

Examiners' Report  
June 2013

GCE Religious Studies 6RS02 1B

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June 2013

Publications Code US036762

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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 preparation 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**

The majority of candidates produced thoughtful and authoritative essays which demonstrated comprehensive understanding of key ideas that were discussed critically with confidence and authority. The majority of essays were well structured, relevant and well written. There was clear evidence of subject knowledge and most candidates were able to use this knowledge to discuss the question in relation to their topic.

Of the broad range of interesting, well-researched responses: the best responses had a good range of scholarship which integrated material into a coherent response rather than just re-telling a range of views/theories/life/work within the chosen investigation.

There were some outstanding essays where the candidates had a coherent understanding of the task and responded skilfully to the question with a clearly expressed viewpoint that was supported by well-deployed evidence and reasoned argument.

It was refreshing to read a variety of answers which explored the topic in original ways. There was interesting material using Freud, Jung, Eliade and existentialism was incorporated into some very good answers.

Overall the majority of candidates were well prepared for this question and had no difficulty in responding to it. However, there were some candidates who had more difficulty with manipulating their material. Whilst they still produced essays of merit, there was evidence of a formulaic style of answers by some candidates who apparently relied on the same source(s); these responses focused on types of religious experience and their outlines of scholars remained descriptive and thus A02 achievement was undermined.

Less able candidates tended to become too descriptive of religious experiences and to lose focus on the philosophical analysis of their meaning and significance.

More able candidates, in increasing numbers ventured towards a wider range of sources deploying a wide range of scholars, ideas and traditions. The psychology of religion material has increased in popularity and this material was well handled. Many candidates drew on Dawkins with the more able candidates doing so with authority. James, Persinger and Swinburne remain the most popular scholars for many candidates and, there were several cases of Dawkins being used uncritically regardless of whether the candidate agreed or disagreed with his views. In such cases the essays can be a little one-sided and weaker candidates lacked balance and had little appreciation of the conflict and debate within the area of study. A few candidates were over reliant on a study of Persinger's helmet or case studies of Near Death Experiences. Many candidates of all abilities covered material on St Teresa, Julian of Norwich, the Toronto Blessing and conversion experiences; this material was handled critically by more able candidates and sharply contrasted the uncritical approach typical at the lower range of achievement.

The phrase 'with reference to the topic you have investigated' led to responses ranging from general statements with little or no reference to a particular topic, to some very precise analyses of particular ideas and scholars. Some candidates covered a lot of topics, often in a rather shallow way, providing a general narrative account of views of religious experience. Of the weaker scripts it was common to see accounts of miracles and a discussion of Hume interpreted by the candidate as an account and discussion of a religious experience. Some candidates gave a good outline of the argument for the existence of God based on religious experience and considered its strengths and weaknesses; such essays gained some credit, but these candidates struggled to relate their responses closely to the question set. Candidates must be reminded that the demands of this paper are different to the demands of 6RS03. That said, there were a much higher number of responses that made a serious attempt to answer the question. The more able candidates considered the question against the background of the scholarship they had engaged with. These candidates assessed the persuasiveness of their argument in relation to the range of scholarship deployed and many

answers were very well done.

The candidate in the following essay extract presented a range of material and was able to demonstrate competent knowledge of religious experience; this material was clearly brought together in the conclusion where the argument is discernible through a well thought out and valid answer to the question

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

Remember answer ONLY ONE question.

Chosen question number: Question 1  Question 2  Question 3

A religious experience is "an undisputed fact in which people claim to have an experience of God or an experience which is in some way revelatory" (Abilumalia). The argument for the existence of mystical experiences is reliant on a posteriori evidence and it is an inductive argument, meaning that there are various possible conclusions in which we as humans have to select the most likely of. Although the religious experience argument "cannot carry the weight of proof for God's existence" (Hicks) it does reveal much ~~about~~ which helps to understand ourselves. Theists would argue that it highlights the fact that humans are capable of conversing with God, <sup>and we are in the image of God</sup> whereas ~~atheists~~ and agnostics believe it to highlight the fact that humans are being or prone to being mislead by the senses. The argument is ~~not~~ subjective, thus personal, however atheists such as Dawkins and Marx argue "everyone will laugh at your subjective representation" (Marx). The argument is therefore successful on a microcosmic level as the person physically experiences it, however fails on a macrocosmic level due to sceptical atheism. Either way it is revelatory of human nature.

William James summarises a religious experience

in its characteristics, noetic, ineffable, transience and passivity. Two of which coincide with the characteristics presented by W. Stace: noetic and ineffable. The religious experience is so profound, thus often results in conversion - "religion will now take a central place". (James) This highlights the fact that humans are so overwhelmed by these experiences of the divine, for example C.S Lewis - "I gave in, admitted that God was God". Lewis was so influenced by his experience this is evident from the sequence of novels with an underlying biblical theme he wrote on the back of his experience.

One of James's characteristics is the noetic quality, "people who have religious experiences often speak in terms of having had the truth revealed to them". (Abnormalities) This is thought to be evidence that God has conversed with humans. For example, around noon on the 13<sup>th</sup> July 1917, 3 shepherd portugese children: Francisco and Jacinta Marto and Lucia Santos experienced the blessed virgin Mary in Fatima, Portugal. Apparently <sup>she</sup> the entrusted them with 3 secrets regarding Hell, World War 1, World War 2 and the shooting of Pope John Paul II. The children were of such a young age: 10, 9 and 7 and were uneducated so it is unlikely they would have lied; therefore ~~emphatically~~ ~~that~~ ~~is~~ indicating that religious experiences can be received by humans. However, critics argue that ~~as~~ these people are mentally ill, the children of Fatima were poor and therefore possibly malnourished. At the time, there was no form of medical testing and both Jacinta & Francisco died

age 10 of the Spaniards Pui and Jacinta age 11. Therefore supporting his atheist idea. However, Lucia lived until age 98, <sup>undermining this</sup> ~~supporting~~ <sup>the</sup> their view.

