

Examiners' Report
June 2013

GCE Religious Studies 6RS02 1A

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Introduction

The Investigations Paper continues to draw from an inspiring range of topics within a wide range of varied academic fields. The high standard of work evidenced in June 2013 was no exception to historical high standards as candidates demonstrated a very high level of independent student enquiry which clearly showed their engagement with their area of investigation. Their knowledge of a particular academic field was evidenced in the way they independently used and evaluated a wide range of source material. The enthusiasm for and knowledge of the chosen topic was clearly conveyed in many answers that were truly academic in their approach. Some centres chose to focus on the same or similar topics for all their candidates, whereas other centres permitted considerable choice for individual candidates. Candidates were very well prepared for the examination and it was evident that centres used 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.

Whilst most centres had entered their candidates for the correct option there were still a few entries for particular areas of study where consideration regarding entry for a different area of study may have been beneficial to the candidate. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper. There was evidence of candidates choosing a different question on the paper to the question they had clearly prepared for before the examination. In some of these cases the candidate was using material suitable for Question 1 to answer Question 3 (or vice versa) and not really grappling fully with the demands of the question.

This practice does not always work to the best effect as the candidate might end up answering neither question as fully as possible. Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer or if no box was ticked at all. Examiners were encouraged to mark positively and to credit all valid material according to the mark scheme and question paper. Centres should ensure that candidates are entered for the option that matches their area of study and that candidates are clear about which question they have been prepared for on the paper. There is still evidence of centres studying Papers 1B and 1F being entered for 1A. This might be an oversight regarding filling out the form – centres must choose 6RS02 and then identify which of the seven papers from 1A to 1G is the specific entry.

Variation in achievement was related to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly there must be explicit attention to these objectives in the examination answer and also to the question that is intended to focus the answer. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for AO1 and 'Comment on' for AO2. 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 phrase '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 investigation. The mark scheme itself is generic to all questions but the answer itself is not necessarily generic as candidates are expected to use their material to answer the question. The purpose of the question is to challenge candidates to adapt their material so that at the highest levels they may demonstrate a coherent understanding of the task based on the selection of their material. Widely deployed evidence/arguments/sources were evident in well structured responses to the task whereby a clearly expressed viewpoint was supported by well-deployed evidence and reasoned argument. There was skilful deployment of religious language in many answers and the fluency of good essays

showed command over the material; such command makes for high outcomes and rewards the amount of hard work done by the candidate.

Less able candidates struggled with the demands of the question. In p

reparation for this examination some candidates may find it useful to write up their investigation under exam timed conditions to a variety of different possible questions. They might build up a number of different essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, success can be undermined by writing up a rote-learned answer which was not adapted to the question set or by answering a question that has been written for a topic they have not studied. There was evidence of rote learned answers using the same structure and material inclusive of quotes; whilst much information was relevant to the topic and consequently was awarded in terms of AO1, there was a significant lack of engagement with the specific demands of the question and consequently marks for AO2 were low, with only generic evaluation provided. This approach is contrasted with another form where candidates were trained to answer the question; arguably, this is evidence of good practice but at the lower end some candidates thought it was sufficient to simply use the question stimulus at the end of each paragraph. The best answers were those which were guided by the statement as opposed to simply *'tagging it on'* to content that they were already anticipating to write about. A balanced approach to the question that meets the highest levels of achievement according to both assessment objectives is obviously desirable and the generic question accommodates many possible routes to success whereby any valid approach to the question was credited.

Question 1

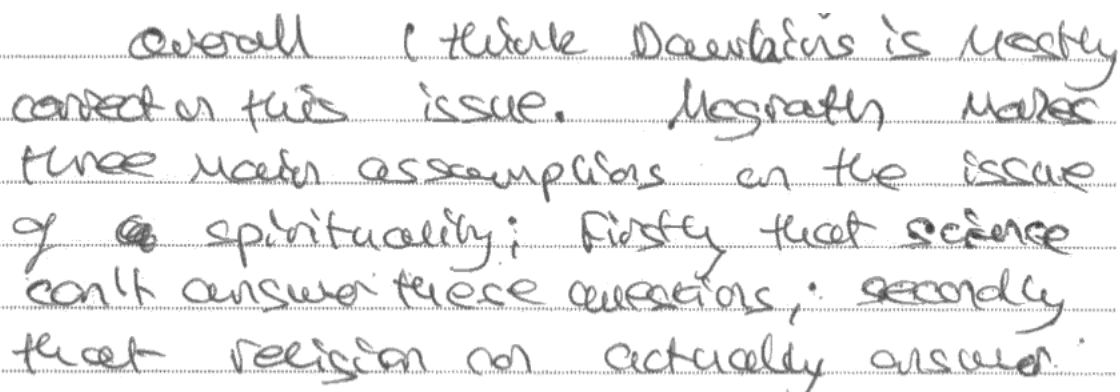
Study of the interface between religion and science attracted a wide range of responses to this question. Some candidates examined the historical interaction between religion and science and focussed on the dialogue between Christianity and the natural sciences. The shaping of western culture through this interaction was noted by some candidates who very ably marshalled a range of works of proven value for exploration of the field. Issues in religion were discussed with reference to a range of scientific and religious accounts of origins of the universe; most notably the creation and evolution debate that is not without its own controversy. The best answers adapted their material to the question, or set up their approach clearly with reference to the question and offered a thorough discussion as to whether conflict between religion and science is a thing of the past.

Key themes were addressed through a variety of models of relationship between religion and science which answered the thrust of the question very well. Good mention was made in some answers to methodology of the two disciplines, and the usage of language within the two systems but other more 'straightforward' approaches also did extremely well in many cases because they did not ignore the question. A good range of material was used in the majority of cases with appropriate scholarship but the weaker answers lacked supporting or illustrative material of a suitably academic nature. Answers at this level confined themselves to offering a descriptive narrative with little focus on the wording of the question.

Overall there was good material on science but sometimes weaker on the distinctive discipline of religion. The more able candidates were well versed in the debate from a scientific and religious perspective and were up-to-date with their account of it.

There was good analysis of key terms and drawing out of their significance. Effective use was made of material which candidates had studied in 6RS01, such as the design argument and process theology, although a few less able candidates relied on 'Design Argument' type approaches without demonstrating any further knowledge of the religion and science debate. It must be stressed again that 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. It is also worth noting that some answers echoed of fundamentalism and whilst any point of view can be argued for it is important to be able to substantiate an individual view with balanced knowledge of both sides of the debate. Many candidates managed to move beyond a purely Dawkinian critique towards a balanced reflection on the question.

