

Examiners' Report
June 2012

GCE Religious Studies 6RS02 1B

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June 2012

Publications Code US032921

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Introduction

General Comments

The Investigations Paper provides for a balance of teacher-directed and more independent student enquiry. The aim is to involve students as active participants within a process where they undertake individual research into a topic of particular interest. Questions are designed to be inclusive of all possible approaches to various topics and this is the reason the expression, "with reference to the topic you have investigated" is included in each question. The ability to select and manage individual research to fit the demands of the question is an important discriminator in terms of assessment. The mark scheme is generic and allows for a very wide range of possible approaches – there are no indicative mark schemes for each question because there are so many legitimate ways of answering questions based on independent research. Preparation for this unit is focussed around the two assessment objectives. Candidates are expected to determine whether there is sufficient material to access a variety of appropriate sources (Assessment Objective 1) and to evaluate alternative views (Assessment Objective 2). Candidates may develop their research with reference to the criteria in the level descriptors across both AO1 and AO2. The assessment criteria are typically mentioned in each question through the trigger words, 'examine' for AO1 and 'comment' for AO2. The candidates work is assessed according to the application of both assessment objectives as in the exam itself there must be explicit attention to these objectives in the examination answer.

In preparation for this examination candidates may find it useful to write up their investigation under exam timed conditions to a variety of different possible questions. They might build up a number of different essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, candidates should be careful not to use a pre-prepared answer in the exam which has not been adapted to the question set or by answering a question that has been written for a topic they have not studied.

June 2012 demonstrated once again a very high level of scholarship evident across all areas of study and many answers demonstrated the engagement that candidates had with their area of investigation. The enthusiasm for and knowledge of the chosen topic was clearly conveyed in many answers that were truly academic in their approach. Some Centres chose to focus on the same or similar topics for all their candidates, whereas other Centres permitted considerable choice for individual candidates. Candidates were very well prepared for the examination and it was evident that Centres used their specialist resources and interests to encourage candidates to research in depth a particular area of study. Many responses evidenced a wide range of relevant material with substantial background reading used effectively. A feature of high quality answers was the ability to manage research material to integrate an aspect(s) of the question. Candidates performed well across both assessment objectives with detailed content and insightful, cogent argument. There were well-structured responses based on the question and candidates used their knowledge to address the focus of the question.

In some cases candidates did not select their material in accordance with the specific question and could have adapted their material more effectively to address the question. The question was briefly mentioned and in some cases there was only reference to the question in the final section. At the lower levels some candidates drew on sources that were below the standard expected for GCE level. These responses tended to be descriptive rather than analytical and in some cases were too short to cover the topic in any breadth or depth; these responses typically lacked elaboration and lacked GCE level substance.

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 were still a few examples where entry for a different area of study may have been beneficial to the candidate. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper. There was evidence of candidates choosing a different question on the paper to the question they had clearly prepared for before the examination.

Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer.

Question 1

Religious Experience; Meditation

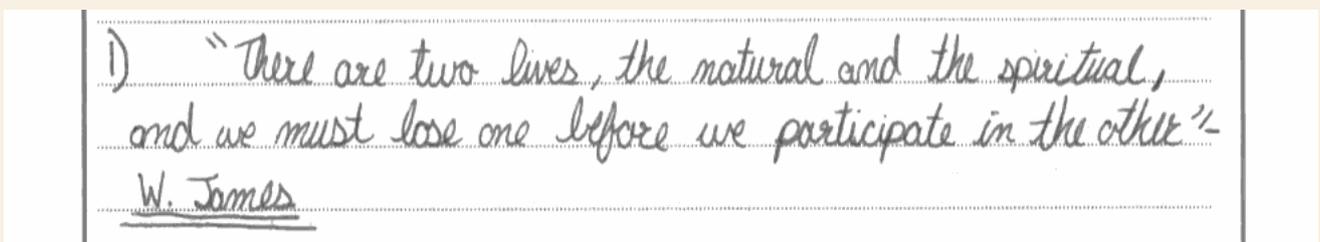
Overall the majority of candidates were well prepared for this question with a broad range of interesting well-researched responses: the best responses had a good range of scholarship which integrated their material into a coherent response rather than just re-telling a range of views/theories/life/work within the chosen investigation.

There was clear evidence of learning of subject knowledge and most candidates were able to use this knowledge to discuss the question in relation to their area of study. The most able candidates produced original arguments and wrote in a fluent and interesting way. The best responses evaluated and referred to the question consistently through their response. Scholarship was very well deployed and contemporary scientific experiments such as Persinger's God Helmet were debated. Some included the work of Otto with a fluent familiarity of where his work might be relevant for informing their discussion.