A further characteristic is ineffability. "states of feeling so unlike anything else it is not possible to import or transfer them to others." (Cole)

This is the idea that humans are so overwhelmed by the divine they cannot word their experience. "I wish I could give at least the slightest detail of what I learned but when I try to discover a way to do so, I find it impossible." (St Teresa of Avila). This is supported in the Toronto Experience which began in January 1994 during a revival service consisting of around 120 people. This has become known as ecstatic worship due to the severe shaking, laughing, crying and roaring. The people were also seen to be speaking in tongues, believed to be a manifestation of the spirit, thus the human language was inadequate at wording such sensation. This highlighting human limitedness and that they are so overwhelmed by the divine as we are restricted to human power, love, knowledge whereas God is omnipotent and a supreme being. However, atheism and agnosticism agree that the reason it cannot be worded is because it is not true - it is the easiest way to recognise a religious experience but this is because it requires the ~~an~~ apparent experience to claim yet not explain. Thus it is unreliable.

A further characteristic is passivity. "The



person feel a sense of being controlled by 'the other', by God" (Tordas). This is the idea that humans are limited and cannot initiate or control an experience. For example at Knock, Northern Ireland, on the eve of 21<sup>st</sup> August 1879 at a small local parish church a group of 15, ranging in age from 5 to 75 were believed to have had a religious experience. They claim to have witnessed Mary, Saint Joseph, John the Evangelist and Jesus at hand. The people of Knock did not initiate this. On the basis of the event it was turned into a national Pilgrimage site, yet since then there has been few reported cases other than Joe Coleman in 2009 - a long period after the original experience, whom claimed to have seen Mary. This highlights, for theists that humans are limited and only God can choose when to intervene for he is an immanent being, "although many try to control the experience, they are in fact beyond human control." (Tordas)

However, atheists such as Dawkins argue that if God is not real, the cannot be contacted, highlighting that in the past humans have lied or been mistaken.

The final of Tordas's characteristics is transience, "It appears that most religious experiences last between a few minutes and about 2 hours." (Tordas) It is believed the reason that "the experience does not last long" (Cole) is because humans are incapable of comprehending an experience for a prolonged amount of time, this highlighting our limitedness. For example on Wednesday 3<sup>rd</sup>

March 1858, Bernadette in the presence of 3000 people, Bernadette received a mere smile from the Virgin Mary, thus we are incapable of tolerating more as we are limited to human power.

Altheim and agronomy will argue that this is simply a bias of the mind and these experiences are not, as Fryer and Reid claim "a brief but profoundly important experience". This is emphasised through Benny Hinn, a televangelist who regularly performs 'miracle crusades' to heal the sick, performed in large stadiums worldwide and broadcasted on television. 'This is your day'. This involves a kneeling healing as after the man hysteria waves, the healing does not work. This highlights humans as manipulative contrasting with the their view on transcendence.

It is evident that religion experiences are successful on a microcosmic level as they are personal yet fail on a macrocosmic scale.

Firmly in 1969 Allister Hardy set up the Religion Experience Research Unit at the University of Oxford. He had 1500 responses and 45% of students said they had had a religious experience but had never told anyone out of fear of mockery. This emphasising ineffability. This shows that throughout history humans have denied to have an experience with God.

The flaw of this denies from them

who claim that the incidents are 'uneducated barbarians', who will willingly lie "don't expect us to value your word for it" (Dauntless)

However, the flaw of this is that "these people on the whole are better educated and are happier people" (Athena), this undermines Homer view that humans are lying and deceitful and emphasizing that humans are capable of receiving religious experiences.

A further strength of the religious experience argument comes from Swinburne and the principle of credibility, "if it seems that subject X is present, then X is probably present" (Swinburne). This is the idea that we should rely on our experiences every day as they rarely mislead us. Based on a posteriori ~~argument~~ evidence, Swinburne argues that Bernadette was an ordinary girl who experienced 18 visions and "according to Swinburne if she claims she saw the Virgin Mary then she probably did" <sup>(Athena)</sup> Brian Davies also argues that human senses are reliable, "if we do not work on the assumption that what seems to be sometimes is so then it is hard to see how we can establish anything at all".

However, the flaw of this comes from atheists and claim that human senses can be mistaken. For example Bernadette was poor and possibly malnourished thus her senses were not in fact ~~not~~ or it could have been the result of a childhood

praise. Furthermore, this is the case of the  
Lottinby fairies which began in 1917 when  
Eric Wright and Frances Gethis, age 10  
and 16 from Bradford England, released a  
sequence of 5 photos, seen to be showing  
fairies. This puzzled the public, even at the time  
"There may be fairies at the bottom of the  
garden" (Pauline). Therefore showing humans  
can be misled by their senses, it wasn't until  
the 1980's that the two confessed the fairies were  
cardboard cut outs.

Undermining this is the argument  
that Bernadette was seen to be in good health  
and a childhood friend would have commented  
by now.

Swinkson also argues the principle  
of testimony, "in the absence of special  
consideration, the experiences of others should  
be taken as they report them" (Swinkson)  
This is the idea that humans are good and  
will not lie for they are made in "the  
image of God" (Genesis).

However, the flaw of this from a theistic  
view is that everyone will lie if  
they have a motive to, "which is more  
likely that the whole natural order is  
suspended or that Jesus may well tell  
a lie?" (Hume) An example is Korea in that they  
were offering an economic crisis and tax pilgrims  
would bring money to the area.

However, the children of Fatima were young and innocent. This had no direct reason to be.

A weakness 1) to the argument from Lam "Patterned by the frame of reference provided by the creed we learn to find God in all life."

(Lam). This is the idea that human beings + up in a religious background such as Bernadette, Lucia, Jacinta and Francisco are all more likely to see world in reference to God and thus their testimonies are unreliable. Although these humans are not deliberately lying they may be exaggerating and any normal person or religious person may deem the same experience normal. This is the idea that 'History repeats itself' (Marx).

However the flaw of this is that the first experience must have been genuine as it had no pattern to follow and therefore if we are to accept this for helping to understand and then we should accept all experiences as revelatory.