The candidate in the following essay extract presented a range of material and was able to demonstrate competent knowledge of the religion and science debate; this material was clearly brought together in the conclusion where the argument is discernible through a valid answer to the question.



overall I think Dawkins is mostly correct on this issue. McGrath makes three main assumptions on the issue of spirituality; firstly that science can't answer these questions, secondly that religion can actually answer.

these questions and thereby treat the spiritual as actually a valid question, and not as Swain Horke puts it a confusion between 'Numerous and Spirituality'. Science is unequivocal in understanding nature, & but is limited but only to its subject field. Much like sociology and economics; while empirical, ~~and~~ of scientific method and positivism is not. The various 'a posteriori' and teleological 'proofs' that McGrath ~~advances~~ are basically flawed; the ~~idea~~ the assumption of a designer is not logically contingent with a design or complexity, while the idea of a Transcendent Deist God is not tautology with the Immanent Christian God that McGrath, Swinburne and Collins believe in. Swinburne I believe misunderstands science inside the paradigm of a 'proof' and not simply the world which science actually is. ~~Just as any other~~ ~~the fact that~~ ~~instead~~ Instead of trying to rationalise religion, I think McGrath should follow the ^{rationalist} method of the Counter-Enlightenment of the 18th Century and have god not as an observation but feeling and emotion.

In conclusion, ~~the~~ ~~belief~~ ~~is~~ ~~not~~ ~~only~~ ~~these~~ ~~ideas~~ clearly have a different

opinion on the relationship and potential conflict between religion and science.

For Dawkins his argument on morality is largely inductive. The idea of what is ~~good~~ 'true and' ^{empirically} 'false' is not congruent with what is good and bad morally.

Dawkins is veering too close to the proselytization of the dogma of 'anti-theism' in his handling of the ills of religion and its conflict with science on morality. Although there

is no conflict in terms of society and ethics in relation to religion and science,

Magnus needs to strip rationalising God as science falls ~~into~~ knowledge with understanding of the universe. Magnus

is conflating the God of the 'small god' that Carl Sagan talks about. Science and religion are two different specialties but can in society co-exist peacefully.

The 'Golden Mean' here on living a good life is reason; emotional and human experiences but based on the solid and rational framework of rationality. Either extreme of emotion or nihilism does not bode well for society.



ResultsPlus Examiner Comments

The candidate selected from a range of material and clearly had an argument in mind. The question was answered and the reader was left to consider the candidate's thoughtful conclusion.



ResultsPlus Examiner Tip

Know your argument and then you will have no trouble establishing your view.

The candidate in the following essay demonstrated coherent understanding of the task; based on selection of material to demonstrate emphasis and clarity of ideas. This was a well structured, fluent response to the task that was expressed cogently through skilful deployment of religious language. The argument was substantiated and clearly reasoned. A very impressive piece of work that shows exemplary control over the topic.

The conflict of science and Religion is something that is very much ongoing, whether it is a thing of the past is debatable. It is important to analyse both disciplines in order to come to a proper conclusion. I however believe that it is still a huge topic of discussion, even in the modern day.

The scientific method is often seen as the most fruitful methodology because its ideas are based completely on logic and reason. It is constantly expanding, it's conclusions, as it is constantly being improved. Also, its conclusions can be re-tested by direct means. It is often seen as highly trustworthy because it has a thorough methodology which is based on 5 key principles. Firstly, someone will observe something happening and they may find it interesting. This will make them curious to wonder what it is and they may keep records of their further observations. Next, they might come up with a hypothesis, a statement that sums up why they think what they observe happens. To test it, they will conduct some experiments. They might find that their experiments prove their hypothesis completely wrong and so they need to re-evaluate. Once they have conducted enough experiments, then a law can be passed which is basically a finalized hypothesis. The law can then be linked into a theory, which combines a number of laws together.

Goal or a single underlying principle. However, the methodology may seem, if it is not with its wisdom. Firstly, perception can be fallible or success or ~~per~~ powerful but not universal. Sometimes we may see things that aren't actually there, especially if we want them to be. Next, some scientists have spent so long on their work that they do not accept conflicting evidence from other scientists, even if it is compelling. Thomas Kuhn in 'Structure of Scientific Revolutions' said that "it is a lot more common than people think." Science is very much a court topic which could mean that it is still in conflict with religion.

The Religion method is much different to the scientific one. It is based solely on faith and believers do not test their faith with experiments. They claim to 'not know' but what they believe is true. Religion has faced countless criticisms if it's true and it still does so today. Atheists have become frustrated with theists as it seems like they are never wrong. Even when they are presented with compelling counter-evidence, they do not admit they could be wrong because their whole faith would collapse. Anthony Flew in 'Theology and Falsification' states that when believers are presented with a challenge, they modify their faith till there is nothing left of the original faith.

St. Augustine wrote that "to have faith is to believe what you do not see." This simply reinforces almost blind and Flew said that faith will ~~die~~ ^{die} 'death by a thousand qualifications'.

There are still thousands of Religious people today involved in scientific investigations like campaigning against abortion etc. Reinforcing the idea that it is still a modern problem.

Rationalism is the belief that the mind is the source of all knowledge and that the truth can always be achieved through the powers of reason. It rejects any information collected by the senses as they are fallible. Peter Vardy in 'The Puzzle of Faith' reviewed the ~~answers~~ answers to the question: what is truth. He divided opinions into 2 different views: Realist and Anti-Realist. Realism states that there are actual facts out there that we can either get right or wrong, there is no middle ground.

It does allow a small bit of room for error, even if it is highly unlikely. Anti-Realism states that truth is highly subjective, what is true for someone, may be false for someone else. Truth also depends on general knowledge and understanding at the time, for example when people thought the earth was flat, this was true because it correlated with their data. It is unclear whether the two are opposed in the modern day, but it is obvious which represents science and which represents religion.

On the topic of faith the two are still in conflict, but Dobson presented a framework which attempts to explain the relationship between the apparently contradictory disciplines. It is called the four models of interaction. The first model is true conflict. It is based on

the idea that science and Religion are constantly in conflict with each other and as long as one is true, the other must be false, they can't both be true. The next model is independence and it is based on the idea that science and Religion are both allowed to co-exist as long as they stay within their own

territories of knowledge. Since it's only to be concerned with 'How' this happens and Religion with 'Why'. In the modern day however it unfortunately fails as science keeps oversteering into the 'Why' sector of religion. The third model is dialogue which states that science and Religion are two things that both are concerned with 'How' and 'Why' and are partners in conversation.

Baker says that it would be very beneficial as a great conversation, but neither side is willing to embrace one another's views. The first model is free interpretation and is difficult to put into practice because it involves combining science and Religion to make a more complete 'whole'. It is mainly used by process theologians. Some of these models comply with themselves, e.g. like the 3rd, but you can easily make them seem like they can.

