

Examiners' Report
June 2016

GCE Religious Studies 2 6RS02 1A

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Introduction

GENERAL COMMENTS

The 2016 examination season is a testimony to the high level of engagement with selected studies drawn from a very wide range of academic fields. Over the life of this specification, there has been consistent evidence of superb research on topics that are clearly of great interest to candidates. This legacy of academic achievement has been inspirational for examiners whose privilege it is to see what can be achieved by our candidates. The new specification will provide a different assessment experience and centres will find that their excellent resources can be integrated into future schemes of work.

The high standard of work evidenced in June 2016 was no exception to historical high standards as candidates demonstrated a very high level of independent enquiry which clearly demonstrated what their chosen area of investigation had meant to them as a learning experience. Candidates showcased their knowledge of a particular academic field in the way they identified a line of enquiry, clearly expressed their view, analysed key concepts and deployed evidence with coherent understanding of their task whilst fluently evaluating a wide range of source material that they had at their disposal. The enthusiasm for, and knowledge of, the chosen topic was clearly conveyed in many answers that were truly academic in their approach.

A few centres continue to focus on the same or similar topics for all their candidates, whereas other centres permitted considerable choice for individual candidates. Candidates were mostly 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. The 'Investigations' unit has a definite academic purpose and aims 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. At this stage in the life of the specification it is difficult to find new things to report because, in the main, centres possess a very high degree of expertise and this is clearly evidenced in the work that is produced on the day of the examination.

There are still a few areas for development that are reported similarly each year and once again 2016 showed evidence of a small minority of centres that need to take this on board. Centres are encouraged to review their performance in 2016 against all or some of the following points:

- 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.
- A small number of candidates were not entered by the centre for the correct 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. It must be noted that each question was written for ONE of three topics within each particular Area of Study.
- 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. However, evidence shows that candidates have decided that the question for a topic that they clearly had not prepared for looked more inviting and selected that question but that did not necessarily mean they were best prepared to answer that question. Whilst it is good

to note that less candidates than 2015 attempted this approach, there were still some candidates in this session who answered a question they had not prepared for and may need to be reminded which question their material is best directed at and be advised to answer that question.

- Candidates using a pre-prepared essay inclusive of centre selected quotes often ignored the question.

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 both 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. Many candidates had clearly learned much in the process and their overall grasp of the issues involved and command over their material was highly commendable.

Candidates at the lower end of achievement struggled with the demands of the question.

These candidates were insecure with their management of material and did not know how to best structure their content to answer the specific question. 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. In 2016 there was still far too much 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 excellent praxis whereby 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 anticipated content. 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.

Finally, there is increasing evidence of poorly written scripts that are almost illegible – scripts are scanned onto software for marking and even though the examiner can enlarge

the screen, many scripts were still very difficult to read. Candidates are strongly advised to develop their practical handwriting skills and then practice writing under timed conditions. Examiners understand the time constraints that candidates are writing under, but this problem regarding illegible handwriting seems to be on the increase. Centres need to address this issue because the current format for examinations requires candidates' ability to sustain handwriting and academic standards under examination pressure.

That said, the excellent work of centres and candidates in 6RS02 bears testimony to the academic potential of candidates that is a joy to behold when it is fully realised.

Question 1

RELIGION AND SCIENCE

The study of the interface between religion and science attracted some of the best responses that have appeared so far within this specification.

Question 1 was very well answered with many students giving insightful comments on the various different models of science and religion working together. There was the usual 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. Candidates were aware of the best research in the religion and science field and were able to distinguish the contributions of significant scholars such as Barbour, Peacocke, Polkinghorne and McGrath. Some candidates discussed Barbour's four models of the relationship between religion and science to great effect and very ably marshalled a range of works of proven value for their exploration of the field. Issues in religion were discussed with reference to a range of scientific and religious accounts of the 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 science and religion as disciplines are mutually enriching as opposed to the traditional context of conflict. Key themes were addressed through a variety of models of the relationship between religion and science which answered the thrust of the question very well. Good mention was made in some answers to the methodology of both 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 question.

Overall there was good material on science but sometimes weaker on the distinctive discipline of religion. The best 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 weaker answers relied on 'Design Argument' type approaches or stuck to a general 'creation versus evolution' narrative without demonstrating any further knowledge of the religion and science debate. A small number of candidates answered the question by examining arguments for the existence of God and refuted them with scientific theories/observation in a rather formulaic way which suggested they had prepared an essay which they then adapted to answer the question, some more successfully than others.

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 and Paley's design argument refuted within Dawkins' Blind watchmaker account. It is also worth noting that some answers on creationism 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 potential in this topic to discuss divine intervention against the backdrop of various models of God and recent works by Clayton and McGrath are largely left unexplored. A considerable number used Dawkins and Harris to support the conflict model, although there is a danger of weaker candidates allowing Dawkins' infantile *reductio ad absurdum* arguments to obscure sound theological or philosophical debate – some candidates were clearly more comfortable with their knowledge of Dawkins' views than they were with other scholars within religious studies. Weaker responses attempted to adapt a spurious point to fit the question; for

example, arguing religious language is at the crux of the science and religion debate. In some cases the question was not answered successfully as the required links were not fully made. That said, the range of responses for this question were largely skewed towards the higher levels of response as candidates demonstrated great fluency and control over their material.

Introduction

The candidate in the following essay extract engaged immediately with the question and selected from a wide range of material to support the view suggested in the question. The first paragraph is comprehensive and sets out very clearly the argument that directs the thrust of the entire essay. The essay narrative comments clearly on the controversy and conflict that has marked the religion and science relationship since the days of medieval cosmology. The candidate notes Copernicus' contribution to mediaeval cosmology but did not draw out in more depth why this was a challenge to medieval theology. The material on Lamarck's theory of evolution was more effectively deployed and at the end of this section the candidate makes a statement that directly answers the question. The next section dealing with the Darwinian creation-evolution debate addresses the question directly within the narrative (Page 4) both in the midst of the material and towards the end of page 5 and again on page 6. The candidate deploys modern scholarship on evolution and addresses the question on pages 7 & 8 with reference to Dawkins' form of Neo-Darwinism. The introduction of Ayer's verification principle sustains a line of argument which returns to the question and usefully addresses the meaning of 'mutual enrichment' through McGrath's encyclopaedic commentary. The relationship of religion and science was further debated against the possibility of mutual enrichment. The pages are packed with fluent references to wide ranging scholarship and the final pages offers a summative concluding statement and the question was wrapped up with Einstein's famous quote showing how science and religion can work together beneficially.

This claim states that Science and Religion are beneficial ~~to~~ to each other and do not have to be in conflict. This claim is supported by Ian Barbour, an American scholar (1923-2013) who believed that when talking about the relationship between science and religion there were four categories that it could potentially fall into; Integration, Independence, Conflict and Dialogue. He thought that the one that fit best was dialogue, stating that, 'Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes. They can draw each other into a wider world, a world in which both can flourish'. He would therefore agree with this claim that they are 'mutually enriching'. However, it could be argued that this claim is wrong and that there does have to be conflict between science and religion, as throughout the centuries there ~~has~~ has been conflict and disagreement between them. One major issue, such as the origin of species, and there are still modern scholars, such as Richard Dawkins, who would ~~say~~ say that they are still very much in conflict with each other, disagreeing completely with the claim that they are mutually enriching and not in conflict.

It could be argued that the claim that they do not have to be in conflict is not true, as throughout history there have been many discussions and debates leading to controversy and conflict between science and religion, involving scientists such as Lamarck, Copernicus and Darwin. In the sixteenth century Copernicus put forward the theory that the earth on its axis revolved around the sun, which contradicted ~~the general consensus~~ the religious belief that was the general consensus at the time, which was that everything moved around the earth, as the earth, being created by God, was the most important. Another area of conflict between science and religion was Lamarck's ~~the~~ theory of evolution at the beginning of the nineteenth century; he said that if an animal used a certain characteristic a lot during its life then that characteristic would grow and become stronger and would then be passed on to its offspring when it reproduced. This idea caused conflict between science and religion as it went against the Genesis ideas that God created the world in six days and created all animals exactly how we see them today. However, this ~~was~~ conflict wasn't actually that serious as not many people believed Lamarck and chose to still continue to follow the story of Genesis 1, meaning potentially that the claim ~~that~~ is more likely to be true that there doesn't have to be

conflict.