A further weakness comes from Cole and is the idea that humans are limited compared to God that we cannot recognise such supremacy. "God is said to be the creator, how would you recognise that attribute?" (Gardy). This emphasises the naturalistic concept of God but suggests the atheistic opinion that God is not able to converse with his creation.

However, ~~at~~ their world argue that "an omnipotent and perfectly good being will seem to interact with his creation, especially human being capable of annoying him" (Swinburne). This therefore emphasizes that humans are capable of concerning with the divine creator, this supports the testimony of Bernadette, the children of Fatima, the people of the Toronto Blessing and those at Lourdes. This, however, is convincing and underscores the greatness.

In conclusion, it is evident that the religion experience argument is successful on a microcosmic level as it is private and the person is so overwhelmed by the experience they are convinced of God's existence. This therefore shows the limitedness of humans compared with the omnipotence of such a divine creator, namely God. This is the case of CS Lewis, whom is a clear case of humans being so overwhelmed by such a profound mystical experience they do not devote their will to God. This therefore opposes the Humean idea that those who ~~are~~ claim mystical happenings are delirious or have been misled by their senses as their certainty is vital for such intense devotion. Atheism and agnosticism believe that religious experiences are evidence for humans being misled by their senses, exaggerating or lying. However the flaws of Cole's and Hask's weaknesses

completely undermine their argument and could possibly be seen to act as strengths. Considering both the theistic and atheistic arguments it is fair to conclude that although both indicate a wide range of possibilities for understanding ourselves, the theistic concept is more convincing. Furthermore this is due to the fact that neither atheism or science could find an adequate reason to explain Bernadette's ~~epistemic~~ noetic information of 'The Immaculate conception'. Therefore showing the extreme of religious experience and that they prove ourselves to be in 'the likeness of God's ~~God's~~ God." (Genesis) However, either way Religion experience can be taken as revelatory and help us to ~~understand~~ help the understanding of ourselves. Overall 'the essence of religion comes through the immediate experience rather than the argument' (Schliermacher)



### ResultsPlus Examiner Comments

In the introduction the candidate interacts with the question through Ahluwalia's definition of religious experience contrasted with the rejection of its subjective nature by approaches by Marx and Dawkins. The candidate shows a thorough grasp of the demands of the question.



### ResultsPlus Examiner Tip

Examining and commenting on a good range of appropriate scholarship often results in a well written, balanced study. Adopt a style that works for you. Important quotes can be underlined for emphasis but this is not necessary although it works in this case.

This is another example of a very good essay where the candidate presented widely deployed evidence that formed a well structured response to the task. This essay is representative of a popular approach to this topic. The candidate explored the range of possibilities for understanding ourselves and/or God by carefully commenting on the ideas discussed.

"For our present purposes, it will be useful to define it as an ~~ex~~ experience, which seems to the subject, to be an experience of God... or some of ~~other~~ other supernatural thing" - Richard Swinburne, in the 'Existence of God' (1991)

described a religious experience as a non-empirical occurrence based solely on faith as a <sup>meeting with</sup> ~~with~~ a Divine Being, such as God, Jesus or the Virgin Mary. Many believe these experiences occur during times of intense emotion, such as joy, wonder or ~~and~~ <sup>even</sup> grief.

However, they ~~do~~ allow a wide range of possibilities for understanding ourselves as human beings and God, regardless of whether or not they are direct experiences with the Ultimate.

Either way, there are numerous types of religious experience which can be both a personal encounter, or shared (a <sup>co-operative</sup> ~~co-operative~~) experience. One of the most famous types of religious experiences are visions and which an individual claims to see or hear a super-empirical being, such as those of Saint Teresa of Avila. Another type is a conversion experience - often a life-altering encounter which results in a permanent, often positive, change in the recipient as



introduced by Paul the Apostle within the New Testament. Mysticism is also widely regarded as one of the most common concrete forms of religious experience ~~to~~ which is defined as a direct union, or connection, with God for example.

An example of mysticism and visions can be found in the religious experiences documented by Saint Teresa of Avila in which she undoubtedly gained a greater understanding of God, and possibly herself. <sup>Born</sup> Born in Spain in 1515, Teresa was deeply religious from an early age and experienced her first "inner vision" of

Jesus Christ of Saint Peter's day in 1554. The visions, or "other worldly experiences", ~~spanned~~ <sup>spanned</sup> over two years and once awakened from her chance, Teresa claimed to have a ~~more~~ deeper understanding of God, herself and her own souls ascent. She was canonized by Pope Gregory X in 1622, however many not only question whether ~~these~~ Teresa's visions were genuine but whether they offer <sup>a wide-ranging number of</sup> ~~the~~ possibilities for an understanding of God and human beings.

On one hand, the German philosopher Ludwig Feuerbach can be used to support the

claim that religious experiences, whatever the form, offer wide-ranging possibilities for understanding ourselves, although, perhaps less so God. In his book 'The Essence of Christianity', Feuerbach claimed that humans are aspirational creatures which strives for a state of ultimate perfection, to go beyond ~~the~~ themselves. He claimed humans therefore need a God, and if there isn't one, "it would be necessary to invent him" as humans need a goal to aim to be in the "likeness of". In some respects, religious experiences certainly offer the possibility of understanding more ~~about~~ of humans as creatures with an intense, unconscious desire to improve and part of this wish-fulfillment, we are allowed to understand, is God. In fact, this may certainly be true for Teresa as she often spoke of her own perceived singleness and it was only through God that "I gained a greater knowledge of ~~myself~~ <sup>my own faults</sup>". However, Feuerbach's view on religious experience certainly offers the possibility of understanding God as some claim he isn't a projection of human ~~needs~~ needs, but the Ultimate who did not create humans perfect as he felt he had to complete their own moral journey. Therefore, Feuerbach could argue that religious experiences certainly

offer the possibility of understanding ourselves and our ability to create, in our minds, a guide for our own lives but he could also reveal much about God as this guide which is vital for humanity.

