



GCE A LEVEL MARKING SCHEME

SUMMER 2024

**A LEVEL
RELIGIOUS STUDIES - UNIT 5
PHILOSOPHY OF RELIGION
1120U50-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

UNIT 5 – PHILOSOPHY OF RELIGION

SUMMER 2024 MARK SCHEME

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p align="center">Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p align="center">5</p> <p align="center">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p align="center">4</p> <p align="center">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p align="center">3</p> <p align="center">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p align="center">2</p> <p align="center">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p align="center">1</p> <p align="center">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p align="center">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

SUMMER 2024 MARK SCHEME

UNIT 5 – PHILOSOPHY OF RELIGION

To be read in conjunction with the generic level descriptors provided.

Section A

1.	Examine the views of John Randall and Paul Tillich that religious language is symbolic.
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[AO1 30]

Candidates could include some or of the following, but other relevant responses will be credited.

- Symbolic language is non-cognitive. Its function is not to be taken as literal claims. It expresses not an objective reality but a set of emotions and attitudes.
- As symbolic religious language has a function other than to transmit objective facts, it is important to understand what the functions of religious language might be. A pertinent example would be to use Randall and his functions of symbols. He approached religion as a human creation, a symbol-making exercise that should be respected as one of many forms of human expression. His four main functions of religious symbols are (i) to arouse emotion and stir people into action (ii) to bind a community together (iii) to communicate qualities of experience that fall outside of other forms of communication and (iv) to foster and clarify our human experience; he spoke about a sense that many humans have of an 'order of splendour'. Religious symbols allow us to express a dimension of life pointed to by the term 'splendour'. Just as the artist and the musician can arouse feelings within humans then so too can the prophet and the saint.
- Randall did not see religion and science as incompatible. Both natural theology and the natural sciences have a common goal, which is to unveil how the world works. Rational thought is no threat to religion and the thoughts of both should work together.
- Paul Tillich warned against turning God into an idol by thinking that human language could encapsulate God. There is only one literal statement and that is that 'God is Being Itself'. All other statements about God are symbolic. He suggested that when humans speak about 'God' they are really expressing their 'Ultimate Concern'. 'Ultimate Concern' is that to which we completely surrender our will, our intellect, our whole being. Whether we are aware of it or not, our ultimate concerns are related to God who also remains beyond even these concerns. Because God is related to our ultimate concerns, but is always beyond them, the only appropriate language to use for God is symbolic language. Thus, religious expressions, doctrine, poetry and art can be viewed as symbols of 'Ultimate Concern'.
- Tillich distinguished between a sign and a symbol. Both point beyond themselves but a symbol 'participates in that to which it points'. In other words, the symbol has become synonymous with that to which it points even if it was arbitrarily contrived originally. Religious words, actions and objects should all be interpreted symbolically.

- Other characteristics of symbols include that they open up levels of reality that were otherwise closed to us. This is because that symbols unlock dimensions of our soul, achieving that which literal language can never achieve. 'The language of faith is the language of symbols'.
- Tillich believed that symbols such as national flags stir emotions and feelings of immense magnitude. 'The flag participates in the power and dignity of the nation for which it stands'. An attack on the flag is an attack on the country which it represents, the symbol and the 'thing' it represents has become inseparable. Religious symbols perform the same function in that they evoke profound emotions amongst those in religious traditions.
- Symbols arise out of a particular situation as opposed to being contrived or produced intentionally. They will last for only as long as the situation, from which they grow, lives.

This is not a checklist, please remember to credit any valid alternatives.

2.	Examine the term 'miracle' with reference to <u>three</u> scholars you have studied.
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[AO1 30]

Candidates could include some or all of the following, but other relevant responses will be credited.