Another scientist whose effects of his work would potentially go against the claim that science and religion do not have to be in conflict, is ~~George~~ Charles Darwin, the topic of my investigation. Darwin put forward his own theory of evolution, but his was taken much more seriously than Lamarck's, as it answered more questions and was more plausible, and so therefore there was more public outrage about it as they disagreed, and greater conflict. Darwin first started to question the theory of the Origin of Species, which followed the story of Genesis 1, whilst on his voyage on the HMS Beagle from 1831-1836; ~~as~~ whilst visiting places like the Galapagos Islands he came across some observations that, ~~which~~ ^{although} they fit in with the current theory, seemed to do so in an overly complex and convoluted way, and seemed to indicate that there may be a different explanation for the origin of species. An example of this was that different species seemed adapted for their specific environments. In 1838 ~~he~~ Darwin read ~~the~~ Malthus' essay ~~on~~ which argued that there were limits to growth, and this later became ~~one~~ the core idea of his theory. ~~He~~ ^{Darwin} ~~then~~ looked towards ~~stock breeding~~ to explain how Darwin began thinking of death as a way of explaining life, realising that the


Thousands of species that lived on the earth must compete for limited space, with only the most fit or favorable surviving. He then looked towards stock breeding to explain how animals evolved, and saw how through two animals with the favorable characteristic breeding, over generations this characteristic would become the norm. If this ~~could~~ ^{could} happen domestically, Darwin realised that it also must happen in nature, albeit more ~~slowly~~ slowly and randomly. Darwin then thought about extinction, stating in his book origin of species (1859), 'It then follows that, as new species in the course of time are formed through natural selection, others will become rarer and rarer, and finally, extinct'. Darwin believed that humans were no different from other species, and that ~~we~~ mankind are descended from apes.

Darwin's ideas caused potentially a lot of conflict, therefore giving against the claim that science and religion are 'mutually enriching' and do not have to be in conflict. His theory of evolution goes against the Christian belief, stated in Genesis, 1, that the earth ^{and all the animals} was created by God in six days and that it was complete creation. Darwin instead said that

We ~~have~~ had evolved over thousands of years, and that we continued to evolve. However, there may not have been as much conflict surrounding this idea as first appears, as geologists such as Charles Lyell had already proven that the earth was ^{much} older than said to be in the Bible and also that, through fossils, there were some species of animals that were extinct. Therefore, the idea that the Bible wasn't factually correct was not a new one and Darwin's ~~idea~~ theory was not so controversial. Another area of conflict that the theory caused was ~~as to where human stood in~~ the position of humans. Darwin said that ~~humans~~ ^{manhood} were no different to any other species, and had evolved as well. This contradicted the ~~old~~ Christian belief that ~~humans~~ mankind was higher than other animals and ruled over them, as stated in Genesis 1 when it says, 'So God said 'Let us create man kind in our image, in our likeness, so that they may rule over all the creatures now here on the ground' So God created mankind in his own image'. Darwin's theory therefore encounters problems in that it goes against the idea of humans being created in God's image, creating conflict with Christianity. However, there may be felt as not a hugely being that much of a conflict, as most of Darwin's ideas about mankind were discussed in his book ~~the~~ Descent

of Man, which was published 12 years after Origin of Species; by this point ~~it was~~ Darwin's theory of evolution was much more widely accepted by intellectuals, and therefore the idea that man also evolved would seem much more plausible and even probable, and therefore this shows that the claim could be true, as they ~~do~~ ^{may} not have to be in conflict with each other.

This claim could be further believed when looking more closely at Darwin. Darwin himself, ~~wasn't~~ although he had lost his absolute Christian beliefs, wasn't an atheist, and instead was agnostic, believing in a higher power. He also had no problems with the idea of God, or even God as being the creator, only the idea of complete creation with God having created all animals is a non-issue. Therefore, if Darwin wasn't really against religion, then neither can his theory be, supporting the claim that science and religion do not have to be in conflict.

There are some modern scholars, however, who would disagree with the claim and say that they are in conflict and do not benefit each other at all, such as Richard Dawkins. Dawkins is a scientist who studies evolution, ~~is~~ agreeing with Darwin's ideas but writing about them in greater detail and focusing on the genes in his books such as 'The Selfish Gene' and 'The Extended Phenotype'. Dawkins follows ~~the~~ militant atheism, which not only does not believe in God but also actively goes against religion, believing that it is dangerous and should be stopped. Dawkins is a public figure, often on TV or ~~in~~ in the news.  However, his extremist views, shown through his attempts to 'cure' religious believers and also shown through the way he attempts to push his agenda onto others, makes him a very controversial figure. This controversialness,

added to his inability to listen to the other side of the argument, mean that some people disagree with his views and view them as invalid. This potentially weakens his support ^{against} ~~for~~ the claim that ^{are beneficial to each other and} science and religion do not have to be in conflict, as he may be seen as less influential.

(*) He believes that science and religion cannot co-exist and that one must win, and he believes that in this fight natural sciences will always come ~~up~~ out on top. He states: 'I do not believe in religion as it allows us to be satisfied with not understanding the world'.

Other thinkers, such as A.J. Ayer, following logical positivism, would also disagree with their claim due to empirical evidence. Logical positivists ~~believe that~~ ~~something~~ follow the verification principle, believing that something can only be known or true if it ~~is~~ is factual, meaning it defines itself or cannot be separated from its definition, or if it can be empirically verified, meaning we have experienced it in our surroundings. Following this principle, many if not all of Christian and religious beliefs are seen as untrue. For example, ~~God and miracles~~ there is no empirical proof of God or miracles, and we have never experienced the events of the Bible. However, the principle itself does not fulfill its own

criteria and therefore run into problems, making it invalid, lessening its support against the claim and potentially showing that the claim may be true and that science and religion may not be in conflict.

The claim ~~that~~ also states that they are mutually enriching to each other and this can be backed up through the fact that there are many similarities between the two. For example, as stated by ~~the~~ Ariste McGrath, 'both discuss complex entities which cannot be seen in terms of familiar language and terms'. Instead, they both use models to explain their complex ideas. For example, in science a model of the solar system may be used to explain space, and in religion analogies are often used to explain God. They may also be seen as enriching ~~in that~~ and not in conflict as, although they discuss the same topics, they have different aims and therefore come to different conclusions meaning that they cannot really ever be compared to each other. An example of this is the question of how the world began; scientific work at the how whereas religious believers are far more interested in the why and by whom. Therefore they aren't actually in conflict and this supports the claim. They can also build on each other to come to conclusions; an example

of this is the cosmological argument, which uses ^{the} empirical idea of cause and effect to help come to the conclusion that God exists. This backs up the claim that they are mutually enriching.

However, it could be argued that the claim is false and that they are not mutually enriching, but instead follow one of Barrow's other models and are independent of each other. As stated earlier, both science and religion discuss ideas too complex for ordinary language. Wittgenstein noticed that the solution to this was that there were languages. Science had come up with its own specific terms to discuss science alone, and these could not be used to discuss religion as they made no sense, and vice versa. McGrath backed this up, stating 'Christianity is known only to those within its bounds'. ~~The~~ However, this idea encounters some issues, as there are some questions that science can't answer or that science cannot account for that religion can, such as what happened before the Big Bang. It can therefore be argued that since they answer each other's questions that science and religion are in fact, as Barrow would agree, in Dialogue, and this completely supports the claim that they are 'mutually enriching'.