However, unlike Ludwig Feuerbach, William James believes that even though religious experiences can't be empirically tested, they are no doubt real for the recipient and offer a wide-ranging possibility for understanding God at least. In his book, 'The Varieties of Religious Experience', James, an American psychologist, identified four characteristics present in most religious experiences, all of which are evident in Teresa's. Firstly, he claimed they are "passive" meaning they are controlled by an outside force, possibly God, and Teresa of Avila described a sense of bodily powerlessness as the ultimate "loss of possession of my mind". He also said they are "ineffable" or that, as stated by Teresa, they are indescribable and beyond normal human comprehension. He then said they are have a "noetic quality" as they reveal a great truth ~~and~~ <sup>and</sup> Teresa did come to a fuller understanding of God, leading her to dedicate the remainder of her life to him. Finally, he said they were "transcendent" - the experiences last only a short, though for Teresa, it "seemed like an eternity". James

suggests that religious experiences therefore allow for the possibility to understand God as an omnipotent being ~~and~~ <sup>as</sup> he directs God controls the experiences. This could also imply God is intuitive - he is beyond any and all means of empirical testing, hence why ~~the~~ the experiences are only self-authenticating for the recipient. However, James also claimed religious experiences often happen to "sick souls" who need to be "twice born" which suggests that humans, when experiences intense unhappiness, are more likely to turn to God, ~~and~~ especially when in a trance-like state or under the influence of anaesthetic drugs. Overall, James can certainly be used to suggest ~~that~~ the many varieties of religious experience offer numerous possibilities to understand ourselves, but namely God, better.

In contradiction to James, the Swiss psychiatrist ~~Carl~~ <sup>Carl</sup> Gustav Jung claimed that religious experiences ~~are~~ actually originate from the human psyche and humanity's own unconscious desires, thus offering a greater understanding of our own minds. In his book 'The Psychology of Individuation' (1921), Jung described how humans seek a deeper, more profound understanding

ourselves in order to unite our ~~parts~~ personalities and live a more satisfied after. As Jung said, "every man needs his God". He therefore suggests that humans again seek a guide in order to do this and we can come to understand God as a figure of comfort for humanity, but ultimately a projection of what we need most. As Sigmund Freud once said, "religion is an illusion and it's strength derived from the ~~fact~~ fact it falls in with our instinctual desires". There is no doubt that Jung's view can be applied to Saint Teresa of Avila as her life was plagued with neuroses and self-doubt, leading her to claim that her visions allowed her to be comforted by God's ~~great~~ "great mercy" - in fact, she said "he glides my faults and makes some virtues shine that he himself has given me". However, some point out that Jung fails to acknowledge that religious experiences can ~~offer~~ allow us to understand God as creating humans in such a way ~~that~~ that they ~~can~~ seek out his guidance as it is essential for our own wellbeing. ~~But~~ But likewise, Jung talks of the possibility of religious experiences allowing us to understand the capabilities of the human mind - it is able to project what we most need in order to fill a void, the "god-shaped hole" within

ourselves, and to do this, humanity has created God.

On the other hand, other scholars are thoroughly opposed to the claim that God is only a product of the human mind as Richard Swinburne states that ~~these~~ we must understand <sup>religious experiences</sup> ~~them~~ to be encounters with God, which can ~~not~~ lead to a greater <sup>understanding</sup> ~~knowledge~~ of God and ourselves. Swinburne devised two principles to support his view, the first being the 'Principle of ~~Credibility~~ Credibility'. This states that if a person, such as Teresa, claims to have had an experience with God, she is more than likely telling the truth so "if it appears to the subject that x is present, then probably x is present". His 'principle of ~~Testimony~~ Testimony' points to the fact that much of human knowledge is based on the word of others, so accounts of religious experience and what they reveal should be believed. Therefore, Swinburne claims that numerous religious experiences offer wide-ranging possibilities of understanding God as he firstly suggests, as James did, that God is undetectable and cannot be proven can only be proven to the recipient of religious experiences. However this could often lead one to assume that God remains at the Epistemic

Distance - he is not "overwhelmingly evident" (John Hick) but is hidden and ~~does~~ only occasionally makes himself known through religious experiences. ~~He~~ But Swinburne failed to acknowledge that there are many reasons why people lie about encounters with the Divine - perhaps, for fame or wealth. ~~⇒ Reports could also~~ such as Teresa could ~~also~~ have been under an "illusion" (Richard Dawkins) or as Michael Martin points out, Swinburne's principles are illogical and ~~is~~ according to the view of an Atheist the world is "Godless" and thus it must be, if abiding by my principles. But overall, Swinburne suggests religious experiences offer a wide ranging possibilities of understanding God as enfolding and ~~is~~ at an Epistemic Distance, and ~~humanity~~ ourselves as trustworthy creatures.

However, there are those who claim religious experience is actually have a biological cause and so one ~~grace~~ to ~~help~~ God add to our understanding of God as 'the Creator', but can allow us to understand humans is significantly better. Michael Persinger, a Canadian neuroscientist researcher, published in his book 'The ~~At~~ Neuropsychological bases of God beliefs' ~~about~~ the funding of his 'God-helmet'!

The 'God-helmet' creates a ~~low~~ weak, magnetic field ~~at~~ which stimulates the temporal lobe of the brain leading to "unilateral phasic intrusions" which cause "microseizures - mystical experiences and altered states". In fact, he found 80% of those wearing the helmet ~~got~~ had a series of "hot kerning alone" and 17 described this as ~~is~~ as God. This His findings of religious experience can therefore allow us to understand the biological make-up and functioning of the brain, namely involving the effects of temporal lobe epilepsy. Although while Persinger claims we can come to understand God as nothing more than increased electrical activity within the brain, others point out that God could have created the temporal lobe as something powerful and profoundly special within humans in order to communicate with them. It's also known - although, the ~~passion~~ passibility of Teresa's experiences can be likened to epileptic fits which are also uncontrollable - that not all who have religious experiences are epileptic. Even the atheist Richard Dawkins ~~of~~ only felt "dizzy" due to the helmet. But Persinger ultimately claims that <sup>my experiences</sup> religious experiences give wide ranging possibilities to have a greater understanding of the brain, temporal lobe epilepsy and human reactions to neurological