Most candidates demonstrated a good subject knowledge but a significant number did not select the information as readily and in these cases were less analytical and typically did not refer to or answer the question until the very end of their response. In this range of marks there was evidence of some candidates relying on the same source. Better responses used a wide range of sources and deployed a wide range of scholars, ideas and traditions. The psychology of religion material has increased in popularity and this material was in general well handled. Many candidates drew on Dawkins, however, there were several cases of Dawkins being used uncritically regardless of whether the candidate agreed or disagreed with his views. In some cases, responses were one sided and lacked an appreciation of the debate.

The phrase 'with reference to the topic you have investigated' led to responses ranging from general statements with little or no reference to a particular topic, to some very precise analyses of particular ideas and scholars. Some candidates covered a lot of topics providing a general narrative account of views of religious experience. Swinburne and James were probably the most popular scholars mentioned, but there were also interesting discussions of a range of different thinkers. In scripts achieving at the lower end of the mark range it was common to see accounts of miracles and a discussion of Hume interpreted by the candidate as an account and discussion of a religious experience. Some candidates gave a good outline of the argument for the existence of God based on religious experience and considered its strengths and weaknesses; such essays gained some credit, but these candidates often did not relate their responses closely to the question set. The best answers considered the question and assessed the persuasiveness of their argument in relation to the range of scholarship deployed and many answers were very well done.

This is almost a full extract of an answer on Religious Experience.



A religious experience is a moment of connection with the Almighty, where one feels overwhelmed and goes through a range of emotions which can be difficult to describe. A religious experience tends to make people more religious and gain a deeper understanding of God. Some people describe a religious experience as a supernatural occurrence, however others believe it is all in the mind, "a false semblance of meaning and fulfilment" - Marx. It can be argued that a religious experience is the best evidence there is for the existence of God.

There are different types of religious experiences, most of them are private, however some can also be grouped, where everyone sees / feels the presence of God, eg Toronto Blessing. The transcendent world argument explains that religious experiences

occur outside of our five senses, which is why the only person who is able to communicate with God is the person having the religious experience. The transcendent world is not in our universe, it can only be made known to us by the grace of God. A good example of this argument is the story of Bertha Bernadette. In the 19th century Bernadette had eighteen visions of the Virgin Mary, people could see her in a trance state, however they could not see or hear what she was experiencing. Otto describes conversion as Numinous. ~~and argues that~~

The second argument is the religious experience argument. This tries to explain that a religious experience can be proved by using our senses, eg you see a fox at night, and you know its not a dream. When you tell your friends they may or may not believe you. Swinburne backs this argument up by his principle of credulity in which he argues that we should believe something until it is proven wrong otherwise. This means that we cannot dismiss anyones claim of a religious experience. Swinburne also emphasised that it is in our "nature" to tell the truth. However ~~For~~ Francis Bacon argued that relying on our senses alone in order to prove a religious experience

is not enough, "~~the~~ the human senses, as weak as they are, are not to be deprived of authority, but to be supplied with helps". F. Bacon argues that only relying on our senses ~~is~~ to prove a religious experience is not enough as our senses often deceive us. According to this argument seeing a fox is like having a religious experience because we need to experience it several times before we know it has occurred. **

William James took a different approach, he looked at the effects of a religious experience on a person's life rather than their claim. He came up with four characteristics: Ineffability, being unable to describe their experience. Noetic quality, the experience will offer a deep & meaningful truth. Transiency, the affect will last longer than the actual experience. Passivity, the person will not have control of his body, which may seem odd. *Swimburne also had similar views, but ~~but~~ both of them emphasised that their psychological approach to religious experience does not prove the existence of God.

* James described a religious experience as a phenomenon, rather than a supernatural occurrence.

Freud had a slightly more controversial view and believed religion was a sign of weakness rather than health. He argued that religion was followed by those who are unhappy with life and need something to fill the emptiness of ~~the~~ in their life, religion. Marx also had similar views and believed, "one can't really be happy, until the abolition of the illusion of religion." He argued that religion was promoted by those who wanted to exploit the working class and emphasised that the working class should stick to their main motive, which is to increase their wealth on Earth. However it can be argued that this is not always the case, as a survey showed that the

rich have more religious experiences than the working class. Marx's claim emphasises what humans tend to do in time of need, we turn to someone/something in order to relieve some of the pressure. However Swinhorne answers this theory by ~~saying saying~~ Ockham's razor, in which he states that the simplest answer is always the best, eg religious experiences occur because God wants to get His message to us.