Overall, I would agree with the claim that science and religion are mutually enriching and do not have to be in conflict. Although in the past there has been ~~for~~ potential conflict between them, these are not always as clear cut as they appear to be, such as in Darwin's case, which shows that they also may not even need to be in conflict at all. Added to this, although there are some, such as Ayer and ~~Atiyah~~ Dawkins, who would still argue that they are in conflict and go against the claim, their ideas, such as logical positivism, dis-
count so many problems that they become less valid. Instead, I would agree with the claim as science and religion have so many similarities in that they use models and they are also able to enrich each other through being able to help answer each other's questions and also use each other's ideas to build on their own. ~~It~~ They are not in conflict because although they ~~have~~ discuss the same topics they have different aims and come up with conclusions so different they cannot be compared. ^{The claim is true and} ~~that~~ they mutually enrich each other as they are in dialogue, as ~~Barber~~ and as Finkler said, 'Religion without science is blind. Science without Religion is lame', showing that they need each other.



ResultsPlus
Examiner Comments

The candidate selected from a wide range of material and responded with immediacy to the question. The question was answered throughout the essay and the reader was left to consider the candidate's conclusive statement.



ResultsPlus
Examiner Tip

Answer the question. Know your argument and then you will have no trouble establishing your view. It also helps to write legibly.

Introduction

The candidate struggled to write this approximately four page essay and, whilst it is painful to see any candidate have difficulty with their material, the inclusion of this essay in this report serves to illustrate areas for development that will help candidates to structure their response.

- No explicit reference to the question on the first page.
- Material presented in note form with four definitions on page 2.
- Note form style continues as three aspects of scientific methodology are outlined in three short paragraphs.
- Juxtapositioning of ideas throughout the essay.
- Three scholars on page 6 are outlined in three short paragraphs.
- Blank space left on page 6 indicates lack of further detailed knowledge or insecurity in the structure of the essay.
- Vague A02 on page 7 but it was there. This was credited accordingly.

The mark reflected a substantial range of accurate and well-selected scholarship. However, the candidate struggled to offer more detail and to deploy this substantial range of knowledge more effectively.

During the 21st there have many scientific discoveries that reinforce the that "there is no compatibility between science and religion". Some would go so far to say that these discoveries remove a need for God as a designer and even as an authorized reality. However from much backing from the debate between science and religion, there are arguments that suggest that both can work better together and to provide a more complete explanation of the existence of the universe.

I will illustrate this by exploring both disciplines to come to the conclusion whether this is true or not.

Humanity is proud of its scientific achievements. Some people would say that we are ready to accept ^{some aspects of} scientific knowledge as it is supplied with reinforced evidence backed by rigorous testing of ~~the~~ reason and logic.

The scientific method is regarded as being 5 steps.

Observation - A scientist notices something and starts to query it.

Hypothesis - A Scientist attempts to explain what he has observed and why.

Experimentation - A Scientist uses various testing to see if the hypothesis is true. If not it has to be revised and modified or completely rejected. Other Scientists can verify this so that it doesn't produce a ~~fake~~ biased result.

Law - After enough experimentation has been carried out to verify the truth in the hypothesis then a general rule will be created. This can be further used to make new hypothesis.

Theory - A Scientist may develop a theory that links several laws together to create an underlying principle.

Karl Popper the philosopher compared Science with democracy in order to its confidence. As both are transparent, everyone has the opportunity to review the data at anytime to know that they are not being withheld or deleted. Most don't look at the Scientific data these confidence is inherent by the fact that they can.

The possible strength of the Scientific method;
That the argument is inductive which leads to the conclusion that it may be right, but it will accept if it is wrong.

This is good because allows for progression and further improves Scientific knowledge

The Main criticisms of the Scientific methodology are as follows:

that

Scientists could reject the validity of their work being wrong although are so enforced by their work that they alone believe it to be the definitive truth. Thomas Kuhn said that "this attitude occurs more often than people would wholly like to admit."

Secondly preconceived ideas present difficulties during when a scientist has to create what factors he regards valid or invalid. The difficulty is that scientists could therefore miss out crucial factors because of those preconceived ideas.

Thirdly human perception is fallible. This 'human error' can happen when conducting experiments of the hypothesis, which can lead us to that something is present when it isn't and we can miss out factors as we didn't expect to see them.

In stark contrast the Religious Method is not based on reason or logic but on faith. They do not conduct experiments to whether God exists or not. As Religions say that they 'just know' that God exists and is present in their

lives. They say that only through faith you experience genuine evidence of the existence and activity of God. They also believe that they 'just know' that the holy Scriptures are true, so the Scriptures themselves become a reliable source of knowledge and understanding of the world.

However there being problems concerning the Religious Method.

For example, St. Augustine wrote "that 'faith is to believe what you do not see: the reward is to believe what you see'". To some people, Sceptical of Religion, this simply proves them that religious believers just themselves in to thinking what they want to see.

Another criticism is that it is only reliable through faith. Therefore the evidence is not reliable to everyone leading to the the conclusion that there may not be any evidence at all. Because of this theist will not accept that they are wrong. Non-believers become frustrated with this they are 'unable to recognise the evidence' and with theist ignorant helpful of the fact that they could be wrong.

This is supported by Abbot's Law as he considered this challenge in his article of 'Theology and falsification'. He ~~says~~ claims that if something was to happen to challenge religious believers faith, they would modifications and

further modifications until there was nothing left of the original statement. This can be shown when he said 'that ~~that~~ ^{claim} made religious ~~beliefs~~ beliefs die a death by a thousand qualifications.

Rationalism is the belief that the mind is source of truth induced by powers of reason. Peter Vardy divides opinion into realist and anti-realist views. A Realist is ~~someone~~ ^{someone} believes that there are "just some brute facts out there," such as natural numbers, and that the world indeed works. This refers to the Scientific methodology. However, an Anti-realist believes what might be true for one person may also be wrong for ~~some~~ ^{another} (subjective). This is a religious method stand point.

Describes a famous philosopher who ~~was~~ ^{is} judged the validity of doubt by ~~the~~ ^{the} displaying what he is left without any doubt. In his 'discourse method' his date method of 'epistemic doubt,' in which he ~~of~~ ^{he} repeated everything that ^{he} had the slightest doubt in to reduce everything down to what he knew and thought to be true. Using this proved his existence in famous quote 'Cogito ergo sum', 'I think therefore I am.' This is because he discovered that everything as he doubted in this way, that just that he was doubting it proved that he was living. Describes also believe that this knowledge was in the form of 'innate ideas' (the idea of knowledge of the world pre-birth) of which he believed that God used the gift of that knowledge and not through ~~of~~



teacher of experience. This led to debate supporting the ontological argument of God - which is a priori argument (one which not based on experience of the world).

John Locke on the other hand believed that there was "no such thing as innate ideas" and "all knowledge comes from the experience of the world". He believed that you are born into life as a "tabula rasa" (a blank slate).

Richard Dawkins also believed through lack of experience and rejected the Century, as this can be found where he says "knowledge that is only worth having is which can be tested."

John de la chair ~~states that~~ in his book of Scientific Structure of Scientific Induction explains that as scientific knowledge improves ~~then~~ it builds ^{the base of} foundation in to reaching the 'omega point' or God. This is

Zan Bahaud in his book 'Science and Religion' provide a foundation to illustrate the relationship between the two apparently conflicting disciplines. This know as his 6 models of integration. Conflict is theory that both science and religion are in conflict with each other and have no consideration for the other. Since vs religion The independence allows for science and religion to co-exist together but remain in the separate domains whilst holding mutual respect for one another in keeping insight knowledge of one another. Bahaud 3rd model is dialogue. Which explains that science religion are collaborative partners who explain things here and why using both words. Scientists and theologians must have mutual respect and have good insight of each. Bahaud 4th model is integration. Which sees science and religion as a 'complex whole' but it hard to put into practice and is mostly used by theologians etc.



ResultsPlus Examiner Comments

This piece of work signposts technical terms and scholars through the use of short paragraphs. Achievement can be raised by offering more detail and explaining the significance of the material in relation to the question.



