

**2016 specification
first exams in 2018**

The collage features several educational materials:

- Worksheet 1.1: Religious Language** - Questions include: 'What is an analogy?', 'Which of the following is the idea that statements can only be made about what God is not?' (Via negative, Via positive), 'Explain the terms in the boxes below.' (Equivocal, Univocal, Analogy), and 'Underline the words in the...'.
- Analogy and Symbol** - A mind map explaining the concept of analogy, including 'Analogy of proportionality' and 'Analogy of similitude'.
- Verification and Falsification Debates** - A mind map discussing the 'Verification principle' and 'Falsification'.
- Language Games** - A mind map exploring the 'Language game' concept.
- Symbol** - A mind map discussing the 'Symbol' concept.
- Notes on Philosophical Debates** - Text discussing the 'Verification principle' and 'Falsification'.
- Notes on Language Games** - Text discussing the 'Language game' concept.
- Notes on Symbol** - Text discussing the 'Symbol' concept.

Topic on a Page for A Level Year 2

Paper 1: Philosophy of Religion

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① to ⑧	
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Teacher's Introduction

This resource covers the A Level Year 2 Edexcel Religious Studies specification for Paper 1: Philosophy of Religion, and includes the following content:

4 Religious Language

- 4.1 Analogy and symbol
- 4.2 Verification and falsification debates
- 4.3 Language games


5 Works of Scholars

- 5.1 Context to critiques of religious belief and points for discussion
- 5.2 A comparison between Bertrand Russell and Frederick Copleston

6 Influences of Developments in Religious Belief

- 6.1 Views about life after death across a range of religious traditions
- 6.2 Points for discussion about life after death
- 6.3 Religion and science debates and their significance for philosophy of religion

The resource is split into five sections as follows:

1. **A4 teacher information pages.**
2. **Three A3 revision posters**, between them covering the eight subtopics. . These are labelled: **4** to **6**. These posters are intended as a summary of all topic material, focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
3. **Eight A3 subtopic sheets with activities.** Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 revision posters themselves, but are also provided in a separate answer document (see section five). These are labelled with numbers inside white circles: **8**  Exam-style questions, modelled on those found in the AS / A Level exam, are marked by a pencil icon:
4. **Eight A4 subtopic revision posters.** These provide answers for the main activities given in the A3 subtopic activity sheets. As revision posters, these can be used as a summary for each area, and have enough space for teacher or student annotation. These are labelled with numbers inside black circles: **8**
5. **A4 answer sheets.** These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, Edexcel-style mark schemes are also provided for the exam-style questions.

All posters can be displayed on classroom walls, or given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

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Analogy is the use of comparison between two dissimilar or similar things towards the end of explaining a separate concept. This is one of the methods used to explain belief in God.

Aristotle had ideas surrounding analogy. His theory was that if two things share a common attribute, then what may be true for one of the pair will be true for the other. They are alike insofar as they share that common attribute. He gives four criteria regarding analogy:
1. The strength of an analogy is dependent on how similar the two things which are being compared are.
2. He argues that similarities within analogies can be found only in things which have the same properties.
3. Sound analogies will have a strong common denominator.
4. Good arguments or analogies do not rely on assumed knowledge regarding the common denominator.

Aquinas posits three ways of talking about God – univocal language (which means the same regardless of context), equivocal language (which changes meaning depending on context) and analogous language. Furthermore, the term attribution posits that the maker and the maker must have commonalities. We can ascertain things about the maker by looking at the maker. The example given of looking at the urine of an animal – it can tell you a lot about the animal's health, but it does not mean the animal is just urine.

A group of Western philosophers who championed logical positivism from 1924 to 1936, members disbanded after World War Two. Their thoughts heavily influenced A.J. Ayer's verificationism.

Tautologies: Statements whose truth can be proved by themselves.

4.1 Analogy and Symbol

Analogy

Analogy of proportionality – An analogy that uses the same word to describe two different things but the word is used in a different sense (to a different proportion), e.g. to say 'That dog is a good pet' and 'That girl is a good friend'. Both use the same word (good), but as a human, is capable of being good to a much higher extent. The same when we say 'God loves us' is like when 'Dave loves Jane' but the nature of God's love is infinitely higher.



Via negativa: The idea that we cannot know God effectively because God goes beyond our understanding of these words. We cannot make positive assertions about God, but are able to make assertions about what God is not, and we can gain knowledge from this.

Equivocal: Words which have more than one meaning.

Univocal: Words which only have one meaning – can only be interpreted in one way.

Analytic/Synthetic/Contingent: These are different categories of statements which can help us to understand these discussions.
Analytic – statements which contain meaning and evidence within themselves.
Synthetic – statements which do not contain meaning and evidence within themselves but are related.
Contingent – statements that could be either true or false dependent on the context.

Strengths and Weaknesses of Aquinas: William Blackstone suggests that analogous language is not useful because the terms used have to first be translated into univocal language in order to have any meaning, and then converted into analogous language. Another problem is that it can be unclear to what extent or in what way human love is analogous to God's love. However, analogous language is consistent with the view held by many Christians that God is mysterious, transcendent and partially beyond human understanding. It also allows descriptions of God that are not univocal and, therefore, limit God's nature or involve anthropomorphism (describing God in human terms). It allows positive statements about God, as well as easily conveying complex or new ideas.