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Examiner Comments

This candidate focuses on a range of accurate and relevant knowledge and this is presented within a clear structure. However, the brevity of the essay does not allow for a more detailed presentation of knowledge. Significant features are identified with basic elaboration rather than elaborated for emphasis on a particular line of argument. There is no reference to the question.



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Examiner Tip

Do not ignore the question; all relevant research can be used to answer the question if you comment on it in your essay. Think about the meaning of the question and how your material might be used to reflect on the question.

William James outlined 4 sections of religious experiences:

- Transient - Temporary experience and soon return to normal mind.

- Ineffable - Hard to define the experience like Julian of Norwich who found no means of explaining her experience.

- Noetic - You feel as though you have learnt something from the experience.

- Passive - lose total control of your body. This to some human persons would feel like being alienated as they like to be in control of their own body.

There are also many religious experiences in the Bible. One includes Moses and the burning bush. Although the event of a bush suddenly catching on fire and hearing God speak from it is miraculous however thinking rationally may the weather was very warm and led to a bush fire and the voice could be a hallucination. Other examples include the Buddha's enlightenment and day of inspiration etc.

There are various types of religious experiences -

visionary and auditory - when you both see and/or hear God. i.e. When Balaam ~~was lifted into~~ saw the lord lifted high in the temple and told him to spread God's word to his people. Paul Tillich identifies 'ultimate concern' as being the key characteristic of religious experiences.

Conversion - when you change for the better or change religion. The big greatest conversion in the Bible was Paul's. After meeting Christ he became a preacher and disciple.

Mysticism - A mystical experience is a holy and sacred experience. St Teresa of Avila received many visions but could not define them. "I wish I could remember even the smallest part but I cannot."



ResultsPlus Examiner Comments

This candidate does not always write in an essay style throughout and sets out the A01 material mostly in note form. In this short essay of five and a half pages there is no comment on any of this material until a passing reference to the question in a short six line conclusion.



ResultsPlus Examiner Tip

Think about your essay style and how you can integrate an argument throughout. You are writing an essay and not a set of notes.

Question 2

Mind and Body

Many candidates provided a systematic account of the various positions in the mind body debate, covering monism, materialism, behaviourism and dualism. The best responses systematically examined forms of monism and dualism and tackled issues of interaction with reference to the question.

This question attracted scholarly responses and was very well done by the majority of candidates who were effective at analysing the question and discussing the relevance of their research in this context. A popular approach for this question focussed on Life after Death as a way of analysing the difficulties or implications of accounting for the difference between mind and body. The question invited some very thorough responses offering a technically competent, detailed, analysis of dualism and monism accompanied by an evaluation of the strengths and weaknesses skilfully targeted at the question.

These topics were very well understood, but some responses did not relate the various mind body positions to particular scholars. There were some very interesting answers on Buddhism and Hinduism, but some candidates found it difficult to draw comparisons between Western and Eastern approaches because of the very wide content they were covering. There were a significant number of answers to this question where an essay is pre-learned and not tailored to the question set. These answers often included a simplistic approach and difficulty in manipulating the material. There was also evidence of good candidates who did not do justice to their AO1 material in their evaluation because they were less confident about discussing the question. It is encouraging to see such a wide range of scholars included in responses and generally these were very well handled.

The image shows a handwritten plan for an essay on the mind-body debate. The plan is written on lined paper and includes the following sections:

- Plan**
- Intro** → **Definitions**
- Para 1 - Plato** ✓ (with ^{D/A} above)
- " 2 - Descartes** ✓ (with ^{D/A} above)
- " 3 - Swinburne / Ryle** ✓ (with ^{O/F} above Swinburne and ^{O/A} above Ryle)
- " 4 - Husserl + Plantinga** ✓ (with ^{O/F} above Husserl and ^{O/F} above Plantinga)
- " 5 - Russell + James** ✓ (with ^{NM/A} above Russell and ^{NM/A} above James)
- " 6 - Spinoza** ✓
- " 7 - St Augustine** ✓
- " 8 - Berkeley** ✓
- ~~~~~**
- " 9 - ~~Kant~~ Hobbes / Dennett / Leibniz / Hume** ✓
- " 10 - Jackson** ✓
- ~~~~~**
- Concl. → criteria: logicity.**

The mind-body problem seeks to ~~explain~~ answer the question 'what are we?' It comes from the intuition that we are made of two substances - one physical, and one mental - as experience of ourselves does not come solely from empirical evidence. However, if this is the case, we must ask - as Nicholas Malebranch did - how do these substances interact with each other? Schopenhauer referred to the problem as the 'world knot', ^{we} must seek to untangle. However, McTear believed it to be 'a mystery human intelligence will never unravel,' believing it to be too far beyond our understanding. Even still, theories, such as monism and dualism, have been put forward as plausible answers to the problem.