John Polkinghorne is a philosopher who doesn't only think that science and Religion are compatible, but that they are also complementary. He says that they can both contribute to human understanding of the world. He says that there are two books, ^{scripture} ~~science~~ and nature. Nature is

a text that fits in with modern theology and is containing information about the history of the world; it is very complex. Scripture is ~~not~~ made up of a number of texts but it is mainly theological. It is not to teach about nature but instead, the nature of God. Pelligher suggests that we should now have to discuss between ~~science and religion~~ God and nature, God does nothing and he acts through nature. He can do many wonders, one of them being that science can't tell what Religion it's beliefs should be and that Religion can't tell science what to discuss. But these two books are based on the modern ~~idea~~ is questionable and it is related to Barbara DeLage model.

Teilhard de Chardin is a man who ~~believes~~ believes that evolution is a process with a purpose; as it continues it gives rise to higher states of mind, with the highest being the image point, or being in par with God. It is a strong argument because it contains the scientific idea of evolution and Religion that pushing God to the edge of the argument. ~~It~~ People find it strong because of this contradiction. Also, instead of God being used to fill the gaps where science has no answer, God's sciences fundamental objection. As we discuss more about the world, we move into a higher state of mind and therefore move closer to God. Evolution is very very much a ~~modern~~ modern day topic and this could suggest that the two are still in conflict, but the

fact that they've combined takes away from this. It is an example of Bohr's interpretation model.

Empiricism is the belief that you can only learn knowledge which can be gained through experience. Richard Dawkins and Peter Atkins say that it is the only kind of knowledge ~~we~~ worth having. It is completely compatible with modern theology if the empiricist can accept other forms of knowledge, not just empirical knowledge. The only form that isn't compatible is the Reductivist form.

The Big Bang - the name given to the most popular theory for the existence of the world. It was put forward by cosmologists, in particular Edwin Hubble who noticed that all of the galaxies in the universe were moving away. By ~~imagining~~ ~~the~~ ~~imagining~~ this process in reverse, they said that there must have been a time when all of the matter in the universe was at a single point which was infinitely dense and unimaginably hot. They concluded that there must have been an explosion about 14 billion years ago that caused the matter to be flung outwards. Richard Dawkins and Peter Atkins say that scientific theories that account for the existence of the world rule out the need for a God. They also say that it is unfair to put God in the places where science has no answer. This belief is called 'God of the Gaps' and is quite self-explanatory. However, this belief ends in a striking God. This means that as the holes in religious theory are filled in with

scientific knowledge, there are less holes for God to fill, it will get to a stage where there is no God. This is an example of Bobars conflict model and further supports the idea that the conflict between science and religion is ongoing because Big Bang is a theory that is still investigated by scientists and is still challenged by believers.

Donis Hey of school selection cannot may problems with religious beliefs of the time of its origin. But does it still today? Yes, and as more scientific research is carried out, it is becoming more of a story theory. Donis came up with it during his travels in the 'Buge'. He noticed that even within the same species, there were animals who had different more advantageous characteristics. Like the same type of birds, but one had a longer beak than the rest. When he noticed that there was only a limited amount of food, he noticed that only those animals who had more advantageous characteristics survived, and had offspring who would inherit the characteristic. This resulted in the survival of the fittest. The theory goes against scientific belief because their state that humans were made for direct communion with God, where man made it his image, and his likeness. Evolution however states that human life is a result of an accident and there is no clear path that tells us where we are going. There is nothing to suggest that the disagreement has stopped so it is highly likely that it is ongoing. There are however some

religious developments that try to incorporate the evolutionary theory, such as creationism.

Intelligent design is the name given to the idea that there are things in the world that can ~~be~~ ~~be~~ ~~be~~ better described with reference to the intelligent designer who designed it. For example, the mystery of whether the Big Bang ever happened can be solved with simple reference to the idea that it was caused by God. ~~that~~ ~~from~~ one form of intelligent design is irreducible complexity. ~~It~~ It is based on the fact that Darwin's theory of evolution is flawed and can be disproved by using God. Michael Behe popularised this form and said that the reason why Darwin could not come up with his theory was because he didn't have the necessary technology to do so, meaning that there is much doubt in his conclusions. He said that some aspects of life are irreducibly complex and he ~~was~~ uses a analogy of a ^{machine} ~~structure~~ to illustrate this. A machine is made up of a number of complex parts to make the whole, but if you take one of these parts away, it won't work. Critics of Behe claim that he is using bad science and is fulfilling the ~~idea~~ idea of the 'God of the Gaps'. They say that if you are to improve Darwin's Scientific theory, then you must only do so by using science. This argument is rarely used in the modern day, so again it is questionable as to whether it causes much conflict.

Creationism is the belief that the Genesis accounts of the creation story in the bible are historically accurate. They say that this is the case and when presented with fossils that contradict the world as described in the bible, but they dismiss the evidence and say that we 'won't' there. They also say that scientists are fallible and the only person who we can trust is God; he is the only one who was there and the word of God (Bible) is therefore the truth. Mary Morris says that scientists are wrong about their theories of rock and geological ages because the world was created in 6 days, which is not enough time for this kind of evidence. This has caused huge conflict especially in the modern day. As science becomes more and more trustworthy, creationists still dismiss it which has frustrated many Atheists such as Richard Dawkins. It is an extreme example of the Barber's conflict model.

In conclusion, I still hold firm that there is conflict in the modern day between science and Religion and that it is certainly not a thing of the past. Arguments such as the theory of Evolution and the Big Bang are continually being ~~being~~ ~~barbed~~ barbed with religious criticisms and ~~interruption~~ interruption. It is also a huge part of the modern day that religious belief is clashing with new scientific investigations like stem cell research and cloning. Religious believers claim that scientists are acting like God

which is wrong. I also believe that it will be
a very long time before the two can be
conciled. I appreciate the ambition of John
Pilkington and Terence de Chardin, among
others, but it is summed up in Bobas
Discipline model, - they have the potential to
conserve and be of great, but neither
discipline is willing to embrace or accept
and respect each other's views. I sincerely
hope that one day the conflict will be
a thing of the past, but I fear that it will
not be anytime soon.



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Examiner Comments

This piece of work speaks for itself. The candidate clearly knows the debate and has navigated a clear pathway towards a conclusion that is intelligible and creditworthy.



ResultsPlus

Examiner Tip

Know your stuff. There is no substitute for clear and thorough knowledge.