ResultsPlus Examiner Tip

Know your stuff. There is no substitute for clear, detailed knowledge of your topic.

Question 2

ANTHROPOLOGY/SOCIOLOGY/PSYCHOLOGY of RELIGION

There was a marked improvement in the quality of investigations within the psychology of religion. Many answers investigating Freud were particularly well done and this remains one of the most popular choices of topic. With regard to this question, more able candidates focused on, for example, 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. 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 the contribution of their chosen thinker/discipline to the study of religion. Most candidates used mainly the psychological or sociological disciplines, but a significant number included thinkers from both disciplines, most commonly Durkheim, Marx, Nietzsche, Freud and Jung. This year it was apparent that many candidates were able to explore in much greater depth the discipline of sociology in relation to religious belief and practice.

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. 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 some examples of Freud and Jung contrasted against each other and these essays worked very well as candidates clearly understood the distinctive differences in their works.

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 some candidates showed evidence of original research that is to be highly commended.

The following essay demonstrates a clear answer to the question where the candidate possesses a strong command of relevant technical vocabulary and sound knowledge of Freud's work. The 2015 report included a ten page essay where the question was written 27 times in a 'tagged on' A02 style that took up valuable space; this year the exemplar is also a very good quality essay but still has effectively written out the question at least 11 times. It cannot be disputed that the question was kept in mind but it is important to examine how far the material presented actually has something to say in relation to the question. It is not enough to merely say there is a connection – the next step is to demonstrate how the material presented elucidates the claim and/or supports the candidates view. This particular A02 style seems to be a hallmark of many responses to this question and does not always produce the desired impact because time is better spent presenting new material or showing a critical understanding through further commentary. Redundant phrases do not add anything to already good material. Time is precious in the exam and this practice might prevent a candidate who has learned more good material from presenting it. The candidate in the exemplar was able to present their material in more depth across 14 pages and writing out the question stimulus so often did not detract from a very worthy essay. This is a very good piece of work but is useful for offering a word of caution for weaker candidates who cannot afford to indulge in this literary style.

Sigmund Freud (1856-1939) was a psychologist who investigated religious belief and practice. He argued that religious belief was an expression of neuroses, religion must be overcome if society is to advance. It may be argued that the contributions of Freud promote a deeper understanding of religion.

Firstly, Freud argued that God is a projection of the father figure "At bottom God is an exalted father" - Freud. As children we rely on our fathers to protect us, though as we get older we realise our fathers are not capable of protecting us from all of the dangers of the world. Therefore we create a divine father figure and delude ourselves into

believing that he is protecting us. God is a projection of the father figure onto the heavens. It is not hard to find evidence of God being referred to as 'Father' in religious texts, for example, "And call no man your father on earth, for you have one Father, who is in heaven." The contributions of Freud promote a deeper understanding of religion, Freud is able to explain why people believe in God. However, this argument can be criticised. Freud fails to explain why there are female depictions of God, such as the Hindu goddesses Lakshmi and Parvati. This is possibly due to a lack of research into Eastern religions. Freud's argument is sexist, children are protected by their mothers as well as their fathers. Many religions do not even refer to God using the term 'father', Muslims are an example. Finally, religion does not really offer protection. Christians believe that they will be sent

to hell for acting immorally. Due to the many flaws with Freud's theory some may argue that this argument does not promote a deeper understanding of religious belief and practice.

Freud also explains that religion has come about as a result of a desire for protection from nature. It is an attempt to escape the weakness and helplessness we feel when confronted by earthquakes, storms, floods, tornadoes... People project human qualities onto nature and personalise the forces of nature in order to turn them into less threatening beings with whom we can associate, for example, people often refer to the natural world as 'mother nature'. Eventually, the forces of nature become divine beings and belief in God comes about. Poseidon, Greek God of the sea, earthquakes and storms is an example of the

humanisation of nature, Mariamman is the Hindu Goddess of disease and rain. Freud is able to explain that belief in God and religion come about as a result of the humanisation of nature due to a desire for protection, his theories promote a deeper understanding of religious belief and practice. Although, there are many aspects of religion that offer no protection from the forces of nature, Shiva is the Hindu God of destruction. Why would humans create a God that only offers destruction. Freud is vague in explaining how the humanisation of nature accelerates into belief in God. Finally, people who believe in God are not less likely to be affected by natural disasters, humans would not continue to worship a being that was offering them no protection. Clearly, Freud's argument faces many criticisms, this has caused some to reject his theory and reject the idea that the contributions of Freud promote a deeper understanding of religion.

Thirdly, Freud also explains that the Oedipus Complex may lead to religious belief and practice. He argued that male infants sexually desire their mothers and come to see their father as a love rival. However, the infant also loves and admires his father while also relying on him for protection. The male infant also suffers from castration anxiety, he fears his father will learn of his desires and castrate him. These ambivalent feelings lead to guilt and the event is repressed deep into the unconscious mind. However, the mechanisms of repression are only partially effective and the mind struggles to prevent the memory from re-emerging into the conscious mind. The event is channelled out in the form of neurotic symptoms, one of these symptoms is religion. "Religion is the universal obsessional neurosis of humanity" - Freud. The repression of sexual desires

during the Oedipus Complex explains why modern religions suppress sexual desires and promote abstinence, it is not difficult to find examples of sexual repression in Christianity, for example, "It is good for a man not to touch a woman" - 1 Corinthians 7:1. The Oedipus Complex is supported by case studies, such as the Little Hans study or the Wolf Man study. The Wolf Man study also explains how the Oedipus Complex can lead to religious practice, he became obsessed with religious rituals and would kiss the religious images in his room every night as a defence against the castration anxiety he experienced during the Oedipus Complex. Freud is able to explain that someone may believe in God as a result of the Oedipus Complex, some would argue this promotes a deeper understanding of religious belief. ~~Freud~~ However, I would disagree due to the many criticisms the Oedipus Complex.

It is supported by a very small number of unreliable case studies. Freud did not even study Little Hans directly, he communicated with his father who was already a supporter of Freud. Freud has also been accused of forming procrustean theories, he stretches facts to fit a theory he has already formed in advance, he formed the Oedipus Complex long before he began studying Little Hans. Armand Chatard argued that the Oedipus Complex is not supported by empirical data. The theory is also rejected by Westermarck, he argued that there is an instinctual sexual aversion against relations between parent and child. E. Malinowski criticised the theory using the example of the Trobriands, among the Trobriands husbands have little authority and do not have sexual rights over their wives. The reduction in the sexual bond between husband and wife does not mean a heightening of sexual

attraction between mother and son. Finally, if the child wishes the father dead in the Oedipus Complex, isn't this what religions expression in atheism? Atheism may be seen as wish-fulfillment, it is the projection of the non-existence of the father figure. The many logical flaws with the Oedipus Complex would cause some to reject the idea that it promotes a deeper understanding of religion. I would agree.

The Oedipus Complex also links to the primal horde theory, Freud discusses the theory in Totem And Taboo: The Return of Totemism in Childhood, it is based on the works of Darwin. In primitive societies humans lived in herds where a dominant male sexually possessed all women, younger males were forced to leave the herd to find a mate. Eventually, the younger males become jealous, they collectively kill and eat the dominant

male. Though after the murder they feel guilty and fail to take the position of dominant male. They create a totem to act as a father substitute. The totem would remind the tribe that although the single authority of the father figure had gone, at a human level, it must be preserved at a religious level. Freud believed the tribe would have a meal every year to remember the murder. Over time the worshipping of the totem accelerates into the ~~later~~ ~~to~~ ~~and~~ worshipping of a divine being. The primal murder causes religion and belief in God to come about. Freud relates the primal horde theory to modern religions, it lives on in the guilt and fear of God, in the avoidance of sex, in Christian Eucharist and in atonement, leading to reconciliation with the father. "The ceremony of totem feast still survives with but little distortion in the

Form of Communion" - Freud. Freud believed that Holy Communion mirrored the annual meal that the horde had to acknowledge the murder. Christians eat the Body (bread) and blood (wine) of Christ. The primal horde theory explains how religion and belief in God have come about, it is the result of the primal murder.