disorders - although some also argue ~~that~~ this implies God only wishes to communicate with a select few, remaining distant from others. The idea of God communicating through religious experiences allow other supporters to gain a greater understanding of his qualities also. Although the English philosopher William Paley never directly supported religious experience, in his book 'A view on the evidences of Christianity', he did support miracles. He said that ~~that~~ as God is supposed to be ~~an~~ ~~and~~ ~~an~~ omnibenevolent, ~~an~~ and omnipotent being, ~~it makes sense that~~ it is logical to expect him to disrupt natural laws and perform miracles - another type of religious experience. This could allow us to gain a greater understanding of God as a creator which seeks a loving, genuine relationship with his creations - as Richard Swinburne said, "a good creator will seek to interact with his creatures". Paley's view of God and his actions can certainly be applied to Saint Teresa as she was a devoted follower as she prayed for over 27 years before her first vision. Also, she was often crippled by depression and physical illness, she led a "wretched life" thus it makes sense that ~~as~~ an all-loving God would wish to alleviate her

Suffering as she wrote in her works that  
due to God, ~~the~~ her "troubles ceased"  
However, others question whether religious  
experiences can actually offer us the  
possibility to view God differently as  
an immoral being who rather than  
solve real problems, he performs trivial  
miracles and only appears to a select,  
favourable view. This could also lead one  
to possibly acknowledge God as  
immanent, that is, within the realms  
of the universe if he is able to  
perform such acts but this also contradicts  
the traditional quality of the God of  
Classical theism as being transcendent -  
beyond our perception. But overall, Paley  
would claim religious experiences  
offer only further proof that God is  
omnipotent and omnibenevolent and ~~there~~  
such experiences offer numerous <sup>possibilities</sup> ~~ways~~  
of understanding him as such.

In conclusion, there's <sup>little</sup> ~~no~~ doubt that the  
varieties of religious experiences indicate a  
wide range of understanding ourselves and  
God, although the reasons for this differ.  
For instance, those such as Persinger are  
comfortable in saying they allow us to  
understand the malfunctioning of the  
human brain better and simply come to

recourse God is a side-effect of such witness. Others, such as Jung and Feuerbach state that religious experiences can reveal much of the human psyche and our own unconscious desires for perfection and unity, meaning God is just a ~~created~~ creation of the mind for a route to happiness. Other supporters of religious experiences as direct communication with religious beings, such as James, Paley and Swinburne, claim religious experiences can allow us to understand God as omnipotent and omnibenevolent, infinite, unchanging or possibility at the Epistemic balance. Therefore, the varieties of religious experience most certainly indicate a wide range of possibilities for understanding ourselves and God.



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**Examiner Comments**

In the introduction the candidate interacts with the question through Swinburne's well known work on the 'Existence of God' (1991). This is quickly related to the question and developed further in the body of the essay. After a thorough exposition of a range of scholars, the conclusion is substantive and wraps up a competent essay that covered much ground in depth.



**ResultsPlus**

**Examiner Tip**

Solid study of the topic involves studying at least some of the most notable scholars in the field. Adopt a style that works for you. Work logically through your material to answer the question.

## Question 2

This question continues to attract a large number of outstanding scholarly responses and was very well done by the majority of candidates who were effective at analysing the question and discussing the relevance of their research in this context. A popular approach for this question focussed on a systematic account of various positions in the mind/body debate, covering monism, materialism, behaviourism, dualism etc. These topics are generally very well understood, but some candidates disadvantaged themselves by not relating these positions to particular scholars or the question. The more able candidates systematically examined forms of monism and dualism and tackled issues of interaction, some candidates discussed Life after Death as more of a case study rather than teasing out how these theories might play out in relation to the question. It was very pleasing to read the high proportion of scripts which handled the material from key scholars in a balanced and critical way. The majority of scripts discussed the various viewpoints of dualists, monists and materialists very effectively.

The question invited some very thorough responses from many candidates offering a technically competent, detailed, analysis of dualism and monism accompanied by an evaluation of the strengths and weaknesses that was skilfully targeted at the question. There was evidence, however, of more able candidates who did not do justice to their A01 material in their evaluation because they were less confident about discussing the question. It is encouraging to see such a wide range of scholars included in responses and generally there were few weak answers in this Area of Study; less able candidates included rote learned material which did not answer the question set and were defined by a simplistic approach and difficulty in manipulating the material. Less able candidates confined their response to describing accounts of Near Death Experiences and Out of the Body Experiences whilst more able candidates were fluent in their handling of a wide range of scholarship in their discussions of Descartes, Plato, Aristotle and Ryle with the best of them focusing effectively on Greek philosophy particularly well. As with other questions, less able candidates did not always tackle the question on the paper. It is also a matter of some concern that many candidates seem to have a confused sense of the historical context of the scholars they refer to. By contrast, stronger candidates often discuss the cultural context of ideas, thereby demonstrating a very authoritative grasp of the subject.

This candidate gets off to a slow start in a short essay of 5 pages. The first page is devoted to writing out the question stimulus within an unformed plan; this is followed by writing the question out again. In the next couple of paragraphs the stimulus is added on to the end of each paragraph in a style that does not analyse in depth why the material discussed significantly elucidates or refutes the claim. This candidate's written expression shows potential but the brevity of the essay does not allow for in-depth exploration of the ideas.

'The mind is more than the Brain'

Materialists - mind + body separate

Dualists - eschatological verification

'The Mind is more than the Brain' Examine and comment on this claim, with reference to the

topic you have investigated.

There are two different approaches to this statement. One is Dualism, the belief that we can only find true understanding through eschatological verification. The second is materialism, the belief that we can, through science, truly understand that 'the mind is more than the brain.'

The Greek philosopher Plato stated that the mind is capable of feeling and experiences such as love and intelligence, the things that make us human. Which adds weight to the argument that 'the mind is more than the brain.'

A contradictory study to this was conducted by scientists at the University of Piza in Italy, 2006. Where they found the hormone oxytocin was produced by the brain when is linked with the feeling of romantic love. This contradicts the statement 'the mind is more than the brain.'