Dualism, coming from the latin word 'duo' meaning 'two' is the theory that ~~the~~ ~~the~~ mind and body are in some way separate. There are two major forms; substance, which claims they are both separate entities in their own right, and property, which poses they are two properties ~~are~~ of one substance. Monism, coming from the latin word 'unus' meaning 'one' is the idea that we are made

out of one substance, and the mind and body are the same. Material monists, or physicalists, believe the fundamental substance is material. However, mental monists, also referred to as idealists, believe the fundamental substance is mental, and immaterial. There is another form of monism called neutral monism, which poses the idea that the fundamental substance is neither physical nor mental, but something else entirely. ~~This theory is very similar, if not the same in most respects, to property dualism.~~ This theory is very similar, if not the same in most respects, to property dualism.

One of the key dualist writers was Plato. He believed man is both body and mind, and the mind is the soul. He stated the soul was comprised of three parts: appetites and desires, which form the baser part of our nature; spirit, which accounts for love, truth, justice etc; and the most important, reason, the thinking part of us. He ~~described reason as being a charioteer that must drive two horses that are pulling in opposite directions.~~ described reason as being a charioteer that must drive two horses that are pulling in opposite directions. He also believed the mental/spiritual side to be the main, and more important one, saying the physical world is like

shadows and dust, whereas the real world is the spiritual world, and we must strive to get there.

Another, possibly even more famous, dualist was Descartes. He formulated Cartesian dualism, a form of substance dualism, which states the mind and body are two different substances, and can causally interact. However, unlike Plato he did not believe the mind (or soul) was needed for digestion, but purely for conscious thinking. Like Plato, he believed the soul to be immortal and everlasting, that continues after our physical bodies have perished.

Swainburne ^{agreed with} ~~disagreed~~ ~~by~~ dualism, ~~by~~ saying the function, but not existence of a soul, exist on a functioning physical brain. This allows for the immortality of the soul, a belief strongly held especially in religious communities. However, Gilbert Ryle, in 'Concept of the mind' disagreed with this, satirically naming the soul "the ghost in the machine." Ryle is a soft behaviorist, and believed it is a categorical mistake to assign behaviours to a 'hidden mind'. ^{This description of the soul} ~~disagrees~~ asks the question how does some-

thing immaterial cause something material to move?
Therefore, Ryle disagrees with dualism.

Contrary to Hux, Huxley and Plantinga agreed with dualism. They formulated the 'argument from reason.' This states that we cannot be absolutely sure ~~physical~~ events have been caused by the physical. Mental events have a certain subjective quality, which cannot come from the physical. Therefore, for Huxley and Plantinga, dualism is the best answer as it accounts for why certain events are subjective, and others are not.

Russell and James would disagree. They were neutral monists, believing the mind and body to be one substance, but which is neither mental nor physical. They said to describe an event as mental or physical is ~~like~~ to look ~~at~~ at the brain from the inside and the outside; both have intrinsic characteristics, but they are fundamentally the same. Spinoza would agree & with this to an extent, although he can be described ^{too} ~~as~~ as a property dualist. Where Russell and James' argument fails because it does not give an idea of what this

Substance may be, Spinoza said it was 'deus sive natura', which, translated, means 'God or nature'. He was later rejected from his Jewish community, as if the mental is embodied with the physical, there becomes a problem with the immortality of the soul.

St Augustine, however, would disagree. He believed our fundamental substance was not God, but that our soul is what gives us divine insight, and ~~that~~ its ~~own~~ purpose is to become more like God. He said "a human being, as seen by a human being, is a rational soul using a mortal and earthly body." ~~that~~ Therefore he agrees with dualism, as he makes a clear distinction between the body and soul being separate. He also said "a soul using a body is not two persons but one human being," again showing this divide in substances, but also showing both are necessary for our existence, as he believed a soul distinguishes between a live and dead body.

Bishop Berkeley was a materialist, or idealist. He believed the fundamental matter was

is mental, and said "esse is percipi." This means 'to be is to be perceived'. He believed mental things, such as God or the mind, must perceive things to exist, whereas material objects must be perceived by a perceiving thing to exist. However, a criticism of this is that we have faded perception. Berkeley put this down to God's constant perception, suggesting even that things may not ^{necessarily} exist in our minds, but that everything exists in the mind of God.