Some would argue that the contributions of Freud promote a deeper understanding of religious belief and practice. However, I would disagree. Pritchard and Simonds claimed that the theory that humans lived exclusively in hordes has been rejected, it is not supported by modern anthropological evidence. The sexual aggression required to explain the murder is not supported either, Zuckerman stated that he could not find a single instance of a male baboon dying as a result of sexual rivalry. The conditions needed to explain the murder did not exist. Many of Freud's

theories are also based on the social structures of apes, they have been rejected. It should be pointed out that not all societies had totem objects whom they worshipped. Frazer rejected totemism as the initial stage of religions, he stated that "the totems as such are not worshipped, they are in no sense deities", therefore totemism can not be considered the initial stage of all religions and Freud's theory is flawed. Finally, Malinowski was also critical of the primal horde theory. He believed male and female children naturally left the horde on becoming independent, the dominant male does the same when past his prime, to make room for a younger guardian. "Why should the ~~dominant~~ father have to expel the younger males if they naturally and instinctively are inclined to leave the family as soon as they have no need of parental protection?" - Malinowski. Malinowski was also critical of

the idea that guilt is passed down from generation to generation, this has been rejected. Due to the many criticisms faced by the primal horde theory, especially those raised by Malinowski, I would reject the primal horde theory and oppose the idea that it promotes a deeper understanding of religious belief and practice. The entire theory is based on speculations made by Darwin rather than actual evidence.

C.S. Lewis offered an alternative explanation for why people believe in God and how belief in God comes about. While Freud argued that religion is merely an expression of underlying psychological neuroses, Lewis argued that there is a natural desire to believe in God which only exists as God exists to satisfy this desire. Lewis argued that humans and animals have basic desires that only exist if something

exists to satisfy this desire. Humans have a natural desire for food as food exists to satisfy this desire. Humans also have a natural desire for God that only exists as God exists to satisfy it. "If I find myself a desire which no experience can satisfy, the most probable explanation is that I was made for another world." - Lewis. He offered an alternative explanation for why people believe in God and he also differs from Freud as he is a believer whereas Freud was an atheist. It may be argued that C.S. Lewis' contributions promote a deeper understanding of religion. However, most atheists would oppose the view that there is a natural desire to believe in God, very few would feel as though a desire is going unfulfilled. There are also problems with the argument that something must exist to satisfy every desire.

In conclusion, Freud offers a

number of explanations for why people believe in God and how belief in God comes about. Personally, I find the argument that it is the result of a desire for protection from nature most compelling. Though the Oedipus complex and primal horde theory are supported by too little evidence to be accepted. I also share Jung's view that Freud overemphasises the role of sex in explaining ~~the~~ human behaviour and religion. I would argue his contributions do promote a deeper understanding of religion, even if they are incorrect the controversial nature of his theories ~~and~~ ^{has} inspired many, such as Jung, to investigate religion. This will lead to a deeper understanding of religious belief and practice.



ResultsPlus

Examiner Comments

The candidate introduces the topic in the first paragraph by including the proposition contained in the question stimulus. The second, very long paragraph, is signposted in the same way with the question incorporated into pages 2 and 3.



ResultsPlus

Examiner Tip

Understanding of the significance of your material will help you to structure a response that answers the question. Writing out the question, even if it looks integrated, is not sufficient to demonstrate why your material actually answers the question.

The following essay clearly possesses more fluidity than the previous essay. The candidate has clearly learned a sound body of material and engages in a thought process that answers the question effectively. The candidate's critical understanding of the material is demonstrated through additional leading words or phrases; for example 'arguably' in the first line of the introduction, 'firstly' in the second line of the next paragraph, 'it is interesting to see...' on the fifth line from the bottom of page 2. This essay demonstrates great coverage of the material and fluent analysis.

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

Arguably, the work of key 20th century psychological thinkers Sigmund Freud and Carl Jung promotes a deeper insight into religious belief and practice. Both looked at the mind and discipline of psychology in order to promote the understanding of religion from new, different angles. With Freud maintaining that religious practice is inherently harmful, whilst Jung takes a more spiritual approach in stating belief is beneficial to our psychological health.

Firstly, the contributions of Sigmund Freud into our understanding of religious beliefs may be imperative as he was the first to draw a link between religious behaviour and neurotic behaviour. In turn, this led Freud to state religion is a "universal obsessional neurosis". Freud drew parallels between the behaviour of the neurotics he created, particularly those with obsessive compulsive disorder, and religious rituals. For example, someone with OCD may feel compelled to wash their hands a number of times a day, failing to do so may

result in strong feelings of guilt or shame. The neurotic may even believe something disastrous will occur. Similarly, a muslim may feel compelled to pray 5 times a day, not doing so may lead to these same negative emotions. In his essay in 'Totem and Taboo', Freud maintained this is due to an "omnipotence of thoughts". This is the idea that ones thoughts or meaningless behaviour can have a larger effect on the external world. For religious believers, Freud claimed God is an external manifestation of this idea. God, like a neurotic's thoughts, has influence over the external world and our thoughts/behaviour (e.g. sin/virtue) can influence this. This may be where "universal neurosis" stems from, religion is the same as an individual neurosis on a mass scale, pushed onto an external being. This idea promotes a deeper understanding as Freud is drawing negative connotations between neuroses and religion. ^{As both promote shame and guilt.} In doing so, it's interesting to see these similarities which may make us understand religion as something harmful and damaging to our mental health. Moreover, Freud's idea that mankind will eventually outgrow religion "mankind

will surmount his neurotic phase", may further deepen our understanding. We may see religion as something which hinders human progress and development, a new idea for its time. However, there are critics to Freud's idea which could mean it's promoting a bias, not deep understanding. Usually, when Freud psychoanalysed patients he allowed them to contribute to their diagnosis. However, when it comes to religion Freud held true to his theories no matter what the individual religious person believes. This could be a bias due to Freud's own atheistic beliefs, it also may mean he completely disregards the positive aspects of religion. In turn, promoting a ^{not deeper} one-sided understanding of religious belief.

As put by Dr. Armand Nicholi "the universal neurosis... parallels the childhood neurosis". It could be said that one of Freud's most significant work in deepening our religious understanding comes with him linking religious belief to his famous 'Oedipus complex'. In doing this, we may understand religion in terms of natural psychological functions as opposed to an external truth. The

Oedipus complex occurs in infants (Freud worked with males in particular) and first begins when the infant notices a difference between their mother and father. The child develops an "erotic attachment" to their mother as she provides love and care. Due to this, the child feels strong emotions of disdain and jealousy towards their father yet still feel fear and admiration. These ambivalent feelings lead to strong anxiety within the child, stopping him from developing healthy paternal relationships. In order to rid themselves of this ambivalence, a child thus develop healthy relations the child pushes their emotions onto external objects. In the case study of 'Little Hans', the young boy pushes these onto animals, resulting in a strong fear of horses. In a religious sense, Freud maintains these are pushed onto a God figure; "God is nothing more than an exalted father". God, like our real fathers, is both loved and feared. By pushing these emotions onto an external force we rid ourselves of psychological anxiety and progress. This is critical to our understanding of religion as, if we see religion as a product

of a mere psychological function we will be less inclined to follow it. By stating that a belief in God is due to this neurotic complex Freud again maintains religion is like a neurosis and is therefore a negative force. If God and religious belief hold little truth, it may lead to many religious believers rejecting God and religious practice as its distributive of our life.