Symbol

Physical symbols are a hugely important facet of religious life, practice and dialogue. They are used within religions to symbolise things of greater meaning. For example, for Christians the cross is considered to have much more meaning than just a Roman execution method. The Star of David carries huge religious and cultural importance.

Weaknesses of symbols: Symbols can become trivialised and the original meaning can be lost. Symbols may only make sense in certain communities or contexts. They may also be interpreted very differently across different contexts. Symbols could become the focus of worship, e.g. the relics of saints. Symbols could become outdated, e.g. myths. They need to be appropriate and modernised to make sense to contemporary audiences.

Philosopher Paul Tillich (1886–1965) laid out his work on the importance of symbols within religious language and the importance of understanding how symbols function in the philosophy of religion. He argues that language is symbolic in a specific way. Tillich draws a distinction between signs and symbols. A sign is a practical necessity communicating basic information, but a symbol points to much deeper meaning; for example, a flag communicates a deep nationalistic sentiment beyond simply pointing to a country. He also argues that symbols have life cycles – e.g. they can become outdated and need to change. He also asserts that symbols participate in the thing to which they point – the flag of a country participates in the country it symbolises, for example. Tillich's thoughts on symbolism are cognitive as it is reasonable to enquire about the truth of these statements.

John Herman Randall argued that symbols are non-cognitive and non-representative because they are not representative of a wider being, but rather a reality to the person who is interpreting the symbol.

John Hick raises the issue with the idea that symbols participate in the deeper meaning they point to. He also argues that the symbol could potentially be less meaningful depending on who is giving it – an atheist who states that 'God is King' is not going to have the same impact as a believer who states that same thing.

Language Games 4.3

Fideism is the belief that faith is independent of reason.

Language game: Language that is specific to a particular topic, has particular meaning within that context and serves a unique function or purpose.

Ludwig Wittgenstein argued that words being used in different contexts will have different meanings. This indicates that the same words can mean different things when used in different contexts. Within philosophy, a suggested meaning is often used.

Don Cupitt is a philosopher who argues that what matters more is the importance and context for philosophy of the game. It is the context. The example given is a demonstration.

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The Enlightenment period is known for having been one of the most influential periods of history regarding the development of thought. It was a time in which academia and politics experienced a shift to reason separate from religion. It saw huge shifts in the way in which science and philosophy were understood and introduced many conflicts as a result of new thought meeting religion.

Context of Religious Belief and Points for Discussion

5.1

Context: Atheism and Agnosticism

Atheism
This means literally 'without God' or 'no God'. It refers to the viewpoint held by individuals that there is no God.

Weak atheism
A viewpoint held by individuals whereby they do not believe God does exist but do not explicitly believe or particularly acknowledge that God does not exist.

Strong atheism
A viewpoint held by individuals whereby they have an explicit and firm belief that God does not exist.

Anti-theism
The belief that there is no God, it is wrong to believe that God does exist and those who do should be corrected.

Unbelief
A lack or absence of religious belief.

Agnosticism
The belief that it is not possible to know whether God exists or not. Agnostics might be open to the possibility of belief but feel they have insufficient knowledge or insight.

Westphal's essay covers postmodern attitudes towards religion such as deism and scholasticism. It chronicles the attempts and wishes of Kant and Hume to find universal religious principles in response to Enlightenment thinking and religious authority of the time. He had three main points in his thinking:

1. The importance (and authority) of the use of human reason
2. The tolerance of religion, among those who are religious and those who are not
3. Anticlericalism

Issues of Probability: There is no scientific evidence God does exist. It does not seem to want to make any sense of the universe. There is no scientific evidence that there are more gods than one. It does not exist.

Psychological Critique of Religious Belief – Sigmund Freud (1856–1939)
Freud gave a projective (rather than sociological) explanation of religion. Freud argued religion was an 'illusion' and existed because believers have the psychological need to project their fears, anxieties and subconscious onto something greater than themselves as a way to relieve them. It is a way to cope with feelings of helplessness, our inner impulses, and fears of death.

Sociological Critique of Religious Belief – Karl Marx (1818–1883)
Marx was a German philosopher and political theorist, but was most famous as a communist revolutionary.

Marx interpreted religion to be utilised by the ruling classes to dominate and oppress the masses. Religion served this function because it made the masses believe they could find escape and freedom through the afterlife offered by religion. This stopped the masses rising up against the ruling classes to try to bring about greater equality and challenge the social order in this life. When Marx was writing, workers did not have many rights and were often exploited by factory owners and social elites. If the workers had protested or gone on strike, this would have caused a loss of money and power for the ruling class.

Marx far from rejected religion, he used it to explain the masses. This means religion is a tool that changes the behaviour of believers and pacifies them.

Naturalism is the belief that true knowledge can only be gained through examination of the world around us. It considers beliefs based on supernatural knowledge to be incorrect as they cannot be empirically verified.

It interprets religion as existing only in the natural world – rather than pointing to a higher or other realm – and is, therefore, a societal construct. It is likely to be concerned with how religion develops in different societies and what function or purpose it serves. This view is influential over sociological critiques of religion.