Question 2

There was evidence of improvement in the approach to this question for candidates investigating the psychology of religion. Many answers investigating Freud were particularly well done and this remains one of the most popular choices of topic. The level of scholarship was most impressive at the higher end of achievement in all topics, with

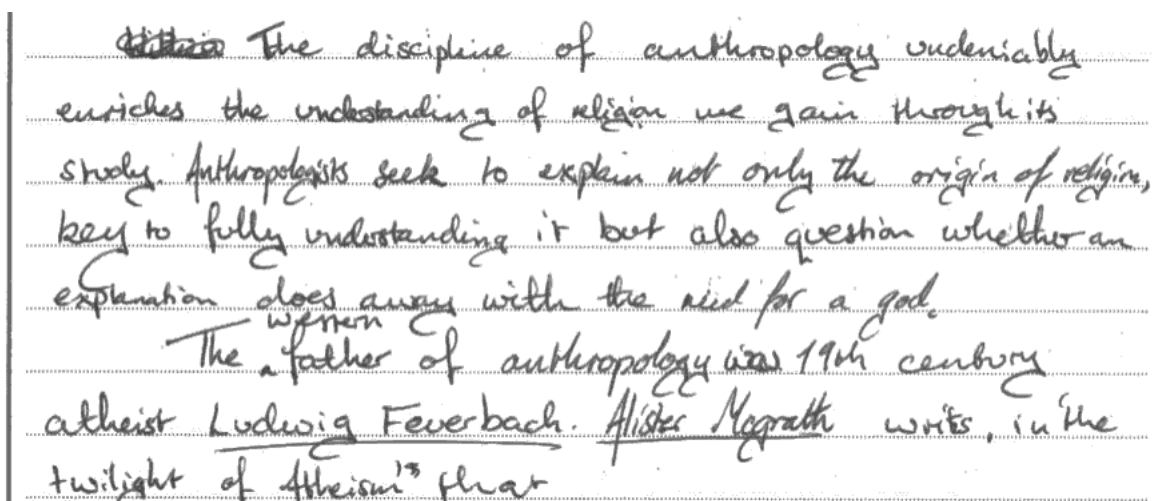
much evidence of skilful interaction with the question; candidates presented a coherent discussion regarding how the study of religion might be enriched by the contribution of their chosen thinker/discipline. Generally, in AO1 most candidates presented the core, basic details about the main ideas with a proficient use of terms. Candidates who performed at the lower levels were content with a straightforward exposition of the key ideas without much acknowledgement of the question. 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, for example, 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 ending in a conclusion that decisively argued for or against the question. There were also examples of

Freud and Jung in the same answer and these essays worked well when presented as a comparison of their views in relation to the view that the study of religion is greatly enriched by one or more thinkers/disciplines.

Other approaches included a comparison and analysis of sociologists of religion and an assessment of the validity of those views in the light of the quotation and some focused on Dawkins' critique of religion and evaluated that viewpoint well.

The same points made about Freud apply in terms of the crucial importance of managing the content so as to focus on the question. Some candidates attempted to cover a breadth of several academic disciplines such as psychology, sociology and anthropology within an essay. There is nothing to prohibit this but there is no requirement that such breadth of material is essential and in the time available it is a daunting task to attempt such breadth. Studies on cults were very well executed and research on depression by some candidates showed evidence of original research that is to be highly commended.

The following essay shows how much can be achieved in a little over five pages albeit it would be good to see more of what this candidate has to say. The candidate has a strong command of relevant technical vocabulary and sound knowledge of Feuerbach that is contrasted with other scholars to answer the question effectively. No words or phrases are redundant and every comment adds something of significance



~~It is~~ The discipline of anthropology undeniably enriches the understanding of religion we gain through its study. Anthropologists seek to explain not only the origin of religion, key to fully understanding it but also question whether an explanation does away with the need for a god. The ^{women} father of anthropology was 19th century atheist Ludwig Feuerbach. Alister McGrath writes, in the twilight of Atheism's phase

that 'one of the most obvious lessons of history is that atheism thrives when the church is seen to be corrupt, out of touch with the people, and powerful.'

So it was for Feuerbach, living and writing in a time of much conflict within the Lutheran church of his native Germany. ~~While~~ As the people fell out of love with the church, deists like Feuerbach's mentor Hegel sought reform. Atheists like Feuerbach sought total destruction.

Feuerbach hoped to bring this about by proving God did not exist, which he attempted to do in his book 'The essence of Christianity'. According to Feuerbach, human beings, who judge themselves and others through society, projected the desirable traits they saw in others onto a supernatural being with none of the negative traits they saw in themselves.

God, therefore was little more than
'a dream of the human soul.'

The extent to which Feuerbach's particular branch of religious anthropology enriches the study of religion is debatable though: he was positivist, and therefore a strong believer in the scientific method. Unfortunately he displays very little evidence of fieldwork and fails to maintain the clinical demeanour necessary to scientific enquiry, admitting that

'some merit must still be conceded to Christianity'.

The relevance of his claims today is therefore questionable, and he received criticism in Stinner's 1844 book 'The ego and its own', which argued that if God was an alien concept, so too was all human interaction without mutual benefit. This criticism of his work suggests, however, that discussion was beginning and his theory of projection was later developed by Freud, suggesting that the significant study of religion was indeed enriched by Feuerbach.

Cont - Nietzsche (I do not account for all
- breakdown social structures, nor (1) pleasure?)
Upon looking at three key thinkers, Freud
a psychologist, Marx ~~an~~ an economist & Durkheim a
sociologist we can see that their critiques of
religious belief have enriched the study of religion.
Each thinker respectively within their own
discipline (like) an anthropological approach to
the study of religion, in which they are concerned
~~with it in terms of~~ human society, religious belief
and its institutions. They each are able to draw
out distinctive analyses on the function of
religious belief and practice (functionalist) and
although they are not concerned with the reality
of God (anti-realist) they thus are able to
offer us in their own fields explanations as to
why such belief and practice takes place.
However we must note that each theory as
they focus on the critiques of religion (albeit
they implicitly enforce positive aspects) are ~~at~~
reductionist theories, whilst they offer us
distinctive contributions they do not account for
all moral phenomena.

Friedrich Nietzsche was a 19th/20th century
German philosopher who was the first to
systematically analyze & describe the decline
of religious belief (due to the rise of science
in the 19th century). He observed religion as being
set aside in order to see through faith, but
was also a 'sacrifice of all freedom, all
pride and all-self confidence of the spirit

and at the same time enslavement, self-mockery of self mutilation'. Nietzsche further went on to describe this enslavement as a 'herd morality' concerning Christian morality to that of a slave morality a 'morality for the timid'.

Like Marx, Nietzsche was able to offer us an analysis of Christian morality and it's use ~~as~~ of the higher & more affluent in order to impose it's will on others. Nietzsche rejected the idea of moral and absolute truths and stated that one must go beyond this and further evolve into ~~his~~ to an Übermensch. Nietzsche's model of a super-human in which ~~it~~ it was designed to re-engage an evaluation of it's values and power his will outwardly. Here Nietzsche also offered us the idea of eternal recurrence.

Nietzsche ~~rejected~~ believed that man should be able to decide their own moral values & codes. This also suggests perspectivism or that the theory is an epistemological theory (concerned with knowledge). Nietzsche did not believe our moral values were absolute but instead should be decided by our own individual person. *

He also re-interpreted however that although religion can lead to a 'suicide of reason' it offers those who are poor and individual ego also reassurance that we are all equal in the eyes of God, whilst also taking note of the positive aspects of Christian morality and the emphasis of codes such as

hope, pity and love etc. Nietzsche although ~~stated~~ he offered us ~~an~~ a substantial critique against religion also ~~it~~ pointed out the positives:

✦ Moralities imposed on us by those who wish to retain what they have, there is no such thing as right and wrong and there are all merely subjective. ~~He~~ He famously noted "There is no such thing as moral phenomena, only moral interpretation of phenomena".