Freud postulates his theory by creating a personality out of the id, ego and super ego. Which suggests that the brain is just chemicals and there is no mind at all. Therefore Freud would disagree that 'the mind is more than the brain.'

If our mind is just a brain what would this mean about the body? We would just

be robots.

Descartes suggested that the mind and the body connected in the pineal gland, which is also known as the third eye and it produces serotonin which is associated with happiness. This would also suggest that the mind is just the brain.

Malebranche suggested that 'the soul is connected by God'. This would imply the



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Examiner Comments

Coverage of this topic is superficial. No theory is covered in any great detail.



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Examiner Tip

You can improve the quality of your work by reading relevant scholars. Knowing the topic in detail will help to you to substantiate any valid comment on the question. General coverage of a few ideas does not meet the requirement of the highest level descriptors.

Superficial coverage will result in disappointing outcomes.

This essay, although it does not achieve full marks, is an example of a more detailed piece of work. The first two pages cover more ground than the last essay and this explains the different level of achievement in both assessment objectives.

The question over the relationship between the mind and the <sup>brain</sup> ~~body~~ and the nature of these aspects of a being is one that has puzzled philosophers and theologians for centuries.

The claim that the mind is more than the brain can be evaluated using approaches that have been put forward to address the issue. This essay will evaluate this claim from a western point of view.\*

The concept of the mind being more than the <sup>brain</sup> ~~body~~ is one which has existed for many hundreds of years as it coincides with religious belief that the soul (often linked with the mind and for the purpose of this essay <sup>they</sup> will be treated as the same) exists and endures beyond the physical. Religious notions such as heaven, karma and rebirth all require a soul that can exist beyond the <sup>physical</sup> ~~body's~~ death. In this way it can be argued that the mind is more than the <sup>brain</sup> ~~body~~ as it is the thing that survives death and is ~~the~~ only non-spatial <sup>and</sup> eternal thing.

Plato and Kant acknowledged the immortality of the soul as they saw perfection as something that could not be achieved in only one lifetime.

Dualism is a key approach to the question of the mind and the <sup>brain</sup> ~~body~~, and one that fits in with this religious notion of the mind being more than the <sup>brain</sup> ~~body~~. Dualism argues that the mind and the <sup>physical</sup> ~~body~~ are separate entities that are linked ~~in the physical~~.

This allows for belief in the mind as more



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### Examiner Comments

The plan sets out the structure of the essay and promises a more substantive coverage of the topic.



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### Examiner Tip

Solid study involves knowing at least some of the most notable scholars in the field in some detail. Adopt a style that works for you. Work logically through your material to answer the question.

More detailed work brings its own reward in higher outcomes.



### **Question 3**

This question attracted a large variety of answers, including some truly outstanding responses to the question. Candidates routinely demonstrated a very accurate, comprehensive and often sophisticated understanding of the key ideas of a scholar with really good accounts of the works of Plato, Aristotle, Aquinas, Descartes, Hume, Kierkegaard, Nagel, Nietzsche, Leibniz, Kierkegaard, Bonhoeffer, Marx and Sartre. One of the most popular combinations was Kierkegaard and Sartre.

The obvious enthusiasm so many candidates had for the area of study was clearly conveyed by very mature essays in which the significant features of the work of philosopher/philosophers within the philosophy of religion was discussed. The best answers referred to a range of ideas or works by the chosen philosopher and put them in the correct context of their time or the impact on subsequent thought which made for interesting, thoughtful and scholarly analysis of their ideas. Good quality answers focussed on an interesting range of philosophers with many candidates choosing to compare and contrast two different philosophers; thus allowing for easier AO2 comment on any useful insights into religion and/or God that might be derived from the study of the philosophy of religion. Candidates were well versed with the significant features of the work of the philosopher(s) they had studied and most gave an accurate analysis of the philosopher(s) they had investigated. The best answers referred to a range of ideas or works by the chosen philosopher and placed them in the correct context of their time whilst assessing the features of their work with great ease.

There was a discrepancy in the way weaker candidates responded to the question; some simply offered a biographical account of a scholar and could have addressed the question itself more explicitly. Some candidates discussed both Sartre and Kierkegaard and did less well because of time constraints; they just did not cover the material they clearly had intended to cover. In this range not many answers included much by way of comment from scholars on the views of their philosophers, and although this was not a requirement it did enhance the answers of candidates who were able to do it. Some candidates chose one idea/argument from their philosopher and did a strengths or weaknesses comparison of that view; whilst this was not necessarily a bad approach it was most often done at a simpler level and not fully focused on the question in terms of concluding about the significant features of their philosopher(s) within the philosophy of religion. There were also several instances of candidates following the same structure for a pre-prepared answer that was not subsequently manipulated when answering the question. Some candidates tended to argue from the outset for the existence of God rather than answering the question; this was especially apparent in responses that focussed on Aquinas or Paley. A few problems persist with candidates answering an apparently different question without paying due attention to the question on the paper. It is expected that pre-prepared material addresses the question on the paper. Some candidates who had clearly studied material directly related to Question 1 on Religious Experience attempted this question. Whilst there is nothing to prohibit this, candidates might limit achievement if they attempt a question for a different topic to the topic they had been prepared for; especially if they are not explicitly answering the task set by the question.

This essay, like many of the answers to the question, shows a clear command of the topic. The candidate answers the question fluently. The candidate understands Nietzsche's position very well and clearly conveys essential elements of his thought.

- will to power e.g. work . useful
- 3- generally
- useful ≠ ∴ too individualistic - moral phil. shows need to be community based
- S.C.T. ⇒ ~~Hobbesian~~ Hobbesian?
- useful - richer than ult. or ~~stronger~~ <sup>Aquinas.</sup>
- deterministic ≠

Freidrich Nietzsche was a german philosopher who was closely associated with useful insights into religion and G-d.

One insight that he is closely associated with was regarding the death of G-d. In his book, 'The Gay Science' he states, "G-d is dead. He remains dead. And we have killed him". This insight voices the idea that ~~so~~ there is no longer a need for G-d. Scientific discoveries now meant that what was once only explainable by turning to a Divine power, is now explained by science. The work of Newton is an example of the advances in science. The fact that an exact replica of the solar system could now be made, showed how G-d was not needed to be the cause of the world. This useful insight by Nietzsche was one of first times the atheistic view of that was taking over had been explicitly outlined.