Alternative Explanations

Materialism is the belief that only physical matter exists. It interprets humans to be made up purely of material substances; for example, mental processes are thus the result of chemical changes in the brain. It denies the existence of non-material things such as God or supernatural activity. Therefore, religious beliefs are purely the result of neurological and psychological factors. This view is influential over sociological critiques of religion.

Sociological Critique of Religious Belief – Emile Durkheim (1858–1917)
A sociological critique of religious belief interprets religion to be a **sociological phenomenon**; as existing and performing certain functions in society. Durkheim interpreted it to be a way to:

- hold and bind societies together
- preserve and enforce the social and moral order
- create general cohesiveness between individuals
- give meaning and purpose to life

This cohesiveness, unity and order are principally reinforced through society's performance of religious rituals. In rituals, profane (ordinary) objects are imbued with sacred (divine) significance, such as the cross in Christianity. There is, however, no divine reality behind such objects, only the meanings of society which have been projected onto them.

Strengths of belief

- Presence of order
- Presence of beauty in the world
- Innate morality
- Religious experiences
- Inspiring good words by believers

Weaknesses of belief

- Hallucinations could explain it better
- Existence of evil and suffering
- The world could be argued to be better explained by science
- Prayers appear to not get answers

5.2

Russell vs Copleston

Strengths:

- Copleston's use of logic because of God's existence

Weaknesses:

- Russell has a clear, unwarranted, everyday logic
- Russell particularly that in his argument
- Russell's argument differs

B Russell

Strengths:

- One strength there has been every since
- The challenge Copleston's credence
- Logic did the experiment
- While Copleston actually favour

Weaknesses:

- Both arguments can be
- Both Copleston can be
- While Copleston the experiment to thing
- As Russell's
- An exper

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Immortality of the Soul

This is a philosophical idea that the soul is separate from the physical body. The soul is the spiritual part of human beings. Plato is the individual whose ideas are most important here. He believed that the soul is separate. It is immortal, while the body is perishable. The soul is pure while the body can be corrupted by disease. The soul is part of the world of forms, in which nothing changes, whereas the body is part of the world of change. He believed also in reincarnation, that the life and death cycle is similar for the soul to the sleeping and waking cycle for the body.

1. We are able in our minds to conceive of abstract ideas
2. We have ideas of different realities that are not materially based
3. We have a drive towards immaterial goals
4. We are able to examine our known knowledge
5. We want to live forever
6. We have idea and stories about souls that have been consistently present over a long time
7. We share an idea of moral law

Reincarnation

This is a belief within religions such as Hinduism and Buddhism, life is a continuous chain of life and death known as palingene. The soul is independent of the body and changes form with each life cycle, which is known as transmigration of souls.

The shashira is the body which can perish and is subject to change, whereas the atman is the soul which is immutable. The next form taken of a life cycle is a consequence of moral choices made by an individual, and this is known as karma. Individuals seek to become moral in order to better their soul to eventually achieve moksha, which is liberation from the never-ending life cycles.



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Life after Death 6.1

Replica theory

This is a thought experiment posited by John Hick about the afterlife. He argues we cannot conceive of an individual without a body. Therefore, if there is an afterlife, there must be a body. To convey his idea of a replica of the afterlife, Hick uses three different scenarios regarding the death of John Smith and replicas of this man appearing with the same DNA, memories and everything the original John Smith had. He poses the question in each scenario as to whether or not we would accept this new replica man as being John Smith. Within the vacuum of the thought experiment, this works logically. It fits well with Hick's theory of 'soul-making' regarding evil and suffering. By stipulating only one replica at a time Hick somewhat avoids the potential issue of obvious dualism within identity which would have resulted in a paradox. However, Vardy critiques this idea on the basis of value – he argues that a copy of something is not as valuable as the original. The new John would not have the same value as the old John. Davies stipulates that the argument does little to offer comfort.



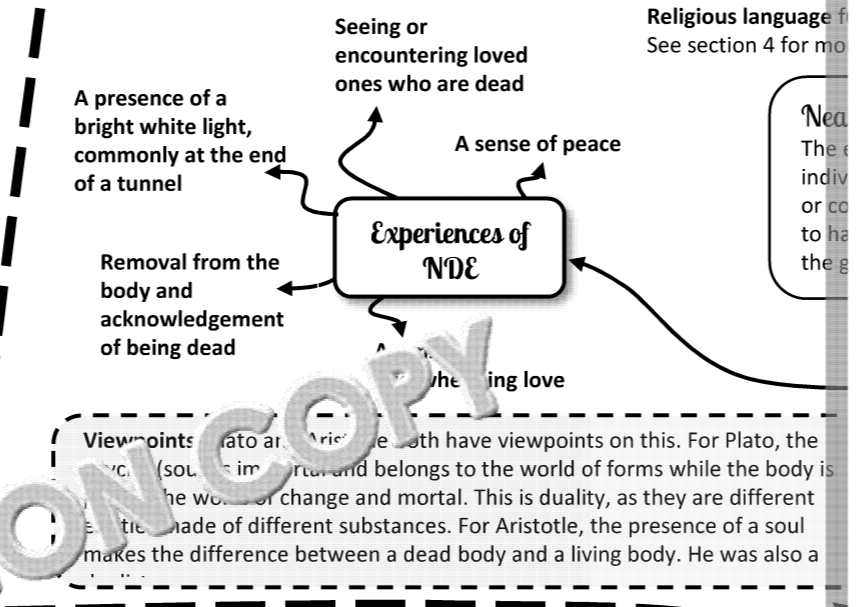
Resurrection

This is the returning to life after death. The best-known example is Jesus Christ in the Christian faith. In Christianity, the different states of differing bodies depend on whether or not they are destined for heaven or hell. These are termed 'qualities':

- Impassability – those resurrected are physically beyond the pain and suffering experience of humans and unable to experience suffering.
- Glory/Brightness – to experience this requires a body; however, this is described as manifesting in a variety of different ways.
- Powerful – the heavenly bodies of the resurrected are freed from the feeble limits of earthly bodies.