Perhaps then what is so significant about Nietzsche and his study of religion is the influence he had on the psychologist Freud whose critique against religious belief also offers us a distinctive contribution, extended by philosophers such as Sartre and Camus as well as being Hitler's philosopher. ~~His~~ influence is a mark of his distinctive contribution to the study of religion.

~~Freud~~ Sigmund Freud a 19th century psychologist was ~~or who was~~ heavily influenced by Nietzsche. He took a materialist approach to the study of science and was ~~even~~ labelled the 'father of psychoanalysis'. Freud attempted to explain religious belief in terms of human psychology whilst also making a reference to Darwin and his study of primitive human society.

~~Freud~~ In his book (1900) 'The Interpretation of Dreams' Freud ~~has~~ based his theory of the Oedipal complex on the Greek tragedy of

Oedipus Rex taking a naturalistic approach he focuses on infant sexuality and attempts to explain how the idea of God manifests itself in the human mind. It ~~explains~~ ^{details} how a child must suppress it's sexual feelings for it's mother, and comes to see the father as an ambivalent figure standing in the way of it's fulfillment. Eventually the child must give up the mother and more importantly the father and so compensate for the loss of the father by ~~projecting~~ projecting the idea of God. Belief in God as the 'father' however is not a meta-physical reality but a psychological response to the need for parental authority. Freud hence makes a distinctive contribution to the study of religion by explaining how we characterize God as 'the father' especially in Judeo-Christian religions.

Freud also notes that the however is 'wish-ful thinking' describing the illusion as an ~~and~~ a 'universal obsessional neurosis' one which humanity must give shape and cure itself off.

Within his Primal Crime theory Freud attempts to explain the function of religious practice and belief and the idea of 'original sin'. Freud adapts Darwin's ~~theory~~ study of primitive human society suggesting that with each horde that humans resided in there was a dominant Alpha male. This dominant leader would get first pick and access to all the breeding females leaving the younger and subordinate males feeling.

resentful. However this jealousy was coupled with respect (the attitude ambivalent in nature as Freud describes) and after the plot and murder of the Alpha male the period idealization leaves the Horde experiencing traumatic collective guilt. They subsequently erect a totem in which they symbolically embody the dead Alpha male. ~~The gain~~ To exorcise the sin & repress the guilt the totem is continued, thus expressing the process of ritualistic and idol worship. Freud heavily also whilst explains the ~~aspects~~ reason of religious practise (and possibly simultaneously its) empty feeling also explains the idea of 'original sin' a collective human guilt we all share. Thus Freud's distinctive contribution

~~explains~~ ^{explains} not only why we characterize God as the father but why in order to repress guilt we worship him and view on him as an 'emotional crutch' in times of hardship.

In his later work Freud was also able to make yet another distinctive contribution with his development of the super-ego. He described how as moral values develop through the super-ego ~~are~~ derived from an internalized parental authority and not (the voice of our parents' within us) and not the voice of God; explaining why our moral values come from our parents.

Despite the contribution he makes Freud has often ~~been noted~~ ~~it~~ had no evidence 'discredited'. ~~as~~ Michael Palmer

describes the evidence for the primal
Crime theory is 'shaman' and modern
developments reject his 'Herde' theory, whilst
Farrell notes it is being a 'primitive synthesis
of evidence'. Freud ~~then~~ himself ~~concluded~~ ^{concluded} ~~the~~
that religious beliefs could not also be
~~described~~ ^{as well} explained by his theory and that
~~whilst it was~~ a reductionist theory it ~~was~~ the
the Oedipus complex did not account
for traits, polytheists and those who worshipped
female deities under mimicking his projectionist theory.
Freud unlike Jung also fail to see the
positive aspects of religion and whilst the ~~imp~~
implicitly refers to term does not ~~do~~ a
balance look at the positives of his animist
theory, such as acting as an 'emotional crutch
in times of need'.

Whilst Freud can offer us a distinctive
insight to religious beliefs in terms of
human psychology he fails to ~~account~~
^{account} ~~to~~ ^{all} ~~the~~ ~~religious~~ ~~phenomena~~
and life beyond a guilty of committing
genetic fallacy.

~~Marx~~ Karl Marx was an
19th / 20th century ~~philosopher~~ ^{economist}
and political scientist who after the mass
industrialization and mechanization of the 19th century
~~Marx~~ observed the two classes of people
created by the capitalist system. The
Bourgeoisie - the ~~oppressor~~ exploiters and the proletariat
the exploited. He noted the way in which

The protestants were viewed like slaves and subsequently alienated from temples, town walls and their spirits. Religion aided in the forming and the maintenance of ~~the~~ the latter social structures as it ~~it~~ encouraged the oppressed to accept the injustice caused. Matthew 19 - promise of the Jews and the goats - ~~and to offer them an~~ possibly explaining the protestants work ethic, to love and serve others whole heartedly - and ~~set~~ offering them also a promise of an afterlife. Marx famously quoted the function of religion as being ~~the~~ the 'opium of the people ... a balm in a horrid world ... and a sign of the oppressed'. For Marx viewing religion in terms of ~~social~~ political and economic structures (functionalist) and ~~functionalist~~ ~~not~~ suggesting the function of religion as a tool of oppression. His distinctive contribution to the study of religion lies in his implicit posture that religion is used as a consolation for the oppressed poor in order to offer them a better life after death and to accept their stance as lesser beings in the capitalist structure. Marx notes however that through the building on a new socialist state - Communism - the protestants will eventually give up and overcome the bourgeoisie realities in an equal and fair society with no need for religion; a distinctive offer to the study of religion in terms of the future of religion.

The liberation theology in Context (1968-1980) notes that a modern interpretation of the Bible could be used to liberate and help the poor, through a breakdown of social injustice and reform. Whilst Marx offers us ~~a~~ ^a criticism of religion and its upholding and maintenance of capitalist oppression, the liberation theology has countered this. We must also note that his predictions have failed although evidence stands that ~~Marx~~ religion has been used as a tool of oppression ~~if~~ it continued to thrive in communist, and affluent modern societies, albeit it is declining; it will continue to be an important aspect or even 'opium' of people's lives.

Durkheim we can briefly note with reference to his study of Aboriginal societies was a sociologist who noted that when we worship God we are really worshipping society and its values. He claimed that the function of religion was to act as a social glue and bind society together. 'religion is derived from the word religere which means to bind. Like what he noted the importance of societies, rituals or moral codes and that our moral values are intrinsically structured with those of our community and structure. Durkheim's distinctive contribution notes that religion's function is to ~~to~~ ^{to} bind a community.