However, Freud's theories may not be as critical to our religious understanding as once thought. There are many critics of the Oedipus complex, this is a huge flaw in Freud's theories as if the Oedipus complex falls apart his whole view of religion comes after. Firstly, Freud's theories are in no way scientifically tested - he had extremely small sample sizes, no control groups etc. By a modern standard, there is little proof the Oedipus complex actually exists. Freud also only analysed secondary sources; in the aforementioned case study of 'Little Hans', Freud was receiving letters from the boy's Dad. The Dad was a fan of Freud's which means that he too may have been searching

for evidence towards the oedipus complex, seeing links that aren't there. This lack of evidence led to R. R. Sears proclaiming it to be "a grotesquerie of Freud's imagination". Many critics also claim Freud's theories are 'procrustean', in that they stretch facts to fit an already made theory instead of deriving said theory from evidence. This has again led to many dismissing the oedipus complex and its religious implications. Furthermore, Dr. Nicholi points out "would not the negative part of ambivalence indicate the wish that God not exist?" Perhaps Freud failed to mention all of the implications of his idea, and the ambivalent emotions may be the root of atheistic beliefs. This deepens our understanding in a way Freud didn't intend. The idea certainly holds true for C.S. Lewis and Freud himself (who were both atheists in early life), who had complicated fraternal relationships. Therefore, the oedipus complex may not deepen our understanding due to its lack of real backing, or may have other implications not mentioned by Freud.

Whilst Freud is inherently dismissive of religion, believing it provides little value his once friend and colleague Carl Jung had a greatly contrasting idea. Jung believed religion was innate within us, ^{"the central concept of psychology"} about more than just repressed sexual desires and that it must have some function to our psyche. This again deepens our understanding of religion as a positive product of the mind. In his 1912 book 'Symbols and Transformations' Jung maintained that in addition to the individual unconscious there exists a part which is impersonal and universal. This so called 'collective unconscious' isn't derived from memories or experience but ~~is~~ ^{con-}sists of "primordial images" dating back to ancient times. "man, no matter how high his conscious development, is still an archaic man at the deeper levels of his psyche". Jung stated the similarities in symbols / motifs across all cultures and time periods as evidence of the collective unconscious, such as light/dark birth/rebirth. This is also what Jung believes religion originates from. Religious

Ideas and symbols are common through all as they come from this innate psychological structure. This is also interesting as it may explain common religious experiences. From this collective unconscious comes the archetypes, these are constituent structures within the psyche that are manifested into the world through symbols / concepts. Jung identified the 'God archetype' of "The Self" which symbolises harmony and balance. Two prominent examples of this are Jesus Christ and the Buddha. Jung's ideas deepen our understanding of the importance of religious belief. Religion is a cross-cultural experience that is innate within us all and therefore cannot simply be dismissed. Mostie praised Jung's approach stating he had "rediscovered the religious and the sacred" unlike Freud. However I and many religious people disagree with this assessment. Jung stated that Christianity was "his myth" but refused to proclaim God to be true or raise one God over another. In doing so, Jung is reducing religion to a psychological phenomenon. In understanding it this

way, Jung strips religion of its truth. Why should we dedicate our lives to a myth? Is this any better than Freud's simple dismissal?

Critically, Jung may also help us understand how religion can be beneficial to our psychological health and play a positive role in people's lives. He does this through his idea of 'individuation' which he describes as a "coming to selfhood". This is a natural process of coming to emotional maturity that is done through integration of all parts of the psyche. Jung identified 4 archetypes imp ervative in doing this: The shadow, The Ego, The persona and The Anima/Animus. Firstly, 'The shadow' is "all the subject refuses to acknowledge about himself", it's our negative qualities that may go against our values. 'The Ego' is what distinguishes us from others. 'The persona' is "feigned individuality", it's the mask we wear to fit in. Finally, the Anima/Animus are the female and male aspects of our psyche respectively. To reach full maturity, one must find and integrate these. This begs the question; is this process religious? The

answer is undeniably yes. Firstly, both religion and individuation are archetypal processes. More significantly, "the self" is both the God archetype and goal of individuation. "Empirically... the self appears in ~~God in~~ specific symbols... authenticated as God images". This means that psychiatrists can use religion and God to aid individuation and our path to emotional maturity. In turn, we can understand religious belief as something which benefits our psychological well being and aids human progression. Understanding it this way shows religion as a positive force, this is extremely contrasting to Freud who believed religion is a social block to our emotional maturity.

Significantly, I believe Jung's ideas have implications to our understanding of modern religions and may promote looking at them deeper, with more scrutiny. Perhaps, the reason we seem to have so many issues with modern religions is because they're not individuated. Religions like Christianity and Islam have a

purely male God, defined as good and loving. Perhaps the lack of acknowledgement of God's shadow or Anima ~~parish~~ feelings of guilt and shame onto it's followers. In trying to live up to this standard they aren't striving for ^{psychic} ~~emotive~~ integration. Perhaps this explains issues with extremism and sexual abuse. It seems that religions like Hinduism which shows God as both male and female, creator and destroyer have less issues. Famous atheist Richard Dawkins seems to agree with this, proclaiming modern religions to be "the root of all evil". Dawkins maintains that religion today is used as a "label" in order to justify inexcusable acts. Jung's ideas may shed some light on why this occurs. So, perhaps Jung promotes a deeper understanding in a different way than intended. We can use his ideas to see where and why today's religions have gone wrong.

Importantly, Anthony Storr claims "it is easy to lose patience with Jung". Unlike Freud, Jung was not a very

clear and persuasive writer. This means that a lot of Jung's works seem inaccessible and unuseful as we can't actually decipher implications for our society. Again this may mean Jung doesn't promote us looking deeper into religion today. Furthermore, many believe much of Jung's work is elitist. Jung wrote for the intellectually elite and again much of his work is inaccessible to those below this standard. This completely eradicates a large chunk of society from understanding his views on religion and looking deeper into religious beliefs and practice. Therefore, Jung is only promoting deeper understanding to a select few which I believe makes him a less significant thinker than Freud, whose views can be pondered by almost all.

Overall, both Freud and Jung have greatly contrasting ideas on religion's origins and effect on society. Freud believes that religion causes shame and guilt, and is ultimately a negative force obstructing mankind's progress on

the contrary Jung maintains religion is innate and its practice has positive effects on our psychological function. Both have critics which may mean their work as unique, individual pieces aren't ~~useful or~~ ^{wholly} beneficial to our understanding of religion. However, both provided new and fresh ideas which urge us to stop searching for religious truths in scripture and the external world. Both promoted understanding religion in a deeper way, looking towards the mind and our psychology to find our answers. Perhaps to ~~truly~~ ^{fully} understand religion this is where we should turn, and for this we are undeniably indebted to both Freud and Jung.



ResultsPlus Examiner Comments

The introduction presents a strong analysis of Freud's work and the candidate covers a wide range of ideas – starts off the essay with a good pace.



ResultsPlus Examiner Tip

Understanding of the significance of your material will help you to structure a response that answers the question. Have confidence in what you have studied and learn ways to express this knowledge with a style that takes less time in the exam but effectively answers the question.

Question 3

CREATIVE EXPRESSIONS IN RELIGIOUS LIFE

There is so much originality and real research in this Area of Study that it is a shame that numbers for this question are still fairly low. There were some brilliant responses for this question where students really showed individual flair and in-depth research on the topic. Candidates were fully engaged with the requirements of the task and concept of the 'Investigations' unit of study. Nonetheless, the range of topics covered was still impressive and there is real originality 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 manifest experiences of religious life. There were examples of studies that covered a very wide range of material covering various art forms across different historical periods. The best works reflect the spirit of the Investigations Paper which allows for a creative approach to topic choice, independent research and substantive study of religious themes. The best essays engaged with religious ideas that were creatively expressed and had no difficulty with showcasing their understanding of the work in question and what it has to offer religious life.

Candidate interest in Film and Art continues and this is the topic that was evidenced by some of the best and worst answers. The best studies were highly independent and candidates possess fluent knowledge of the religious themes studied. There are a few studies where only film is studied and there is still room for more substantial development of the religious ideas discussed in relation to some of the film choices. These studies struggled because of the tenuous link to theological themes. Candidates would be well advised to adopt a subject for study where a more substantial range of religious themes may be drawn upon to develop depth and detail of approach. Essays on different creative expressions that studied a single religious idea seemed better able to pursue it at incredible depth, all backed up with scholarly viewpoints. These essays were passionate about the topic and were subsequently beautifully crafted and executed. Candidates need to be reminded that Question 3 is not intended to be a 'go to' question for candidates who have failed to revise and who try to make up the ground by offering tenuous and unconvincing choices of creative expression.