However, many criticisms of this arise in the other side of materialism; physicalism. Leibniz created particle theory, stating everything ^{is} made of ^{physical, material} particles that move randomly, ~~and~~ therefore the mind cannot cause the body to move specifically. Hobbes called the body a machine, saying "For what is the heart but a spring; and the nerves, but so many strings." This is almost a reductionist theory, looking at bodies based on their functions and what they are made of. Hume's dictum made a very explicit criticism of dualism, saying there is no necessary connection between the mind and the body, and therefore we

something new. This proves the existence of qualia, the thoughts and feelings that come from experience. Clearly not all can be physical, there must be mental too. This is an argument against physicalism, and can be used to support dualism.

Both monism and dualism have significant strengths and weaknesses. However, the forms of monism can easily be used to contradict each other, and none can reliably account for events which ^{appear to} show two states, such as dreams, out-of-body experiences, and the placebo effect. Therefore, it seems more logical that dualism is the stronger explanation. It also accounts for why it is natural that we explain ourselves in terms of body and mind/soul, and can easily be used as an argument towards the widely-held belief that life in some way continues after death. Therefore, it is dualism that is the best answer to this argument.



ResultsPlus Examiner Comments

This is a full extract of an answer on the mind body topic. This candidate includes a range of appropriate scholars and through, careful and insightful analysis follows a line of argument that keeps the question in mind throughout. Key issues and debates are highlighted and clearly understands the contrasting standpoints on the relationship between mind and body. Each paragraph is introduced with vocabulary that shows a level of analytical understanding and the paragraph is then developed to emphasise an argument that relates clearly to the question.



ResultsPlus Examiner Tip

Know your material and ensure that you know why you are including it in your essay.

'The mind is the brain and no more' is one of the many arguments of the mind and body problem. The mind and body can never be fully understood because there are so many different interpretations that contradict each other, through many religions both Western and Eastern. ~~But~~ Dualism and Monism are the two main schools of thought that have attempted to resolve the mind and body argument, ^{which} ~~that~~ the statement 'the mind is the brain and no more' is part of. Dualism can be traced back to Plato, Aristotle and the yoga schools of Hindu philosophy.

~~But~~ Dualism can be broken into sub-theories. These are property dualism and Substance dualism.

Substance dualism is the view that the universe contains two fundamental types of entity: mental & physical. Substance dualists view themselves as immaterial minds housed in physical bodies. This view is named 'Cartesian dualism' after the philosopher who believed in it, Descartes. He showed his belief through his work - Meditations 1, 2 & 3.

However this view can be seen as old-fashioned and naive. It is made up of the following points:

The mental is private - dualism states each of us has an immaterial mind/soul that exists in a non-

As I have shown and discussed above the mind and body problem, including the idea that the mind is the brain and nothing more, can never be fully understood as there are so many philosophers and their arguments that disagree on with each other. I don't think we will ever know the answer until we have enough evidence to claim either way- however this is the same for the existence of God. Maybe the simplest idea would be Occam's Razor the principle first used by Occam that states the simplest idea is usually correct. Its easier to understand one thing (the brain) than two things (the mind and body). After much research I lean more towards substance dualism as it allows for the soul and body to be separate and the idea of life after death to exist. However to fully consider you would also need to look at more than just the

Western ideas as I have done here, you would need to discuss Eastern philosophy as well.



ResultsPlus Examiner Comments

This candidate focuses on the question from the outset and shows knowledge of the contrast between eastern and western schools of thought. A brief introduction to the various forms of dualisms and monism is later developed in the essay to substantiate the final conclusion.



ResultsPlus Examiner Tip

It helps to remember the question more explicitly in the body of the essay. This candidate presented a range of interesting material and offered a justified conclusion but could have commented more on the A01 material before reaching the conclusion.