However he does not account

use more and reach out beyond their community and e.g. Good Samaritans and those whose ideas conflict with their beliefs.

All in all it is clear to see that in each respective field, each thinker has taken an intellectual, ~~for~~ approach to their critiques of religion. Offering as distinctive contributions not only in the function of religious practise but also implicitly meaning that the ideas of God can serve as a positive reinforcement particularly in the lives of the weak. Whilst they do not account for all moral phenomena they are hence all reductionist, they have been platforms for insignificant critiques of religion, and serve as to ascertain God's function & criteria.



ResultsPlus
Examiner Comments

The plan indicates the extent of detail that follows in this essay.



ResultsPlus
Examiner Tip

Know your way through the topic. Understanding of the significance of your material will help you to structure a response that answers the question.

Question 3

There is so much originality and real research in this Area of Study that it is a shame that entry numbers for this question are fairly low. Nonetheless, the range of topics covered was still impressive and there is real flair in the way candidates combine other subjects like Art, English Literature, Drama, Film, Architecture, History, and Music in order to extrapolate religious themes from these creative expressions that contribute to or are manifest experiences of religious life.

Many studies reflected the potential for producing research conducted in the best spirit of the Investigations Paper. There were examples of studies that covered a very wide range of material covering various art forms across different historical periods. There is a growing interest in Film and Art that continues and some candidates drew on both expressive forms to study creative expressions in religious life. Many of these studies were highly independent studies. The individual interest in this area of study is often evidenced by very high quality work where candidates possess fluent knowledge of the religious themes studied. Some essays are passionate about the topic and are subsequently beautifully crafted and executed.

This essay demonstrates the potential of this question for independent work. A clear engagement with the work of Gerard Manley Hopkins is discussed to comment on whether knowledge of God can be conveyed through poetry. The candidate understands Ignatian spirituality and how this shaped and formed the meaning of Hopkin's onomatopoeia and alliteration as he creatively expressed, what for him was, the 'Grandeur of God'.

PLAN

- the Bible - logos. Multivalence of poetry
- the icono classic debate
- Hopkins - destroyed many poems
 - ↳ but aesthetic value of Augustine, O.M.
 - ↳ plenitude, gratitude of art David Jones
- ↳ creativity of poetry. David Brown. God as an artist 'shippe' & Pied Beauty
- instress & inescape
- role of the imagination ~~sea~~ kom, poets & the O.M. Jesuit order. Vs. irational
- nature as sacramental through the themes & allusions
- ideas about God i.e. transcendence, immanence, the Trinity
- ↳ Hopkins draws attention towards

God

Experience

'Knowledge of God/the divine cannot be conveyed by creative expressions in religious life.'

It does not do justice to the spiritual value of creative expressions to claim that they cannot illuminate aspects of the ~~the~~ divine. Gerard Hopkins was a poet and a Jesuit priest, and his spirituality pervades many aspects of his poetry, from its overarching themes to details such as structure and use of language. Creative expressions in the form of language are closely linked to religion; it is important that John's gospel describes Jesus as the ~~Logos~~, which can be translated as the Word - the Bible evinces the importance of language. Additionally, the multivalence of poetry with its wealth of meanings and allusions means that it is an ideal medium for expressing ideas about God - just as there can be no neat equation encapsulating the meaning of a poem, so too is God ineffable and transcendent.

Having said this, it is questionable whether creative expressions are a suitable method of portraying the divine; ~~as~~ the iconoclastic argument asserts that the Bible prohibits creative expressions as a means of communicating ideas about God. One of the Ten Commandments states that it is wrong to create artistic representations of God, as these reduce Him to a static image that is incapable of expressing His

infinities. However, the commandment specifically prohibits the creation of 'graven images', that is, pictorial representations. Given that poetry portrays God with words rather than images, this form of creative expression does not contravene this commandment. Furthermore, Hopkins' poetry usually depicts God indirectly, for example through the theme of nature as sacramental. In addition, the Incarnation of Christ and the fact that God has revealed himself suggests that creative expressions are suitable as a method of conveying knowledge about the divine.

Hopkins struggled to reconcile his identity as a Jesuit to his love of poetry, believing that the latter was selfish and debarred from his spirituality. For this reason he destroyed many of his poems. The fact that Hopkins reacted in such a way against his poetry suggests that he believed it had no merit in terms of conveying ideas about God. However, David Jones argued that the gratuity of creative expressions is worthwhile, because it reflects the plenitude of God's creation. Additionally, creative expression is similar to God in that it is beautiful - the idea that God is beauty is a longstanding one, dating back to the theologian Augustine, who equates the two concepts in his Confessions. The value of the aesthetic was also emphasised by the Oxford Movement, a high church movement that Hopkins first encountered whilst studying at Balliol College, Oxford. The fact that religion places such value on beauty suggests that Hopkins' work, which is unquestionably beautiful both in imagery and euphony,

is an ideal medium for expressing the concept of God's beauty.

One of the criticisms of creative expression is that rather than communicating ideas about God, they detract from an individual's spirituality by drawing their attention away from the material world and contemplation of God in favour of the irrational. However, the imagination, which plays a key role in creative expression, is also important in a religious context. The founder of the Jesuits, St Ignatius of Loyola, published a pamphlet entitled Spiritual Exercises (1548) encouraging readers to deepen their understanding of Scripture through picturing Biblical scenes in the mind's eye. Similarly, the Romantic poets (whose ideas inspired Newman, a leader of the Oxford Movement and Hopkins' mentor figure) placed high value on the role of the imagination in spirituality - Coleridge called it 'a repetition in the finite mind of the eternal act of creation in the infinite I am'. The fact that the imagination is central both to creative expressions and to religion suggests that poetry is a suitable way of conveying ideas about the ~~the~~ divine - in exercising the imagination, the individual strengthens their ability to comprehend God. This is particularly powerful in Hopkins' poetry, which combines imagination with a subtle way of drawing the reader's attention towards contemplation of the divine.

One of the key concepts of God is that He is a Creator, the artisan of our world. This particular facet of His being can be conveyed extremely well by creative expression, as creative expression displays

the same innovation as apparent in God's creation of the world. This idea was outlined by David Brown in his book Tradition and Imagination, which asserts that the artist's creativity echoes that of the divine. Hopkins was an extraordinarily innovative poet, who experimented with language and patterns of sound as well as reworking traditional verse forms (his poetry combines aspects of English, Welsh, and Anglo-Saxon verse forms). As a result, he is particularly strong in expressing the creative power of God. Furthermore, the prominence of the theme of God as creator in Hopkins' poetry heightens this - the poem 'Pied Beauty', for example, describes the extraordinary variety of his creation. The description of trouts with 'rose moles all in stipple' also hints at God's creativity through the use of the word 'stipple', which is primarily used in an artistic context.