Rebirth
Rebirth is the notion that upon death, the namarupa (mind and body) is given a new body and is born again, possibly in the world or another realm. It emphasises the idea that no aspect of the previous being is transferred to the new one. A common example used to explain this is the lighting of a candle from another candle during which no substance travels from one to the other. The end of the cycle of rebirth is known as nirvana. To obtain this, individuals must understand the nature of ultimate reality. This involves fully understanding the nature of dukkha (suffering), anicca (impermanence) and anatta (no-soul) – the three marks of existence.

There is a similar notion of karma within Buddhism but there is more emphasis on the intention behind moral actions. The outcome of actions matter but the intention or intended outcome is more important.



Scientific Cosmologies VS **Creation themes**

Cosmologies are theories about the creation of the world. The most commonly accepted theory about the origin of the world in science is the **Big Bang theory**. This is the theory that posits that the universe began with a singular event from which the matter within the world was created and continues to expand in the universe.

The cosmological constant is the density of energy within the universe.

An alternative scientific cosmology is the **steady state theory**, which means that the density of the matter of the world does not change as it is continually being created. The same density of matter in the universe will remain consistent.

Evolution is a theory posited by **Charles Darwin** that is the most commonly accepted theory within scientific thought regarding the explanation of the complexity of nature. It posits that species underwent small genetic mutations which adapted them to their environment eventually breeding these into new species. This is known as **natural selection**. This is the view championed by biologist and naturalist **Richard Dawkins**, who argues that evolution is necessary and no longer needs a divine presence as given sufficient time for the origin of the world.

Creation themes

There are different accounts of creation. Some Christians believe in a literal interpretation of the account of creation in the Bible found in Genesis 1–3. This belief is known as **creationism**. There are two types of creationists – **Old Earth and Young Earth**. These Christians reject all scientific theories which do not support their creationist theories. Not all Christians believe in a literal interpretation, however, as many accept evolution and believe that it is part of God's **intelligent design** of the world. They argue that the **irreducibly complexity** of the design of the world is impossible to be the result of chaos. Some Christians who believe this might accept evolution as being part of an intelligent design. Many Christians accept the Big Bang theory as it posits the creation of the universe as taking place within a singular event, which fits with Genesis narratives.

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1. What is an analogy?



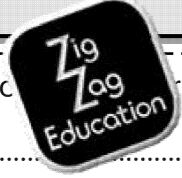
Analogy and Symbol

3. Explain the terms in the boxes below.

Analogy

2. Which of the following is the idea that statements can only be made about what God is not?

- a) Via negativa
- b) Via positiva
- c) Via analogia
- d) Via equivocal



Hume stated that if two things share a common attribute, then what is true for one will be true for the other.

He stated that there are seven ways of talking about God.

He used the term 'comparison' which states that the made and the maker must have commonalities and that we can ascertain things about the maker by looking at the made.

The example is given of looking at the faeces of an animal – it can tell you a lot about the animal's health, but it does not mean the animal is just faeces.

5. Explore key ideas about the analogy of proportionality. (8)



Give three weaknesses of symbols.

- 1)
- 2)
- 3)


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Verification and Falsification

1. Briefly explain the idea of logical positivism.



4. Explore key ideas of A J Ayer's ideas regarding the idea of verification within debates surrounding the use of language. (8)



Categories of Statements

There are different **a** _____ of statements which can help us to understand these discussions.

b _____ statements are statements which contain meaning and evidence within themselves.


c _____ statements are statements which do not contain meaning or evidence within themselves but are related.

d _____ statements are statements which could either be true or false depending on the context in which they are contained/said.

2. Write the correct multiple-choice answers in the gaps above.

- a** categories sections languages
- b** synthetic analytic anaesthetic
- c** analytic necessary contingent
- d** contingent necessary synthetic

5. Give at least three different criticisms of the ideas of logical positivism.



3. Explain each word or phrase in the space provided.

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1. Which of the following philosophers is credited with first developing the theory of language games?

- a) Aquinas
- b) Dawkins
- c) Wittgenstein
- d) Tillich

3. What is the religious response to Wittgenstein's language games? Why do you think this is?

2. Fill in the gaps. Use the words in the box to the right.



communicate idioms important meanings familiar confused

Debates involve words, therefore, the _____ of words are important. Within debates, people could be meaning completely different things.

One example of miscommunication is _____ – one could state that 'it's raining cats and dogs'; however, someone not _____ with that idiom would be very _____ rather than understand that the individual making that statement merely meant it was raining hard.

The words people use to _____ ideas are as _____ as the ideas themselves, as the listener(s) might understand the words to mean different things to the individual with whom they are conversing.