Question 3

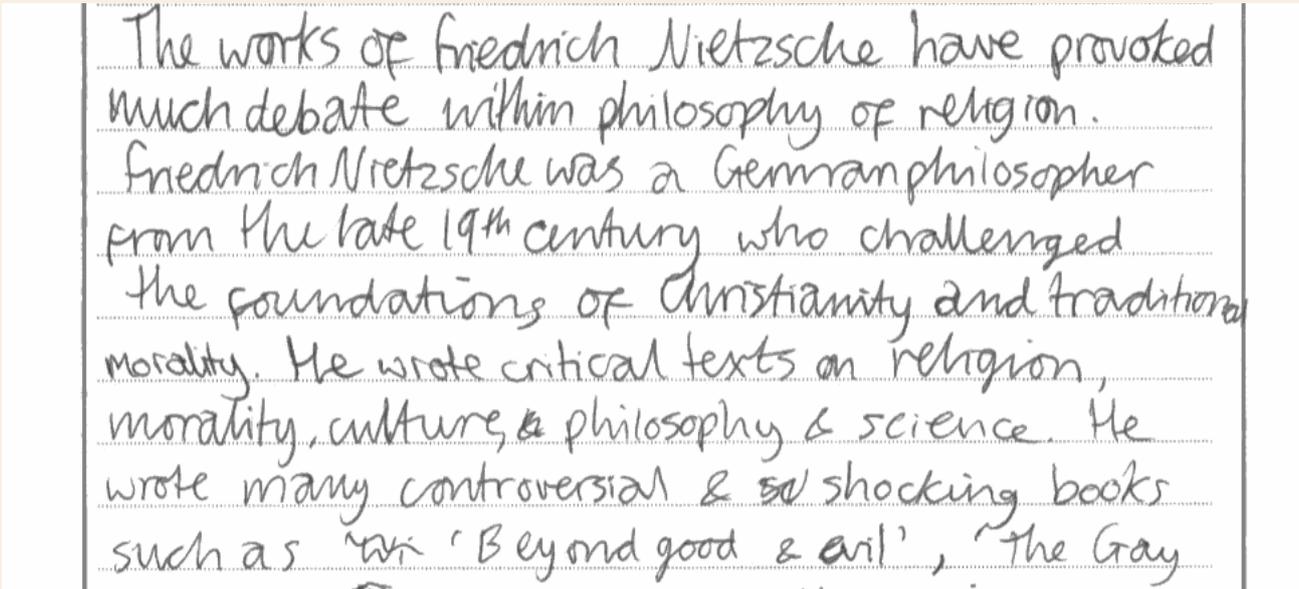
A Study of One or More Philosophers of Religion

This question was less popular than the other two questions. Philosophers ranged from C.S. Lewis to Plato, Aristotle, Aquinas, Descartes, Hume, Kierkegaard, Nagel, Leibniz, Kierkegaard, Bonhoeffer, Marx and Sartre.

One of the most popular combinations was Kierkegaard and Sartre and several focused on Aquinas and Nietzsche with increasing interest in Freud /Jung and Wittgenstein. The best answers referred to a range of ideas or works by the chosen philosopher and put them in the context of their time or the impact on subsequent thought which made for interesting, thoughtful and scholarly analysis of their ideas. The obvious enthusiasm so many candidates had for this area of study was clearly conveyed by very mature essays in which the significant contribution to the philosophy of religion was very carefully teased out in the context of specific insights that might be gained about religion and/or God. Most gave a good analysis of the philosopher they had investigated.

There was evidence of a variety of quality of response and less able candidates tended to offer a biographical account of the scholar in question without paying attention to the demands of the question or including the debate which surrounded the philosopher. Occasionally this approach was justified in that some responses related Kierkegaard's life experiences to the development of his philosophy. At the lower end of the mark range not many answers included much by way of comment from scholars on the views of their philosophers, and although this was not a requirement it did enhance the answers of candidates who were able to do it. Some candidates chose one idea/argument from their philosopher and did a strengths or weaknesses of that view; whilst this was not necessarily a bad approach it was most often done at a simpler level and not fully focused on the question in terms of concluding about the insights into religion and/or God when assessing or studying these ideas. Some candidates tended to argue from the outset for the existence of God rather than answering the question; this was especially apparent in responses that focussed on Aquinas or Descartes.

It is expected that any pre-prepared material must address the question on the paper. Some candidates who had clearly studied material directly related to Question 1 on Religious Experience attempted this question. Whilst there is nothing to prohibit this, candidates might limit achievement if they attempt a question for a different topic to the topic they had been prepared for; especially if they are not explicitly answering the task set by the question.



The works of Friedrich Nietzsche have provoked much debate within philosophy of religion. Friedrich Nietzsche was a German philosopher from the late 19th century who challenged the foundations of Christianity and traditional morality. He wrote critical texts on religion, morality, culture, & philosophy & science. He wrote many controversial & so shocking books such as 'Beyond good & evil', 'The Gay

Science', & many more all raising debate on the foundations of everything man knows. He often displayed his fondness for metaphor, irony & aphorisms. His aphorisms are well known for being so outrageous & causing a lot of discussion within philosophy of religion, ~~espec~~ specifically with his aphorism 'God is dead'. The phrase first appeared in his book titled 'The Gay Science' with a character Nietzsche named 'madman' ranting at a group of

~~athies~~ atheists 'Whither is God? I will tell you; We have killed him - you & I. All of us are his murderers!' The atheists look absolutely puzzled by ~~his~~ his claims. I believe the name for the character 'madman' was given in an ironic sense as everyone perceives him to be ~~mad~~ delusional & his claims to be absurd when in actual fact with some deep thinking he is actually making sense in what he means. This is ironic as it can reverse the story & make him actual appear the only sane one & everyone else to be the 'madman'. I also believe it was greatly used to ridicule & mock those atheists who refuse to admit 'God is dead' yet call themselves atheists when the ~~who~~ whole element of atheism is that there is no deity.