- Swinburne says that miracles are possible because God is omnipotent. If God wanted to intervene then he could suspend laws of nature. Scientific evidence does make accepting a break in the law of nature difficult but there is evidence to suggest that God can do this. His definition suggests a miracle to be 'a non-repeatable counter-instance to a law of nature'. To be classed as a miracle then the event must fulfil two criteria whereby it has to have religious significance and it had to occur in a timescale not normally experienced. He adds that miracles also need to involve a significance that shows an aspect of divine plan. Swinburne rejects the idea that we should modify a law of nature to accommodate new findings that seem to be odd counter-instances to the laws of nature. Consider an event (E) and a law of nature (L). If we can reasonably believe that E has occurred contrary to what we know about L and we also can reasonably believe that E would not happen again in the same circumstances, then we have good reason to believe that L is a law of nature and that E has been a non-repeatable counter-instance to the law of nature and is thus, a miracle.
- Holland's contingency standpoint suggests that laws of nature need not be broken in order for an event to be termed 'a miracle.' Miracles are events that are coincidences that can be of benefit to humans and are miracles if interpreted in that way by an individual. They can, however, be interpreted differently which is equally as justifiable. He gave an example of a child on a train track whose mother prayed for his safety. The driver fainted onto the brake lever just in time for the child to be saved. His fainting could be explained in purely natural terms but the mother declared the event as a miracle.
- Aquinas' God was a timeless God who could intervene in the natural order if he wanted to. He had 3 types of miracles. One was something that nature can't do but God can. The second was something that nature can do but we do not expect this to happen via nature, but God can do it. The third was something that nature can do as well as God being able to do it but God can do it without using the forces of nature. What unites all miracles is that the individual or group benefits from the miracle.
- Hume said that a miracle is 'a transgression of a law of nature by a particular volition of a deity ...' He was an empiricist who said that miracles are unlikely, but not impossible. They are unlikely as the weight of evidence suggests that the laws of nature do not break. We have little evidence for miracles occurring hence a 'wise man proportions belief to evidence.' Hume states that the testimony to miracles is extremely poor and unreliable. Reports of miracles are not to be believed as they come from 'ignorant and barbarous nations.' Those that claim miracles have something to gain from their occurrence. The miracles in religions all cancel each other out.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3.	'Logical Positivism demonstrates effectively that religious language is meaningless.'
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Evaluate this view.

[AO2 30]

Candidates could include some or of the following, but other relevant points should be credited.

- Candidates should discuss the relative successes and failures of the work of the Logical Positivists. They need to tailor this to the implication of logical Positivism for religious language, which is that it deems it to be meaningless.
- One line of argument is to support the statement. This could include arguing that religious language is cognitive and so by the two principles it shows that it is meaningless. Religious language does claim to be conveying factual information and is taken to be referring as accurately as possible to the external reality of God. Religious believers are using the language to express beliefs about the real world.
- Another line of argument is to oppose the statement by challenging the Logical Positivists approach to language. This could include arguing that the verification principle is flawed. For instance, it cannot itself be verified. There is no sense experience that can count in its favour.
- Another approach might be to show that even if the verification principle is accepted it does not follow that religious language is meaningless – eschatological verification is possible; historical statements are meaningful e.g. Jesus was raised from the dead. It could be argued that God is able to verify his own existence.
- Another line of argument is to challenge the falsification principle. Some non-falsifiable statements are clearly meaningful e.g. toys that come out at night only when they cannot be detected.
- A further approach might be to argue that religious language is non-cognitive and therefore the verification and falsification principles are irrelevant since they apply to cognitive language.
- Further discussion could include reference to Hare's bliks and the story of the University dons and the lunatic illustrating that religious language is non-cognitive however is still meaningful as it has an impact on the life of a believer.
- However it could be argued that Flew was right to challenge the qualifications made to statements by religious believers. Their constant qualifications made to religious statements render them as ultimately meaningless.
- The non-cognitive approach to religious language might be challenged. Although it may remove the challenge raised by Logical Positivism it has its own problems. Religious claims are claims that are believed to be true for everyone. However, non-cognitive language develops its own unique criteria of meaning and truth.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4.	'Religious experience is the main influence on religious beliefs and practices.'
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Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Candidates should discuss the relative influence of religious experience on religious beliefs and practices.
- Candidates may discuss the component parts of what it means to be a religious believer and how that belief has come about. Some will say the 'true' belief which has ramifications for practice, can only arise as the result of a religious experience. Others will argue that a religious experience is not a necessary part of religious belief and practice.
- Definitions of religious experiences may state that these are remarkable or significantly unusual events, such as visions, conversions or miracles. In such cases these are experiences outside of the 'norm'. Equally, the definition may incorporate those experiences which are recognizably religious and therefore can be considered as religious experiences – such as prayer, ritual action, religious assembly, reading of sacred writings, etc. In this definition it is difficult to separate any religious belief or practice from religious experience as by definition that is what they are.
- Religious experiences may have a direct influence on beliefs and practices that have value for religious communities and individuals for a variety of reasons. For instance, they are a way to affirm a faith system. This affirmation of course can still be valid even if a religious experience does not occur. Indeed, many religious believers have never had a religious experience. Although it should be recognised that for many religious believers these same beliefs and practices can be deepened by a religious experience and thus their value is, arguably, enhanced.
- A religious experience may serve as a means of adding value to this as it may be an integral part of the practice, for instance public prayers or affirmations of faith are often regarded as shared religious experiences. Again, for others, beliefs and practices are a way to promote faith value system. Repetitive actions, restated beliefs (verbalised daily or even more frequently) allow both individuals and communities to demonstrate what is important to them and may even serve as a means by which others outside of the religious community might come to appreciate the value of what is believed and/or practiced.
- Religious experiences may be held as extremely valuable to both religious individuals and religious communities as they may strengthen faith in the face of opposition from those not part of the religion.
- However, this strengthening of faith can still happen through a personal, or communal, commitment to faith through repeated practices or beliefs that may not be considered to necessarily be a religious experience. Strengthening of faith can be the result of shared values or of a dogged determination to maintain a certain set of beliefs rather than as the result of a religious experience.
- Religious experiences can inform many of the established customs, rituals, beliefs and practices that exist within religious communities. However, some communal religious practices, such as assembling at a place of worship, undertaking a particular ritual action or observing certain practices at a religious festival may all occur without necessarily be considered to be religious experiences and yet have the considered value of strengthening cohesion within the religious community. This is important as a means of preserving identity and reinforcing common bonds between those who belong to the religion.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5.