Language Games

4. Explore key ideas about Wittgenstein's theory of language games, using an analogy to describe your answer. (8)



5. Write A, P or N next to the word or name to match the text. Also fill in the gaps.

- Dawkins
- Accepted
- Language

→ A
inter
mea
→ For e
will i
diffe
diffe
→ Lang
argu
phil

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1. Give three strengths of religious belief.

2. Give three weaknesses of religious belief.

6. In the box to the right, write the definitions of the key terms in the list below each term.

3. In the space below, in three points, give three details of the key ideas in Westphal's essay, as indicated in each box.
Note: you will need to do further research, use a textbook or use your class notes.

Context to Critiques

Deism

Morality and Religion

Aims of Immanuel Kant

4. Along the line to the right, and below, fill in the definitions of the words and terms in the missing boxes.

i) Illusion

ii) Function explanation

iii) Sociology

iv) Projection

v) Psychology

5. Which of the following scholars famously proposed the Sociological Critique of Religious Belief?

- a) Marx
- b) Durkheim
- c) Russell

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1. Briefly explain the key ideas of Bertrand Russell, including who he was and from what angle he was arguing.

[Empty dashed box for answer to question 1]

2. Briefly explain the key ideas of Frederick Copleston including who he was and from what angle he was arguing.

[Empty dashed box for answer to question 2]

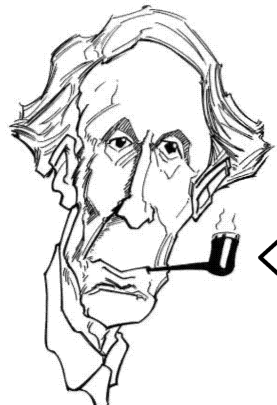
3. Below, bullet-point the arguments made by Copleston and Russell on the topic of contingency.



Copleston



[Large empty box for bullet-pointed arguments related to Copleston]



Russell



[Large empty box for bullet-pointed arguments related to Russell]

Russell vs Copleston

5. Below, write the conclusion Russell and Copleston reached with evidence in one sentence conclusion:

Contingency:

Religious Experience:

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1. Fill in below the seven ideas of Plato regarding the immortality of the soul.

- a)
- b)
- c)
- d)
- e)
- f)
- g)

5. Explore the key ideas of the theory of Rebirth.

2. Which of the following is the theory about life after death posited by John Hick?

- A. Rebirth
- B. Reincarnation
- C. Replica theory

3. In the three boxes below, fill in the three different parts of John Hick's replica theory regarding John Smith.

- a)
- b)
- c)

4. In the first box, define 'resurrection'; in the second, write down the 'qualities' of this within Christian thought.

- B)
- I.
- II.
- III.

change forms sleeping separate immortality subject

6. Using the words in the box, fill in the gaps in the text.

The idea that the soul is _____ an important philosophical idea _____ discussion of _____ of the _____ the soul was separate from the _____

The soul is part of the world of _____ which _____ changes. The body is part of the world of _____, which is _____ change. Nothing could harm the soul as _____ the body could be harmed.

According to Plato, the soul is _____ immutable and good. It is likened to the _____ and _____ which is not affected by the body. In the theory of reincarnation, the soul is a _____.

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1. Which of the following terms refers to the belief that the mind and body are separate entities?

- a) Dualism
- b) Monism
- c) Materialism

body commonalities loved ones
experiences peace afterlife tunnel

4. Use the words in the box above to fill the spaces in the box below to the right indicated by the arrow.

5. In the space below, define a near-death experience.

6. In the space below, write a critique of the use of near-death experiences to argue for religious spiritual beliefs.

2. Explore the key ideas of Plato and Aristotle regarding the mind and the body. (8)



Points for Discussion about Life after Death

3. Fill in the table with the definition of each of the ideas about mind and body.

Dualism	
Substance Dualism	
Monism	
Materialism	

One critique of near-death experiences for _____ or spiritual belief is that _____ the brain means that accounts cannot be considered to be _____, but the _____

A _____ change as a result of _____ to be considered to be truth

Knowledge of _____ of Nature well known that the _____ could then this could have an impact on _____ experienced – e.g. the '_____ at the phenomenon is so well known that more people _____ and then

Some attempts to re-create the effect of the near-death experience by giving a _____ within the brain has had results _____ could be the cause as they garnere

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1. Which of the following is a literalist interpretation of Genesis

A) Creationism
B) Intelligent design
C) Evolution


2. Who challenges Darwin's ideas using irreducible complexity?

A) Richard Dawkins
B) John Polkinghorne
C) Michael Behe


6. Fill in the boxes with the views of the scholars on definitions of miracles.

7. Explain how some Christians might see the Big Bang theory as a cosmology.

3. Give an example of a miracle. Then use the views of two scholars in order to critique the example.



4. Explain the scientific method of gathering information.



5. Explain the idea of irreducible complexity, and how this leads to the idea of intelligent design.

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Religious Language: Analogy and Symbol

Analogy is the use of comparison between two dissimilar or similar things towards the end of explaining a separate concept. This is one of the methods used to explain the nature of God.



Analogy of proportionality – An analogy that uses the same word to describe two different things but the word is used in a different sense (to a different proportion), e.g. to say 'That dog is a good pet' and 'That girl is a good person' uses the same word (good) but the girl, as a human, is capable of being good to a much higher extent. The same applies when we say 'God loves us' is like when 'Dave loves Jane' but the nature of God's love is infinitely higher.