~~Central~~ Central to Hopkins' depiction of God is his creation of the concepts of *insbress* and *inscape*, and it is necessary to define these before exploring how Hopkins conveys knowledge of the divine through this theme. Hopkins was inspired by the mediaeval philosopher Duns Scotus (1266-1308), whose concept of *haecceitas* (roughly meaning this-ness) shares qualities with Hopkins' own coinage *inscape*. Both of these terms refer to the uniqueness of objects in nature; however, while Scotus believed that *haecceitas* was beyond comprehension, Hopkins believed that it was possible to experience an *inscape* through *insbress*. *Insbress* can be understood as the interaction between an individual and an *inscape*; as an *inscape*

is the trace of God's act of creation in a material object, it is possible to draw nearer to God through in-stress. Many of Hopkins' poems are inscaped portraits; 'Binsey Poplars', for example, ~~de~~ emphasises the fact that it is a 'sweet especial rural scene', where the word 'especial' conveys its uniqueness. Hopkins also uses language to convey inscapes, for example through unique coinages such as 'windles' (a word that appears in the poem 'Inversnaid') and through kennings. For example in the poem 'The Windhover', Hopkins describes the bird as a 'windhover', emphasising a particular facet of the bird in a way that the rather arbitrary label 'falcon' cannot. Through his concepts of inscape and in-stress, Hopkins emphasises the uniqueness of God's creation and conveys ideas about His creativity. ~~and~~

One of the criticisms of creative expression is that since it is confined to the material world, it cannot express aspects such as God's transcendence. However, I would argue that to a certain extent, Hopkins' poetry does achieve this. This is managed through the theme of nature as sacramental, and the use of subtle allusions to the divine rather than explicit references. In the poem 'Spring', for example, thrush's eggs are referred to as 'little low heavens', hinting at the divine. Similarly, imagery of fire links nature with the divine. The poem 'That Nature is a Heraclitean Fire' is significant as Heraclitus believed that fire was the essence of the universe, the ultimate force from which all other elements arise.

This is similar to God. Further references ^{to God as fire} appear in the poem 'The Wreck of the Deutschland', which describes Jesus as 'our hearts' charity's heart's fire.' The fact that Hopkins alludes to God through subtle parallels suggests that He cannot be explained directly, implying His transcendence.

A further strength of Hopkins' poetry is that it is capable of communicating knowledge of God including complex concepts such as His immanence and the Trinity. God's immanence is apparent in the theme of nature as sacramental. A prominent example of this occurs in the poem 'Hurrahing in Harvest', in which 'the azurous hung hills' are described as God's 'world-wielding shoulder'. In addition to this explicit reference, the fact that the 'w' of 'world-wielding' echoes the earlier phrase 'wind-walks' further heightens the impression of God's immanence. The concept of the Trinity appears in the poem 'The Windhover', which moves from an illustration of a falcon in flight to a contemplation of the divine. The bird is described with the compound adjective 'dapple-dawn-drawn'. The three words each have a separate and distinct meaning, yet they are united to express one single concept. This is similar to the threefold unity of Father, Son, and Holy Spirit that is God. The repetition of the alliterated 'd' and the rhyme of 'dawn' with 'drawn' further adds to this impression of unity.

In addition to the fact that it can express complex ideas about the nature of God, Hopkins' poetry is excellent at conveying knowledge about the holy

Through its use of relatively commonplace ideas. For example, the fact that Hopkins often moves from descriptions of nature to contemplation of the divine (for instance in 'The Windhover' or 'The Starlight Night') the divine. Although it has certain limitations, it is understandable that creative expression cannot convey a complete comprehension of the divine as God is by definition ineffable, and as a result creative expressions are incredibly valuable as a means of providing insight into God. Poetry in particular is a strong medium for expressing ideas about God, because it is more closely related to God in Scripture than other forms of creative expression. Gerard Hopkins is an extraordinarily talented poet, whose structure and themes are able to express aspects of God such as His creativity, immanence, and transcendence, amongst other things. A further important themes in Hopkins' poetry include the Incarnation and the glory of God, and his poetry's extraordinary capacity to express such complex themes contributes even more to the impression of knowledge about God that his poetry provides.



ResultsPlus

Examiner Comments

The candidate knows the theological problems of creative expression and how these could limit the work of a poet. The ineffability of God is not necessarily best expressed creatively ...or is it? Thought provoking discussion ensues.



ResultsPlus

Examiner Tip

Engaging with religious ideas is important in this topic. Researching and expressing these ideas carefully will add substance to your study.

This essay, like the last one, demonstrates the potential of this question for independent work. A clear engagement with the work of George Frederic Handel and the religious content of his musical works that were mostly commissioned for public performance. The candidate understands how far the possibility for proclaiming religious ideas can go as, for example, Handel's oratorio 'The Messiah' contained lyrics based on Old and New Testament quotations that were set to music. This well researched study exemplifies a success that is in the spirit of the Investigations Paper.

PLAN

~~Intro 1741~~ ~~concert hall~~
~~2 days~~ ~~Dublin, charity~~
~~oratorio~~ ~~Sports~~

Cont: ~~Daniel T. Block~~ ~~tears~~
~~Jens Peter Larsen~~ ~~tragedy~~
~~Handel~~ → ~~21 days~~ ~~MUSIC~~ ~~Handel~~
~~John G. Bent~~ ~~he was despised~~
~~a sense of despair~~

Crit: ~~John G. Bent~~
~~Jenettan Swift~~
~~Martin Marshall~~
~~Berlioz~~

Conclusion/Evaluation ~~I~~

P.T.O

Handel's ~~Henrich~~ Messiah was composed in 1741 by George Frederic Handel and to this day it remains one of the most popular of his works and is performed in churches and concert halls worldwide,

especially at Christmas time. It is an oratorio, ~~a piece of sacred music~~ (a sacred text set to music without drama) and it is designed for performance in concert hall by a full, SATB choir and small orchestra and it ~~is~~ was first performed in Dublin ~~in~~ in such a hall in 1742 in a charity concert.

The oratorio's libretto was written by Charles Jennens and consists entirely of Biblical quotations from both the Old and New Testament. The piece can be split into three sections: ~~Part 1 is the~~ Part one consists of ~~texts prophesying~~ prophecies of the coming of the Messiah, part two tells of the life, suffering and death of Christ and part three consists of texts concerning Christ's resurrection and the promise of judgement and redemption. ~~Thus it is clear that this oratorio attempts~~

It is clear then, that this oratorio attempts to convey knowledge of ~~the Bible and documents the story of salvation~~ God as it ~~is about~~ documents the story of salvation. The success with which it does this however, is debatable. While it could be argued that the piece is enjoyed by millions all over the world and has inspired many, ~~it is also~~ there is also a persuasive argument that this form of creative expression, lasting only two hours and fifteen minutes, can do very little in the

way of ~~offering~~ ~~and~~ conveying true knowledge of God.