This provoked considerable debate within the philosophy of religion because it not only was it a shocking phrase to say, to claim that something humanity has greatly relied on for numerous years & something that is so sacred is dead, but also it confused people. & We have to ask ourselves what Nietzsche meant when he wrote 'God

is dead'. Did he literally mean God had ~~died~~ deceased? No, because it is logically impossible for 'that which nothing greater can be conceived' to die. It is logically impossible for God, defined by Anselm & held by many theists to die. Instead Nietzsche meant that belief in God is or should be dead.

Nietzsche ~~was~~ also wrote of radical questions in 'The Gay Science', such as 'how were we able to drink up the sea?' & 'how were we able to wipe away the horizon?' & It seems that by the 'sea' represents God's infinite & the 'horizon' & represents the foundations of everything. To 'wipe away' means to move away from ontological dependence ('onta' is the Greek word for 'beings' & so in this case Nietzsche means to ~~move away~~ wipe away dependence on holy beings).

It has been ~~deb~~ debated within philosophy of religion that this would be impossible. How could we possibly do these impossible things? Nietzsche claims the answer is simple, we have done so by ~~moving~~ moving away from ^{the} transcendental

(spiritual & non-physical) world, the holiest & the mightiest & the world 'up there'. ~~Nietzsche was~~ ~~some~~ It has also been debated even further in philosophy of religion that in reply from Nietzsche claiming ~~we must~~ ~~we~~ 'wipe away the horizon' ~~and~~ how we can 'wipe away the horizon', though even if we accept Nietzsche's approach that it is possible it seems like a fall into madness & nihilism would ensue (nihilism meaning that life is meaningless & that nothing has real existence, 'Every belief is necessarily false ~~because~~ simply ~~because~~ because there is no true world - Nietzsche in 'Beyond good & evil'). ~~the~~ However this was not Nietzsche's goal, he wanted to help us cope. If everything we know is to be 'wiped away' then we are left with nothing. If the blindfold of faith is ~~is~~ ripped away to reveal nothing, a likely fall into chaos & madness will arise ~~for~~. Such a change or 'death' poses devastating consequences for mankind.

However this was not Nietzsche's goal. He wanted to help us cope with living in a world where there is 'no moral phenomena, only

interpretations of moral phenomena' - Nietzsche. From this Nietzsche introduced 'will to power'. He believed that Christianity promoted 'slave morality'. ~~Slaves are not those who~~ Nietzsche associated 'slaves' with those who were poor, weak, sick, submissive... He believed slave traits were 'bad' or 'life-denying'. He believed that charity was worthless & absurd as it is just slaves supporting other slaves. Slave-morality dates back a long time when those who were inferior felt 'ressentiment' towards those with power. 'Ressentiment' meaning hostility or resentment towards those ~~we~~ who we blame for our frustration? Slaves saw themselves as long suffering & therefore good, & those with power as bad or 'evil'. Slaves boost their self-esteem by making ~~slave morality~~ slave-morality appear to be a choice. ~~Nietzsche believed this to be harmful~~ morality was a reaction to master-morality, where the 'masters' those with power, health, money... were seen as good. Nietzsche believes slave-morality is harmful to society as it stops masters from clouning. It perceives those who are good in Nietzsche's system appear bad & those who are bad in

Nietzsche's system appear good.
Nietzsche coined this as 'revenge of the slaves.'
He promoted a new system of values ~~called~~ 'will to power'. ~~That~~ He no longer wanted the masters to be ashamed of their brilliance, 'Be who you are' - Nietzsche. Meaning masters should be masters & slaves should be slaves.
Nietzsche ~~believed~~ called the idea master the 'Ubermensch' (superman) which he believed Christianity prevented.
~~Many claimed will argue it~~ argued that this would Nietzsche's theory on power to will raised debates because it is known that Nietzsche believes that there are ~~no facts~~ ~~only~~ interpretat 'no facts, only interpretations' - Nietzsche. So why should we pay any attention to his claims. Why should we take his accounts seriously when all they are, are his 'interpretations'. By this also raises the point if ~~we~~ ^{we} accept Nietzsche's argument we can refuse Nietzsche's argument. He seems to be creating a circular argument.
~~Nietzsche also wanted his~~ In his book 'The twilight zone' Nietzsche, put forward

