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Activity

True or false: Interpretations

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The Russian philosopher Hegel (1770–1831) had argued that the universe was the absolute spirit or God that became self-aware in sentient beings.	
Darwin’s theory of evolution has revolutionised how modern humanity conceives of the world and our place within it.	
Although Freud’s is an externalist account in that it starts with the psyche, we also have no way of checking his claim that religion started from some outworking of the Oedipus complex in the primal past.	
In Nietzsche’s so-called archaic, primal age man was in touch with the world, as reality was limited by the horizon of personal experience.	
Nietzsche, having recognised in his first book, <i>The Birth of Tragedy</i> (1872), that myth is the very lifeblood of culture, offers in his later writings a new mythic vision and substitutes the religious myth with a new myth of the self. The myth of the superman will be the strong person’s guide.	
Jung suggested that four universal symbols, called totems, dwell within the deep psychology of the collective unconscious we all share.	
Children are born with an innate drive to bond with their father. Adults in their turn are hardwired to find that a baby’s facial features elicit caregiving responses from them.	
French existentialist philosopher Jean-Paul Sartre (1905–80) said that man ‘is always a project in advance of himself’.	
The first relationship is referred to by the term ‘continuity hypothesis’ and its enduring effect is called the ‘monotropy’.	
Lee Kirkpatrick, in his book <i>Attachment, Evolution, and the Psychology of Religion</i> (2005), builds on the idea that humans possess innate relational systems to argue that religion in all its various forms is a side effect of those adapted systems.	

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