Via negativa – the idea that we cannot use human language to effectively describe God as God goes beyond our human understanding of these words. We cannot make positive assertions about God, but are able to make assertions about what God is **not**, and we can gain knowledge from this.

Aristotle's ideas surrounding analogy. His theory was that if two things share a common attribute, then what may be true for one of the pair will be true for the other. They are alike insofar as they share that common attribute. He gives four criteria regarding analogy:

1. The strength of an analogy is dependent on how similar the two things which are being compared are.
2. He argues that similarities within analogies can be found only in things which have the same properties.
3. Sound analogies will have a strong common denominator.
4. Good arguments or analogies do not rely on assumed knowledge regarding the common denominator.

Analogy

Equivocal
Words which have more than one meaning.

Univocal
Words which only have one meaning – can only be interpreted in one way.

Aquinas posits three ways of talking about God – **univocal** language (which means the same regardless of context), **equivocal** language (which changes meaning depending on context) and **analogous** language. Furthermore, the term **analogical attribution** posits that the maker and the made must have commonalities and that we can ascertain things about the maker by looking at the made. The example is given of looking at the urine of an animal – it can tell you a lot about the animal's health, but it does not mean the animal is just urine.

Strengths and Weaknesses of Aquinas: William Frankforter suggests that analogous language is not useful because the terms used have to first be translated into univocal language in order to have any meaning, and then converted into analogous language. Another problem is that it can be unclear to what extent or in what way human love is analogous to God's love. However, analogical language is consistent with the view held by many Christians that God is mysterious, transcendent and beyond human understanding. It also allows descriptions of God that are not univocal and, therefore, limit the risk of idolatry or involve anthropomorphism (describing God in human terms). It allows positive statements about God, as well as easily conveying complex or new ideas.



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Religious Language: Verification and Falsification Debates

A J Ayer posited that there are two forms of verifiable statements: those which have strong verification and those that have weak verification. Strongly verifiable statements have been proved in experience. Weak statements cannot be proved. There are issues – empirical evidence cannot be trusted as humans are flawed. With the exception of tautologies it is impossible to make any statement of meaning. Religious statements by either criteria have no meaning, whether proposing or denying God's existence. It would render the entire discipline of philosophy completely and utterly meaningless.

A group of Western European philosophers who championed logical positivism from 1924 to 1936, when members disbanded due to World War Two. Their thoughts heavily influenced A J Ayer's verification ideas.

The Vienna Circle

Verification and Falsification Debates

Criticisms of logical positivism: criticisms of this idea include the fact that it renders itself meaningless as a statement. It also views science as the only way to garner truth. Brummer argues that comparing religious and scientific statements is not possible. Also, meaning can be communicated by statements which would be considered meaningless within logical positivism, i.e. commands.

An **anti-realist** believes that statements have truth when they make sense within a 'life form' such as a specific religion. A **realist** believes that a statement is true if the sentiment it is trying to convey is true or believed to be true.

Tautologies
statements whose definitions prove themselves (a priori)

Logical positivism is a philosophical idea that posits that knowledge is true if it is **empirically** proved (a posteriori). It is a method of **verifying** statements.

Eschatological verification is the idea that certain ideas, such as the existence of the afterlife, will be verified following death. John Hick argued that this was true of Christianity.

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Religious Language: Language Games

Debates involve words: the way in which communications can happen. An example of this is the idiom 'it's raining cats and dogs'. Someone not familiar with that idiom would be very confused. We can understand that the individual making that statement merely meant it was raining hard. The words people use to communicate ideas are as important as the ideas themselves, as the listener(s) might understand the words to mean different things to the individual with whom they are conversing. Cognitive ideas are ones which express propositions and, therefore, can be said to be either true or false, and non-cognitive statements are ones which cannot be said to be true or false.

Language Games

Fideism is a view that is independent from philosophy.

Don Cupitt is another philosopher who had similar ideas to Wittgenstein. He argued that it matters less whether or not God exists. Instead it matters more how ideas of God are communicated. How a religious community discuss God among themselves and with others is of more importance and interest to Cupitt. D Z Phillips disagrees with him, however, stipulating that Cupitt doesn't understand Wittgenstein. He was a Wittgensteinian philosopher who was focused on the use of terms. He argues that religious language should follow the rules of each language game. The context for Phillips is key. Religious language in his view does not require justification to non-believers because they are outside the context of the game. It has meaning only to those who use it in the context of the game. Religious language only has meaning within the religious context. The example he uses is the phrase 'God is Love' – it is not (in the view of Phillips) a description of a property of God, but rather a demonstration from the religious community of the way the term is intended to be used within that context.

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Works of Scholars: Context of Religious Beliefs and Points for Discussion

Westphal's essay covers postmodern attitudes towards religion such as deism and scholasticism. It chronicles the attitudes and wishes of Kant and Hegel towards the religious principles of the enlightenment thinking and religious conflicts of the time. He had three main points in his thinking:

1. The importance (and authority) of the use of human reason
2. Tolerance of religion, among those who are religious and those who are not
3. Anticlericalism

The **Enlightenment period** is known for having been one of the most important periods in history regarding the development of thought. It was a time in which politics experienced a shift to reason separate from religion. It saw a period in which science and philosophy were understood and introduced as a result of new thought meeting religion.