his ~~argument~~ idea of 'philosophising with a hammer'. With this theory Nietzsche tells us that we must touch 'eternal idols with a turning fork as well

as a hammer'. By 'idol' Nietzsche means something that is worshiped or believed without questioning or critical thinking, such as God, Christianity & ~~the~~ systems of values. The goal of this is to question the idols worth with a turning fork, if it rang 'hollow' ~~str~~ indicating a lack of substance, then it must be 'smashed' with the hammer as it is no longer relevant. This has also brought up considerable debate within philosophy or religion as it claims ~~any & all to know~~ everything & anything can be taken 'under the hammer' events. Nietzsche's. This brings about a contradiction within his philosophy.

Another debate brought against Nietzsche is that the ~~after~~ phrase 'God is dead', was uttered by a madman. How much can we really believe of a quote when it was said by some considered insane? Nietzsche himself named him 'madman'. Is the phrase then nonsense? Should we



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Examiner Comments

This candidate clearly knows Nietzsche and makes a clear connection to the question from the outset. The evaluation of the issue(s) raised in the task is carefully analysed through a reasoned argument that is based on well-deployed evidence from Nietzsche's work. This is expressed accurately, fluently and uses a range of technical vocabulary throughout. The candidate knows their topic and has a point of view that is clearly conveyed throughout the essay.



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Examiner Tip

Know the vocabulary that is relevant for your topic. Remember the question and use your knowledge to its fullest advantage.

Freud's theory of religion provokes considerable debate as it is an unorthodox explanation to the theory of religion. Freud believed that religion stemmed from a person's mind and is formed by three key factors, which are religion is a form of neurotic illness, stress, and the fear of the natural world (death). He grounded most of his work on his work of psychoanalysis on his hysteria patients that ~~had~~ had a traumatic past.

His work also brought up the idea that religion is a form of wish fulfillment as many people found the idea of a reality without greater purpose. This meant that in the unconscious mind it conjured up the illusion of religion to give these people a sense of purpose in their lives.

His first point that religion is a form of neurotic illness is mostly based on the work he had done with his hysteria patients. Most of his patients had been through a traumatic past (mostly sexual in nature) and that it was from this previous stress that had caused their illness. Because most of his patients had repressed the traumatic memories in the unconscious mind, he believed that the Obsessive Compulsive Disorder (OCD), that many of his patients had was these memories reemerging in a conscious form. Freud established the link that his hysteria patients' OCD ~~shared~~ such as compulsive hand

his work was flawed as his theories did not provide a universal answer as the tribe's religion must of been formed from somewhere different.

As well as this Tolstoy also showed that Freud's work was debatable because it could be discredited by showing how parenthood can be different. He did this by showing how animals acted as parents as primarily they were carers and ~~did not pass down any psychological~~ ~~as it is not key to the~~. Therefore it could be shown that as a human parent

The primary concern is to care for the children and it is not possible ~~to pass down~~ to pass down inner psychological conflicts to the children.

Dominic Witticotte also debated Freud's work in the philosophy of religion as he believed that religion is an 'essential hunger' needed to give people's reality more purpose. A Freud's belief that religion stemming from a neurotically ill person's mind could be discredited as it is ~~likely~~ more likely that people rely on religion ~~with~~ as an essential part of life and is formed outside of a human mind. Compared to it being formed as an illusion to protect people from their own neurotic illnesses.

Freud's work has provoked considerable debate about the philosophy of religion as he is the founder of psychoanalysis. This meant that he was one of the first people to come up with a psychological answer for the creation of religion. And although most of his work has been discredited over the years, this provided an alternative answer that

can still be used to find ~~other~~ potential provide other potentially valid theories of religion that could provoke other debates and ~~more~~ so is



ResultsPlus Examiner Comments

This candidate adopts an analytical approach to the topic that is apparent from the beginning and sustained through to the final pages. Fluency with the topic and relevant academic commentary helped the candidate to make every word count.



ResultsPlus Examiner Tip

Time in the examination is limited and it is helpful to have a precise style of expression and to know your topic well enough to make every word count.

Paper Summary

Key points to remember:

- Manage the material to focus on the demands of the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Demonstrate how well you understand the topic by your selection of material.
- Do not forget to comment on your material. Show that you have thought about your research.
- 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 long writing out your essay plan to the detriment of the essay itself.

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