Nietzsche's ~~insight~~ insight into religion stemmed from that of his view about G-d. Because G-d did not exist, and most religions are rooted in the belief of G-d, logically, religion should

~~not~~ cease to exist. Nietzsche's useful insight into religion is interesting as he claims that it can actually be a positive aspect of society. He argued that it is a useful tool "to control the masses." As he argues most people in society are "weak" there are only a few capable of ruling, and thus need a way of controlling everyone else. This insight into religion which is closely associated with Nietzsche sees religion as nothing more than a tool in which to exercise power with. \* PTO p6 \*

The above insights lead to Nietzsche developing <sup>other</sup> useful insights into morality. He believed that a "re-evaluation of morals" was needed as many of ~~the~~ the morals <sup>society had</sup> now were based in religion. He argued the original reasoning behind morals such as being compassionate which is found in Christianity, are no longer relevant. <sup>His insight argued that</sup> ~~Argued that~~ tradition had taken precedence ~~of~~ over the actual reasoning behind certain laws and rules.

\* Nietzsche's insight into ~~morality~~ religion developed further as he argued that people in the lower classes of society used religion (and G-d) as a scape-goat for their unhappiness. By being able to blame, and look to a higher power, they found comfort and security. This is what he called "ressentiment": (back to previous

page - sorry!)

Nietzsche develops this insight which he closely associated to, by explaining about the apparent presence of two different types of morality. He claimed that Master morality was that which <sup>people in</sup> higher classes in society abide to (seen in ancient societies). This morality saw connotations with powerful, egotistic and independent as 'good'. 'Bad' was seen to be anything which was connected to the lower classes such as 'humility, cowardliness and placidity'. The second type of morality was slave morality which was that which the lower classes followed. The world was an unhappy place for them as so anything which aided their survival was seen as 'good' such as patience and



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**Examiner Comments**

The introduction and the first few pages clearly show the grasp the candidate has over their material and this control is sustained throughout the essay.



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**Examiner Tip**

There is no substitute for knowing your field. It is always worth reading around the topic once you have grasped the basic ideas. Don't be afraid to try reading material that pushes the boundaries of your thinking beyond knowledge into critical appreciation.

This essay is another example of a well executed piece of work showing clear command of the topic. The candidate answers the question fluently. The candidate understands Wittgenstein's early and late work in detail and clearly conveys essential elements of his thought with thoughtful reflection on the question.

Chosen question number:  Question 1  Question 2  Question 3

In Unit 2, I have been investigating Wittgenstein's early and later works in regards to ~~their~~ <sup>and philosophy</sup> useful insights into language, religion, <sup>and philosophy</sup> both of which were very influential.

Central to Wittgenstein's early work published in the *Tractatus Logico-Philosophicus* was the picture theory of language. This stated that language only had one use - to paint pictures of possible states of affairs. To do ~~this~~ this with meaning the statement must contain a) names - labels for possible objects in the ~~world~~ <sup>world</sup>, b) structure - what puts the two objects or names in relation to one another and c) logical form - the names must be related in a way that is possible. For example 'the cat sat on the mat' is a meaningful statement as it contains names, structure and adheres to logical form, whereas 'the music smells like fish' does not adhere to logical form and is therefore nonsensical. Wittgenstein believed that the basic unit of meaning is a proposition and for the proposition to have meaning it must be empirically verifiable. He concluded from this that only scientific propositions have meaning. This was agreed with by Clark and Clark who said that 'all that is uttered that is not scientific is without meaning'. Although truth and meaning are similar, they are not identical. Meaning focuses on the possible states of affairs, whilst truth focuses on reality. For example, 'The Eiffel Tower is in England' has meaning as it can paint a picture of a possible state of affairs, however lacks truth as it is not the actual state

of affairs. Wittgenstein saw the role of the philosopher to be to separate the meaningful from nonsensical statements or 'the logical clarification of thoughts' as he put it, and the role of the scientist to distinguish the true from the false meaningful statements.

then at

When applying the picture theory of language to religion he realised it was now nonsensical, as religion terms and beliefs focus on the metaphysical, which by definition means that they cannot be empirically verified. A group of philosophers called The Logical Positivists based in Vienna agreed with this <sup>insight</sup> with one A. J. Ayer saying that 'God talk is nonsense'. However where Wittgenstein ~~was~~ differed from the Logical Positivists was that he saw religion to be important nonsense and admired man's attempt to talk of it when he believed it dared to 'run against the boundaries of language'. To all that that could be put into words, Wittgenstein referred to as 'the mystical' or the 'higher' and he believed it important for the mystical to manifest. ~~He found~~ <sup>He found</sup> ~~three ways~~ <sup>three ways</sup> to do this and these were through talking nonsense, through art and through living an ethical life as these are all important but not empirically verifiable. Wittgenstein's tea cup analogy illustrates the idea of the limits of language with the overflowing water representing how language cannot represent religion terms and therefore 'what we cannot speak of we must pass over in silence'.

As previously mentioned, Wittgenstein's early work saw the role of the philosopher to be to distinguish the

meaningful from the nonsensical statements by acting as a linguistic therapist. He saw philosophy as a linguistic therapy to remind us of the limits of language and meaningful ~~discourse~~ <sup>discourse</sup>. Wittgenstein like Immanuel Kant tried to illuminate the limits of human thought. He believed that the traditional philosophy of religion was dead as it was based on a being that is not empirically verifiable and 'proposition can express nothing that is higher', therefore it was nonsense.

One strength of Wittgenstein's early work is it ~~explains~~ <sup>that</sup> ~~brings scientific rigor~~ <sup>it brings scientific rigor</sup> to language, as illuminated by Clark and Clark. Language is restricted to the empirically verifiable and therefore more clear cut and precise. It also rules out ambiguity from phrases such as 'God is love' as they are nonsensical. However it is very dogmatic to demand only one use for language as many would argue it has more uses, for example to tell jokes. It also means that language loses its ability to convey people's emotion, making it quite a cold philosophy.

