely defers Jesus to the Romans. However others may say the saying was only put in to anger the authority and build the conflict.



# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

The dedicated I am sayings are less direct and much more easily missed. "I am the bread of life" that we have already talked about flows from the feeding of the 5000. The saying today has much symbolic imagery and through the Eucharist. Despite this there has been lots of conflict over the eucharist and ~~that~~ <sup>it is</sup> the ~~main~~ <sup>initial</sup> cause of divide between the Roman Catholic Church and protestants. If we cannot understand the Eucharist and Jesus presents himself as the eucharist, then how can we understand the person of Jesus. The I am the bread of life seemingly does not help us on our way to this.

The next I am saying that we come across is from John 8, verse 12 "I am the light of the world." This continues on the imagery that we seen in the prologue of John, the continuing fight between light and dark, good and Satan. "But the darkness did not overcome it" John 1. In this sense the light of the world rightly defines Jesus with God and helps us to understand his plan. Dodd C. H. Dodd persuasively states that the light of the world represents Jesus' teachings and John's Superseding that of the New Testament. Another way of viewing the saying is through the idea the New Testament let you see in the darkness and



# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

Served as a form of guidance. Jesus as the light can thus be depicted in the same way, he is the conscience. ~~Non-believers~~ Non-believers and critics have since told us that people managed to do the good and love thy neighbour long before Jesus, and that this is easy and done through the belief Jesus was before Abraham, he is has been here guiding for many years but only now can be seen in human form. The idea of ~~Jesus~~ coming light of the world however, is not all possible. It encourages missionaries to go out and preach, some of their conversion work is a little less than Christian, and it is an example of how Jesus has not guided well.

The other I am sayings <sup>parables</sup> say ~~that~~ on John's other views of the person of Jesus, but their use as a literary device was not explicitly for this reason, but also to build tension and ~~with~~ point the finger on the Jews. It gives them ~~an~~ a clear chance to see Jesus for who he says he is. Even though taken alone the ~~known~~ predicated I am sayings may be seen as cryptic, they work together with John 8:12 to build a good base for understanding the person of Jesus that John presented to us in the fourth Gospel.

# Example 8: 20 marks

## Paper 3: New Testament Studies

**Q:** Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels (The Titles of Jesus, the I am sayings).

**Using a best-fit approach, this answer achieved Level 5: 20 marks.**

- This answer demonstrates a **wide range of detailed knowledge**, analysing the 'I am sayings', in relation to key arguments and scholars. **Specialist language and terminology** are carefully selected and are used appropriately and accurately throughout.
- **Information is critically deconstructed** using different 'I am' examples and examining the theological significance for the person of Jesus. Ideas are fully examined using **logical chains of reasoning**, to thoroughly explain points.
- **Connections** are **made** between **the full range of elements of the question**.
- **Coherent and reasoned judgements** are made throughout. Ideas link together to support and build judgements. These are supported by the **appraisal of evidence**, including discussion of scholars and the historical and theological context.

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