This essay on the well-known and well-loved literature of CS Lewis is a topic that has been successfully explored by many candidates. This candidate has no difficulty with grappling with religious themes within these works and takes the reader on a journey through the Chronicles of Narnia and along the way points out substantive religious themes that are convincingly elaborated upon with reference to classical Christology, the work of Tillich and Aquinas' work on religious language. The concept of the holy is very well explored and supported with precise reference to the topic investigated and the candidate achieved a creditable, convincing account in 7½ pages.

Plan

No → Aslan / Jesus comparison → shows
interpret of God / holy

Problem of Susan → Gaiman

J K Rowling

Akers → prejudices · It may be socially
acceptable. But it is not the religion of
Jesus.

Paul Freston → no religion

Lewis → religion · pushed itself in there

The Chronicles of Narnia were written by C.S Lewis, and the first ~~one~~^{novel} was published in 1949 after taking him ten years to write it. ~~the books~~. The content is a fantasy world of talking animals which can be seen to include a concept of God and the holy. Many people reject this idea as ~~they~~ it can be difficult to find the link, without a concept of God and the holy, whereas a vast majority find it easy to see the allegorical content.

Through the Chronicles of Narnia, one of the easiest ways to interpret the creative expression is through the religious comparison of Aslan and Jesus.

Aslan is infinite, just like Jesus, and his father the emperor over the sea who has never been seen, just like Jesus' father, God. In Revelation 5:5 Jesus is described as 'the Lion of Judah' giving insight as to who Lewis may have chosen a lion to be the representation of Jesus. The most obvious comparison may be that of Jesus' and Aslan's resurrection, mirroring each other

almost entirely. The White Writen orders Aslan's mane to be cut off, taking away his symbol of power and authority, which can be compared to how Jesus was degraded through having to wear the crown of thorns as he was 'The King of the Jews'. In the same way, once Jesus was resurrected Mary and Mary Magdalene cried on him, just how Susan and Lucy did to Aslan.

This interpretation of Jesus from Aslan is very strong if you hold a concept of God and the holy, but to those who don't it can just be seen as a regular novel, with thousands of people a year reading it completely unaware of the allegorical content. Even those whose beliefs may not be so strong can criticise the interpretation, making it difficult to understand the creative expression and its intricate symbolism. Polly Toynbee wrote 'Jesus should not be that of a lion, but a lamb' showing the difficulties on how religious creative expressions can be interpreted, as everyone has their own ideas on Jesus and religion. However,

this main point is easily discarded through the biblical quote of Jesus saying 'I came not to bring peace, but a sword' showing that actually Jesus was not weak like a lamb, but strong and dominant like Aslan. This shows how although yes, it is difficult to interpret the creative expression when there is no concept of God or the Holy, it can still be taken into account and understood through the vast biblical comparisons.

Furthermore, where the difficulties lie due to no concept of God or the Holy, it is very easy to criticise Lewis' work through a lack of understanding of the interpretations. The problem of Susan, derided by C.S. Lewis shows how in the last book of the Chronicles 'the last battle', Susan was rejected from Paradise - post - destruction due to her new found interest in 'lipsticks, nylons and invitations to parties'. This viewpoint is also supported by J.K Rowling as she said Susan had ~~become~~ ^{become} too intrigued by 'sex'. This viewpoint

by the two scholars is seen as sexist, and a damnation of feminism. This again shows the difficulties to interpret the creative expression, ~~as~~ to an ordinary reader with a lack of concept to the holy divine or God would just see this as an expression of growing up and being oppressed in a patriarchal society. However, it is still easy to understand that this goes against Christianity, as in Genesis God created Adam and Eve (men and women) equally, with no desire for a superior gender, so it shows how difficulties can be shown through the clash of interpretations and criticisms. However, many scholars believe that the only reason Susan got rejected was because she no longer believed in Narnia anymore, stating: 'people can see miracles happen before their eyes and still discard them'. Showing how like Susan, when you have no concept of God and the holy it is difficult to interpret religious symbolism, especially in the Chronicles of Narnia.

as there are many vast and contrasting view points which makes the ordeal of interpreting the creative expression even more difficult.

In addition, another way in which it is difficult to interpret The Chronicles of Narnia is through another criticism.

Keth Akers who holds an online blog holds the view that the Narnian society is prejudiced. One of the rules goes that the talking animals aren't allowed to kill each other, but they are allowed to kill the animals who don't talk. Akers sees this as having a hierarchy in the society, with the talking animals more superior. Akers wrote - this may be socially acceptable, but it is not the religion of Jesus, shown through Jesus' biblical teaching of 'love thy neighbour'. Again, this makes an interpretation of the creative expression in religious life even harder to understand, especially with no concept of God and the holy. It puts the creative expression into conflict with religious life as it shows

The novels themselves may show no concept of God or the holy, ascertaining how difficult The Chronicles of Narnia can be to interpret.

Although, Aker's criticism is flawed as both the Bible and Narnia are set on earth, where there are prejudices in everyday life. This shows how if God created everyone then he made them to be prejudice, and the only being to not be prejudice was Jesus, and likewise in the Chronicles Aslan, showing how after more in-depth thinking it's easy to interpret the creative expression to religious life, with or without a concept of God and the holy.

However, the scholar, Friskney made a bold statement of arguing that actually there was ^{is} no religious content in the Chronicles of Narnia, arguing that Lewis 'maintained' the books to be a 'supposition'. Friskney held no evidence in this, and also portrayed how Lewis never intended to add in religion. This has been debated

through Lewis saying that religion 'pushed itself in there' showing how Lewis was aware of the allegorical context, but never stating that it was deliberate. This shows that it's even more difficult to interpret religious life through the Chronicles of Narnia, because if Lewis has never outright said it's religious, how do we know it is at all and not just a coincidence?

Lewis hasn't always been a practising Christian, becoming an atheist after his Mother's death and only again exploring religion after becoming friends with Tolkien, so by the time he wrote the Chronicles he was once again a practising Christian, showing evidence of the allegorical content. This makes the interpretation of religious life easier in creative expression even when there is no concept of God or the holy, as to know that Lewis was religious and his novels were God inspired gives a better insight to interpreting the nature of the holy.

Overall, in order to interpret the Chronicles of Narnia into religious use you need to be 'God conscious' like Aquinas expressed. There would be no use exploring the book for allegorical content if you had no concept of God and the holy, as you will find no concept of them in there either. In order to interpret the Novels a belief in religion needs to come before, as well as a strong argument to show how throughout the novel religious use can be interpreted easily enough.



ResultsPlus

Examiner Comments

The candidate understands the theological significance of the works of C.S. Lewis. This understanding permeates the whole essay.



ResultsPlus

Examiner Tip

Engaging with religious ideas is important in this topic. Researching and expressing these ideas carefully will add substance to your study. Your study needs enough detail to warrant high achievement.

This essay is an unusual example of an investigation into Gaudi's life and architectural achievements. At first sight the essay appears disorganised with insertions on Pages 9 and 11 plus some crossings out on almost every page. Closer inspection reveals a passionate account of Gaudi's religious journey and the creative expression of this across his works, especially within the La Sagrada Familia. This essay establishes very firmly how far one's religious life might influence and affect creative expressions. Obviously, Gaudi possessed the talent to inspire others through his creative expressions and the candidate shows clear knowledge of the religious themes that Gaudi is grappling with. This essay offered a convincing account that was credited for its coherent understanding of the task and evident reasoned argument.