~~For~~ For many, this piece offers true knowledge of God through the choice of texts for the libretto. Daniel I. Block states that Jennens had 'a remarkable grasp of scripture' and this is used ~~to~~ to show different aspects of the Bible. The unusual choice of texts helps the ~~rea-~~ listener link passages of the Bible that they would perhaps previously not connect, ~~For example~~ giving them a ~~for~~ greater knowledge of the Bible and thus a greater knowledge of God. For example, it is not until the twelfth passage that there is an 'explicitly ~~is~~ Messianic' text which means that until this point, the listener experiences what it must be like to wait for the Messiah in blind hope. The libretto covers ~~much~~ many Biblical texts and puts them into context, thus giving the listener a much greater ~~knowledge~~ knowledge of God.

For others, religious experience and knowledge of God are gained through the use of music to convey the libretto, and in the orchestral passages between vocal sections. For example, Jens & Peter Larsen describes the purpose of the symphonic overture as being to create 'a mood without hope' which, according to

D. Block makes the next passage, ~~from~~ taken from Isaiah 40:1-5, even more 'heart-warming and hopeful.' Through this, the listener ~~of~~ experiences the emotions connected with the text ~~even~~ more intensely, allowing them to experience more of the nature of the holy and thus develop their understanding and knowledge of God.

by Handel

This is also shown through the use of word painting, where the music helps to ~~to~~ describe the text. Good examples of this are in the 'All we like sheep' choruses in which the words 'all we like sheep' are sung in homorhythm, representing the unity of sheep, and then for the words 'have gone astray', the vocal and instrumental parts wander away from each other and there is more discord, showing the lack of unity. Another example of this is later in the piece, when upon the words 'and the trumpet shall sound', a short but clear trumpet melody is played in the orchestra. ~~The~~ This deepens the listener's understanding of the text, and enables them to experience these emotions more keenly, shown by ~~John H. Brett~~ J. M. Brentnall, who described the 'he was despised' passage as evoking a 'sense of ~~grief~~ grief.'

The 'Hallelujah' chorus, one of the most famous pieces in the entire history of

Western music, is another excellent example of how ~~the~~ Handel can evoke intense emotion and, through this, understanding through his music. The piece is in D major, a key frequently, traditionally used for coronations and, according to Daniel the piece is so emotionally powerful that 'to this day, ^{throughout} ~~across~~ the English-speaking world, audiences rise, as if in prayer, as soon as the opening notes are struck. This shows how this piece affects the individual, ~~and~~ giving them understanding of the divine and knowledge of the greatness of God. (Indeed, for Handel himself, writing this piece gave him much greater knowledge of God ~~and~~ it was ~~almost~~ as if he was divinely inspired. During ~~this~~ the 24 days that it took Handel to compose Messiah, he barely ~~to~~ ate or slept and never left his room. After finishing the Hallelujah chorus, he wrote to a friend, ~~It was as if~~ 'I did think I did see all of heaven before me and the great God himself', which shows that for Handel, his ~~greatly~~ ~~increased~~ knowledge of God greatly increased because of this piece.

Handel also uses ~~the~~ other musical features to convey emotion in this piece, such as the Tritone. The Tritone, also

known as the diabolos in musica (devil in music), is the interval of an augmented 4th and is used to represent sorrow in many pieces of music and is used in many places in the 2nd part of Messiah. Daniel L. Block comments that through^{the music of} Messiah, the listener is invited to journey with the Messiah, ^{down} to the depths of their own demerity and then to be raised up again in glory at the Hallelujah chorus. He says, 'one must really be dead not to be moved' by this piece and he feels that, especially for Christians, Messiah deepens one's knowledge of God and the Messiah.

On the other hand, there are ^{those} others who feel that Messiah can offer nothing with regards to conveying knowledge of God, and others who thought that it might even be dangerous. For John Newton, an ex-slave trader ^{turned} pastor and author of the popular hymn 'Amazing Grace', Handel's Messiah was a dangerous distraction from the message of God. He asked his congregations not to attend performances of the work ~~and~~ as he said that ~~one~~ 'true Christians' could gain much more from 'humble contemplation' of the Bible than could be offered by 'any ~~more~~ work of musical genius'. He felt that the music was

too distracting and ~~they~~ asked his congregations to consider whether the awe they felt from hearing the performance was due to ~~the~~ God or the music.

He also felt, to some extent, that to imitate the voices of angels was blasphemous and ~~the~~ this feeling was also shown by Jonathon Swift, ~~was~~ the dean of St. Patrick's Cathedral in Dublin in 1741, who ~~the~~ threatened to prevent the Cathedral choir from ~~singing~~ performing in Messiah.

Martin Marshall feels that this piece is enjoyed by most in a purely secular way as he describes the piece by the number of 'hits' it has on Youtube and talks about it as a 'show' and refers to flash mobs and other performances of Messiah that have been done in a secular way. This would suggest that one can not gain ~~the~~ any knowledge of God from a ~~a~~ piece of music that is merely ~~to~~ just over two hours long.

Furthermore the famous romantic composer Berlioz did not feel that the music offered any insight into the divine or that it helped one's knowledge of God as he described it as "a barrel of roast pork and beer," showing that he felt the music was of poor quality and conveyed little.

In conclusion, there are a varying

number of opinions on Handel's Messiah; but I think that, like many forms of creative expression in religious life, it can convey knowledge of God and the divine, especially for Christians as it can deepen one's understanding through the emotions caused by music and the unusual choice of texts for the libretto, which give the listener the opportunity to connect passages in order to have a fuller understanding of the scriptures, of the Bible, and of God.

* (from page 9), St. Thomas Aquinas said that those who sing, pray twice and this suggests that the knowledge ^{of God} gained through prayer ^{can be} double for those who sing sacred texts, suggesting that Messiah can convey knowledge about God.



ResultsPlus

Examiner Comments

The candidate knows the theological problems of creative expression and how these could limit the work of a musician. The question is carefully considered throughout this substantive piece.



ResultsPlus

Examiner Tip

Once again, the best responses to this question will engage closely with religious ideas that are linked in some way to topic studied. Researching and expressing these ideas carefully will always add substance to your study.

Paper Summary

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

- Do not ignore the question.
- A generic question is not best answered with a generic answer. The question is made up of two parts. The question itself and the generic phrase 'Examine and comment on this claim, with reference to the topic you have investigated.' Answer the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Well deployed material will show how well you understand your topic and how you are using your material to answer the question.
- Do not forget to comment on your material in relation to the question.
- Use your evidence to substantiate your argument.
- Comment on alternative views if you know them.
- Express your viewpoint clearly.
- Practice writing under timed conditions as part of your preparation.
- Do not spend too much time on your essay plan to the detriment of the essay itself.
- Write legibly.

Grade Boundaries

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Ofqual



Llywodraeth Cynulliad Cymru
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