Another strength of Wittgenstein's early work is that it dissolves the science vs religion debates as religion is nonsensical as it lacks empirical verification. However many ~~vs~~ religious people would argue with the idea of religion being nonsensical as it is a huge part of many people's lives with almost 75% of the world being religious, therefore having a lot of support. Furthermore it is self-defeating as shown by PMS Hacker. He illuminated that the principles of the Tractatus are not empirically

verifiable and must therefore too be nonsense.

Another strength of his early work is that many religious traditions would agree with the religious quietism-like aspects it possesses. For example, Zen Buddhists believe in spiritual truths which cannot be spoken of, like the mystical. Also branches of Christianity use religious quietism, such as Quakers. However, many religious people would disagree and argue that you can and should talk about God and hence put the mystical into words, for example the Nicene Creed.

Overall, although this early work has several strengths, the points that rebuttal them outweigh them greatly. In particular the fundamental criticism that it is self-defeating as the principles in the *Tractatus* cannot be empirically verified yet still have meaning. Wittgenstein's insight into religion however has been very useful and influential with particular reference to the Logical Positivists such as A.J. Ayer, who did use this early work as part of their philosophy.

Wittgenstein's later work was vastly different to his early work. Where Early Wittgenstein saw language to have one use, later Wittgenstein saw it to have many, a more appealing approach to language.

~~Early Wittgenstein~~ He now saw that the meaning of words depended on the language game being played. Language games are public activities that are rule-governed by grammar. This means that each language game has its own set of rules and therefore its own standard of meaning and truth (internalism).



He saw that the meaning of words changed depending on the context and language game. For example saying 'Door' may be to describe something or be used as a command. The rules of each language game ~~was~~<sup>is</sup> inferred by those who play it and ~~private~~ games are nonsensical as they have not been played publically.

When applying this to religion, Wittgenstein no longer saw it as nonsensical nor descriptive but rather expressive. Early Wittgenstein had misunderstood religion, he now thought that 'Religion... is really a way of living'. He began to criticise the likes of Dawkins and Frazer who saw religion as a failed science. Wittgenstein believed that rather than a speculative discipline making claim about the world, it was an expression of an attitude towards the world, as agreed with by Clark and Clark saying it is used to 'satisfy some emotional need'. His later work in regards to religion is seen as anti-realist, which is controversial as many religious people would disagree, however the likes of Don Cupitt and DZ Phillips supported this view. This meant that ~~the~~<sup>religious</sup> terms such as 'soul' and 'God' are not independent objects, rather concepts within the religious language game. His later work can also be seen as a way to fideism, a belief that religion should be accepted on faith alone. The religious language game has its own rules that determine its standards of truth and meaning. This means that if the religious community dies, so does God. As said by Arminson, saying 'God exists' simply means 'I play the religious language game'.

In regards to philosophy, Wittgenstein still believed it was a linguistic therapy, however the role of a philosopher is now to help us cope with language by reminding us of the diversity of language games. He believed that 'Philosophical problems arise when language goes on holiday' as we confuse the rules of different language games. Wittgenstein saw that we fall into error when we apply the grammar of one language game to another, like applying the rules of cricket to chess, thus illuminating the issues of his earlier work - he had previously applied the rules of the language game of science to all other language games. He believed that the traditional form of philosophy of religion was dead because ~~it~~ <sup>it</sup> treats God as a realist object and therefore it should reform to treat ~~God~~ <sup>religion</sup> as descriptive rather than evaluative. He believed philosophy of religion should be a form of describing the rules of the religion language game.

One strength of Wittgenstein's later work is that it dissolves the debate between science and religion as they are simply two different language games with different standards of truth and can therefore not criticise one another. However the idea of different language games not being allowed to criticise one another can be dangerous as it means that there are no absolutes due to internalism [a contradiction in itself]. This means that this philosophy allows for many impermissible acts such as rape as it is simply a different language game.

Another strength in regards to religion is that it explains why some people are or are not religious. Being religious simply means you play the language game of religion and so it only has meaning for those who play it. It also helps to solve contradictions between religions, for example between Islam and Christianity in regards to the relationship between Jesus Christ and God, as they are just different religious language games. This can be seen as an insightful view in regards to religion as it ~~opens up~~ <sup>creates</sup> a greater ~~amount~~ amount of religion tolerance. However the anti-realist ~~attitude~~ <sup>attitude towards</sup> religion ~~can~~ <sup>can</sup> be very controversial as many would argue that things like 'God' and the 'soul' are real objects and so this philosophy may therefore lose support.

Overall I find that Wittgenstein's later work is a stronger philosophy in terms of its ideas and its weaknesses only slightly damage his argument. Later Wittgenstein is more appealing as it is less dogmatic in that language is not limited to the empirically verifiable and it can be used to express emotion. On the other hand it does allow for impermissible actions to arise. Early Wittgenstein's <sup>work</sup> ~~work~~ although has many weaknesses and its strengths do not appear to ~~outweigh~~ <sup>outweigh</sup> the strengths of his later work, seems to be ~~very~~ <sup>very</sup> useful in regards to its insights to religion and God. His early work was, as previously mentioned, very influential for the logical positivists, such as A.J. Ayer who used his work as a source of

inspiration. His later work is too insightful as it seems to cause Clark and Clarke to also convert to agreeing with religion as expressive. Furthermore his later work ~~also~~ served as inspiration and insight for modern philosophers like Don Cupitt and DZ Phillips. So in ~~consequence~~ <sup>conclusion</sup> both his later and early works were very insightful and useful in terms of religion.



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**Examiner Comments**

The candidate's clear style of writing helps the reader to follow the argument with ease. The discussion of anti-realism on page 6 is handled very well. The juxtaposition of ideas shows understanding as the essay progresses.



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**Examiner Tip**

There is no substitute for knowing your field. Assimilation of the essential concepts in preparation for the exam helps the essay to flow easily. Coherence within the structure of an essay is related to proper selection and deployment of material. Work hard to get this right. It pays off in the quality of your work.

## 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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