Context: Atheism and Agnosticism

Issues of Probability: There is not sufficient evidence God does exist – he does not seem to want to make himself known to people. Therefore, it could be argued to be more probable that he doesn't exist.

Psychological
Sigmund Freud
 Freud gave a psychological (and sociological) explanation for why religion existed because of psychological **anxieties and something great way to relieve with feelings of impulses, and**

Atheism

This means literally 'without God' or 'no God'. It refers to the viewpoint held by individuals that there is no God.

Weak atheism

A viewpoint held by individuals whereby they do not believe that God exists but do not explicitly believe or positively acknowledge that God does not exist.

Strong atheism

A viewpoint held by individuals whereby they have an explicit and firm belief that God does not exist.

Anti-theism

The belief that there is no God, it is wrong to believe that God does exist and those who do should be corrected.

Unbelief

A lack or absence of religious belief.

Agnosticism

The belief that it is not possible to know whether God exists or not. Agnostics are open to the possibility of belief but feel they have insufficient knowledge or insight.

Naturalism is the belief that true knowledge can only be gained through examination of the world around us. It considers beliefs based on supernatural knowledge to be incorrect as they cannot be empirically verified.

It interprets religion as existing only in the natural world – rather than pointing to a higher realm – as, for example, a societal construct. It is likely to be concerned with how religion develops in different societies and what function or purpose it serves. This view is influential over sociological critiques of religion.

Materialism is the belief that only physical things exist and interprets humans to be made up purely of physical matter. For example, mental processes are thought to be changes in the brain. It denies the existence of anything such as God or supernatural activity. This view is influential over psychological critiques of religion.

Sociological Critique of Religious Beliefs (Durkheim, 1917)

A sociological critique of religious beliefs as a **sociological phenomenon**; as existing and functioning in society. Durkheim interpreted religion as:

1. hold and bind societies together
2. preserve and enforce the social order
3. create general cohesiveness between individuals
4. give meaning and purpose to life

This cohesiveness, unity and order are achieved through society's performance of religious rituals. (ordinary) objects are imbued with sacredness, as the cross in Christianity. There is, however, behind such objects, only the meaning projected onto them.

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Works of Scholars: Russell vs Copleston

A Contingency

This is a contingency argument for God's existence. All humans, for example, are contingent, which means they are dependent on their parents for causing their existence. The world is argued to be the same. The idea is that a contingent being must be preceded by a necessary being and this is established to be God; therefore, in this way the argument for the existence of God is put forward by the argument from contingency, and this is the form of contingency argument that is put forward within the debate to be discussed.

Strengths:

- Copleston indicates that he has used this form of his argument from contingent to necessary being. It seems to me a brief and clear formulation of what

Weaknesses:

- Russell stipulates that there is a clear issue of the cause, that does not necessarily mean that all things have an extension here; a physicist looks for causes; that does not mean that all things have a cause.
- Russell: 'The difficulty of this argument is that I don't know what it means in calling other beings "contingent". These beings are not contingent in the same sense as the human race is contingent, therefore the human race must have a mother, but

Frederick Copleston

Frederick Copleston was a Jesuit priest and convert to Catholicism. He was also a respected academic and author of 'A History of Philosophy'. As a priest, he was a theist, and within this debate was arguing for the existence of God.

Bertrand Russell

Bertrand Russell was a highly respected academic philosopher, author of 'Why I Am Not A Christian'. He was an agnostic, with atheistic leaning, meaning that within this debate he argued against the existence of God.

These two philosophers took part in a 1948 BBC Radio debate about belief in God. The debate was titled 'The Debate on the Belief in God'. The debate was only centred on the issues of contingency and religious experience.

Religious Experiences

A religious experience is believed to come from God. Some theists argue that

Strengths:

- One strength of the argument, as posited by Copleston, is that there has been a wealth of individuals who have come forward with their religious experiences. Every single person who has come forward with their religious experiences is taken as evidence by Copleston to be a strength of the argument. He believes that the existence and element of truth to the reality that it is experienced is evidence for the existence of God.
- Logic dictates that if a religious experience is truly a religious experience (God), then it should be possible to prove that the experience actually occurred. While conceding that a change does not evidence a change, Copleston actually proved that the belief was actually supported by the truth, at any rate of the positive probability.

Weaknesses:

- Both agree that the argument from religious experiences is weak.
- Both Copleston and Russell agree that the argument can be explained by psychological factors such as the desire for a God.
- While Copleston argues that there is evidence for the existence of God from the experienter, both Copleston and Russell agree that the argument is not based on things which are objectively untrue (e.g. the story of the virgin birth).
- As Russell states, 'The fact that a belief has a good reason for it does not mean that the belief is true. An experience does not necessarily point to God.

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Influences of Developments in Religious Beliefs after Death

Immortality of the Soul

This is a philosophical idea that the soul is separate from the physical body. The soul is the spiritual part of human beings. Plato is the individual whose ideas are most important here. He believed that the soul is separate. It is immortal while the body is perishable. The soul is pure while the body can be corrupted by disease. The soul exists in the world of forms, in which nothing changes, whereas the body is part of the world of change. It is also believed in reincarnation, that the life and death cycle is similar for the soul to the sleeping and waking cycle for the body.