'Issues surrounding religious language are relevant in the 21st century.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Despite the fact that there are allegedly many 'non-cognitive' concepts of religious language, believers do want their religious language to be understood cognitively. When someone says 'God loves me' then that is what they believe to be literally the case. Therefore, issues that surround religious language are very relevant today.
- However, as concepts such as analogy, symbol and myth are not exclusively religious concepts then the use of them within religious language is diminished as they are not exclusive to religion. Indeed, as some symbols change over time and the meanings of myths become less important, then their use in religious language is not relevant. Myths merely reflect the culture of their time. Some would say that these concepts no longer 'speak' to us hence illustrating that their relevance has been lost.
- However, many symbols used within religion do stay the same and therefore their use in a religious context is still relevant today. Myths are also relevant as they transmit religious, social and ethical values.
- Religion is conveyed to the general public using religious language via the media. How this is done is extremely important and thus relevant as the need for it to be conveyed in a positive manner is obvious.
- Issues surrounding religious language are relevant today as this is the language of belief and worship. It is relevant as ensuring that this language is understood will help to ensure that worship is meaningful.
- Much of what is in sacred texts is seen to be unintelligible to both theists and atheists as well as being unscientific. This may be evidence to suggest that issues surrounding religious language are irrelevant today as the language belongs to an era that has long gone by.
- With regard to sacred texts, it is very important and relevant that we understand them thus the need to ensure that they remain current in our thinking. It may even be necessary to demythologise the texts and it is necessary to know when to do that.
- Jung's archetypes draw on religious language as they are used as a psychological phenomenon and this makes them relevant.
- Concepts of God are religiously important in order to combat anthropomorphism. Making such issues relevant help to combat ridicule of such concepts as 'the big man in the sky.'
- However, many would argue that traditional concepts of God such as infinite and timeless are beyond human understanding and thus are of no relevance to us today.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6.	'Freud's explanation of religious belief is inadequate.'
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Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Candidates should discuss whether Freud gave an accurate or distorted view of religious belief.
- One reason why his explanation could be inadequate is because he did not suggest many of the benefits of religion. These could include religion being the basis of a moral life or in the developing a sense of comfort and contentment. Religion can fulfil human needs and can also reduce anxiety. Religious rituals can reflect the positive benefits of sublimation. This can lead to greater social cohesion and stability. This could lead to the accusation that Freud's views are biased.
- However many of the similarities between religious rituals and the rituals of those with OCD could suggest that Freud is totally accurate in his view that religion is a neurosis which is harmful to the individual and to society.
- His illusory theory is supported by concepts that many children have about God, such as 'the father figure.' The belief in such concepts can be empirically verified. However, his theory does not take into account how religious beliefs and concepts mature as the child matures.
- Freud used Anthropological studies. These could be deemed to be inaccurate. Not all religions regard God as the father figure. Indeed many are not religious. Freud promotes atheism. This in itself rejects the father figure. If his views regarding the need to create a protector God were correct then would not everyone have a belief in such a God? Equally not all gods are benevolent father figures.
- His views may be inadequate also in that he does not deal with non-theistic religions. A prime example would be Buddhism of course and Hinduism does not fit into Freud's views either.
- Others would say that his views adequately show the importance of the subconscious and the feelings of guilt inherent in human nature. It could therefore be argued that behaviour that Freud refers to is empirically verifiable, hence adding to the adequacy of his explanation of religious belief.
- It may also be said that Freud has correctly highlighted the view that religious belief can be considered to be harmful in ways which manifest itself in wars, bigotry and deviant behaviour.
- Religion can also be considered to have negative psychological effects. However, it must be added that the evidence to illustrate this may be selective and such views of religious belief may be deemed to be reductionist.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.