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

'My client is in no hurry' Gaudi exclaimed, as he changed his cathedral plans again. The Sagrada Familia, based in Barcelona, full of Art Nouveau forms and Geometric ~~the~~ Styles, was Gaudi's connection to God. This young aspiring architect, followed his passion of his Roman Catholic roots and created his expression of faith. Yet for some the idea of the Sagrada Familia was too ~~over~~ over whelming; his "artistic representation of the truth" Gaudi, fell down to achieve a "shoddy ~~the~~ job" and regarded a "zone for grudge magnets". The Guardian, due to the absence of a true and real image and concept of God.

Gaudi envisioned 3 stages depicting The Nativity, the Passion and The Glory even of Jesus life

He ~~by~~ began with The Nativity
page, injecting as much Gaudi
influence as possible: he used tree
like columns to separate the 3
scenes and curved straight lines
to emphasize the need for ~~rather~~ a
devotion to nature in order to
become close to God. Gaudi made it
easy for people ~~to~~ who believed
in the holy, to understand
and further their spiritual selves,
using metaphors and anecdotes
to tell a story and connect with
its audience. The use of a tortoise
and a turtle at the bases of the
columns reveal ~~to~~ the parts of life
that cannot be change, and
parts of history that cannot be
changed; yet contrasting this
two chambers of resting adjacent
to each other. They represent the change
and evolution Jesus brought to the
world ~~as~~ from when he was born;
his crucifixion highlighted that he was
selfless and the "true son of god" and
the world became fresh, glory as

of only the song of the peltor" John 1:14
These metaphors ~~that~~ it circles
Spiegel believes in accessing gods
nature, yet for non-believers, ~~it~~
they would only be able to access
the basic song of the Nativity. The
theologian Aristotle, strongly believed
that art should be used as an
~~an~~ educator, to ~~what~~ ~~to~~ which
the Sagesse family died to a very
high standard. This "Cathedral for
the poor" The Guardian 2014,
removes the hierarchy of education
and enables everyone to access at
least the basic themes and
messages, regardless of their
literacy levels and socio-economic
~~economic~~ background.
Yet, contrasting his ideas he believes
that "educating the ~~the~~ mind,
without educating the heart, is no
real education at all" which
fully implies that the audience
will find it difficult to
interpret this creative expression
due to the oversimplified message

of God that society has made
and as a result of this
fundamental ideas and concepts of
god has been missed out. - a
false and untrue ~~idea~~
concept of the holy has been created,
making it very difficult to
interpret god correctly.

The next gospel, The Passion,
highlights Jesus sacrifice to
save humanity and his total
devotion to saving his father's
creation. ~~Through~~ the Gospels,
has used his creative
separation to create a very
clear and easy to access
image of ~~of~~ religious life
through ~~of~~ the use of empathy
and grace. At the time of Jesus'
crucifixion, the world he lived in
was full of hatred and evil,
"What shall we do ~~to~~ with he
who is called Christ?" Peter
asked. The all answered "Crucify
him" Matthew 22:27 and to

represent his feelings as he " bore
all sins on the body of his own
tree " John 15:13, Gaudin un-idealised
Jesus body language and facial
expressions to show the
fear, sadness and bravery he had
shown. Combined with using
harsh vertical lines to ~~the~~ symbolise
Jesus' spine on the beam of the
crucifix, and broken sculptures to
create harsh shadows and fill
the space up with darkness,
it created a sense of uncertainty and
worry into the audience,
which emphasised the ~~huge~~
huge sacrifice Jesus
died, " no greater love, ~~is~~ when he
lay down his life, for the loves
of his friends " John ~~14:6~~ 14:6.

As a result of truly making it
easy to access the ~~needed~~
story it highlights its not
different to access the nature of
the holy without a concept
of god. On ~~the~~ the contrary ~~is~~,
people will not get a true sense of

religees life, just by seeing the story being told to them. They have not had the same experience as the creator; not ~~ex~~ experienced the same emotions and spiritual connection as they look at it. The story alone does not mean that the concepts of religees life have been emitted and deeply accepted and appreciated. ~~this is not~~ This highlights the need for a concept of the holy, so they can relate to the story and gain a full understanding, ~~rather than~~ and become more deeply spiritual, alongside a more in-depth idea of god.

It is suggested that Gaudi reached perfection in his work, ~~and~~ as a result of being deeply god inspired. ST Thomas Aquinas' concept of the Beautiful Vision indicates that it is difficult to interpret ~~the use of~~ different forms of creative expression, without

the concept of God. This vision was that ~~many~~ of ^{to} ~~you would~~ create one depression so perfect that God would approve and reveal himself to you, so when Guroli quoted "the glorification of God and his saints", it immediately led us to believe he had reached perfection. However, after looking back at his life, his self-neglect and lack of personal hygiene ~~and~~ suggested otherwise - perhaps the pressure of the limelight and spot light became too much for him and led to self-doubt and obsession over his masterpiece.

~~Some people believe that the words of faith should seem to those who are speaking directly to God and others.~~

Perfection is almost impossible to define due to its objective and individualistic nature. Screen Mergeore, believed that words of faith should seem odd to those looking into them, as it is God speaking directly to us that

devotee, meaning that no one else would be able to understand it completely. This reveals a concept as to why Gaudi was so particular and meticulous about his work; he was trying to ~~not~~ actively accurately interpret God's encrypted messages to him. Supported by "Kerguel's ~~epitaph~~" "I am able to understand God objectively, I do not have faith; but because I cannot, I do have faith", This indicates the true need for a concept of the holy and God, due to the fact that without it you cannot fully unveil the full story behind people's creative expression or the total idea behind the entire religion. David M. Cosas ~~states that~~ ~~the~~ understood that the "Spiritual styles offered a partial and imperfect ~~glimpse~~ glimpse into people's inner lives" and that the need for total devotion to the same religion was ~~not~~ essential to achieve the full understanding

by their ~~the~~ expressions.

It is not hard to interpret varied forms of creator expressions without the concept of god, because by the 3 ways god has presented himself to us. Beuchi was inspired by the way god made his creation, all home. Similar to the Sagrada familia, creation is far too complicated to have just fallen into place, it needed a very intelligent designer ~~to~~ to have put it together, "the heavens ~~revealed the glory~~ proclaimed the stars glory as of the father" Pashu. Beuchi wanted to replicate this idea and ~~in~~ ^{mirror the} perfection of God had created in his piece of work too. The book also revealed

→ 1), the idea of seeing god before you died was so overwhelming and great, it was thought to be the "ultimate goal of human existence" ST Thom Aquinas

himself to us through his word, The Bible, and his Son, Jesus Christ. ~~These These~~ By basing his sermons around stories and themes in the bible, it shows his true declaration and trust in god. Yet by also placing Jesus at the centre of each, ~~his~~ his placement reveals that ~~the~~ the creation revolves around Jesus, that he is the most important part of history, ~~as~~ "I am the way, I am the truth, I am the life; no one comes to the father except me" ~~3~~ Peter 2:24. This hier archy of connection with god, reveals the forms of religious life are not difficult to interpret, without the concept of god and the holy. The ~~to~~ expert placing and ~~is~~ inspired needs of the setting creates a very clear theme and message which supports a clear and appropriate message regarding religious life.

Through the ~~simplest~~ ever simplest image of god ~~and~~ ~~the~~ ~~is~~ and his

Notwithstanding the Sagrada Família, ~~the~~ due to Societies' ^{modern} needs of money income and economic benefits, ~~it~~ has lost the true image of religious life.

Although accurate messages have been portrayed, this can only be truly accessed by devotees to Roman Catholic beliefs which makes it very difficult for the majority of people to access and interpret religious life.

+2), So too a Japanese art critic highlights that "there was not a lot of money back then, and very few tourists" which leads to a clear message about the evolution of religious life and society's image of it.



ResultsPlus
Examiner Comments

The candidate introduces Gaudi with a succinct statement regarding Gaudi's approach to one of his most famous works that ultimately left it unfinished before he died. This captures interest without overstating the issue.



ResultsPlus
Examiner Tip

Wide reading on your topic and/or detailed knowledge is essential in order to know fully the *essential* detail of your topic or the nuances of any argument surrounding it. It is always wise to prepare thoroughly.

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 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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