- We are able in our minds to conceive of abstract ideas
- We have ideas of different realities that are not materially based
- We have a drive towards immaterial goals
- We are able to examine our known knowledge
- We want to live forever
- We have ideas and stories about souls that have been consistently present throughout time
- We share an idea of moral law

Reincarnation

This is a belief within religions such as Hinduism that the soul is immortal and that it is reborn into a new body of which (known as the Vedas) have teachings on reincarnation. Within Hinduism, life is a continuous cycle of birth, death and rebirth known as samsara. The soul is independent of the body and changes with the body in a cycle, which is known as transmigration.

The shashira is the body which can perish and is subject to change, whereas the atman is the soul which is immutable. The next form taken of a life cycle is a consequence of moral choices made by an individual, and this is known as karma. Individuals seek to become moral in order to better their soul to eventually achieve moksha, which is liberation from the never-ending life cycles.

Resurrection

This is the returning to life after the death of the body. The best-known example is Jesus Christ in the Christian faith. This is resurrection; the belief that the dead will be resurrected by God. Within Christianity, the different states of differing depend on what the person has done in life. They are resurrected for heaven or hell. These are termed 'qualities':

- Impassable – the resurrected are physically beyond the pain and suffering experience of humans and unable to experience suffering.
- Glory/Brightness – to experience this requires a body; however, this is described as manifesting in a variety of different ways.
- Powerful – the heavenly bodies of the resurrected are freed from the feeble limits of earthly bodies.

Life after Death

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Influences of Developments in Religious Belief: Points for discussion about life after death

Viewpoints: Plato and Aristotle both have viewpoints on this. For Plato, the psyche (soul) is immortal and belongs to the world of forms while the body is part of the world of change and mortal. This is duality, as they are different entities made of different substances. For Aristotle, the presence of a soul makes the difference between a dead body and a living body. He was also a dualist.

Near-death Experiences:

The experience of a large number of individuals who have experienced death or come very close to dying. They claim to have experienced something beyond the grave and testify to this fact.

Kenneth Ring, American Psychology professor and among the founders of the International Association for Near-Death Studies, posits that there is a general pattern of five 'continuums' among the experiences of those who have NDEs. These are:

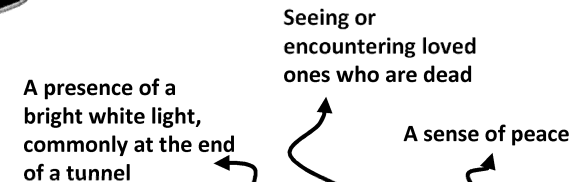
- The feeling of peace
- The feeling of separation of the spirit from the body
- The feeling of entering darkness
- The seeing of a light
- Entering the light

- Barry Beyerstein argues that life after life is a flawed reading of psychology.
- James Alcock criticises Moody, stating that he 'appears to ignore a great deal of scientific literature dealing with hallucinating experiences in general'.
- The evidence is entirely anecdotal.
- Physical causes could be the reason, e.g. a lowering of oxygen in the brain can cause hallucinations.

Mind and Body

The philosophical debate regarding the relationship between mind and body is an issue rich in complexities. The issue boils down to the argument between whether or not our mind and body are one entity and whether or not they are separate entities. There are a variety of important terms concerned with this topic. The main two include dualism and monism, with variations on the two ideas including ideas such as substance dualism and materialism. This poses a philosophical question regarding the self – are the mind and the body separate? And how does this impact upon concepts of the self?

Dualism	The dualist view holds that human beings as an entity are a combination of two different aspects – that mind and body are separate facets of humanity.
Substance Dualism	The substance dualist view holds that human beings as an entity are made of a combination of two substances, positing that mind and body are different substances.
Monism	The monist view holds that human beings as an entity are not made up of different aspects, but rather one.
Materialism	The materialist view holds that human beings as an entity are made of one substance which is the same regardless of whether or not it is discussing mind and body.



Influences of Developments in Religious Beliefs, Religious and Science Debates

Broadly speaking, the **Gaia hypothesis** refers to the theory of the self-sustaining nature of various aspects of the natural world, operating in such a way as making the world able to sustain itself. Examples of such aspects include the current global temperature, seawater salinity and oxygen levels in the atmosphere, among other things.



Scientific Cosmologies

Cosmologies are theories about the creation of the world. The most commonly accepted theory about the origin of the world in science is the **Big Bang theory**. This is the theory that posits that the universe began with a singular event from which the matter within the world was created and continues to expand in the universe.

The cosmological constant is the amount of energy within the universe.

An alternative scientific cosmology is the **steady state theory**. This theory means that the density of the matter of the world does not change as it is continually being created. The same density of matter in the universe will remain consistent.

Evolution is a theory posited by **Charles Darwin** that is the most commonly accepted theory within scientific thought regarding the explanation of the complexity of nature. It posits that species underwent small genetic mutations which adapted them to their environments, eventually breeding these into the whole species. This is known as **natural selection**.

This is the view held by biologist and neo-atheist **Richard Dawkins**, who believes religion is harmful and no longer necessary as science has given sufficient explanation for the origin of the world.

vs

Creation themes

There are different accounts of Some Christians believe in a literal interpretation of the account of creation in the Bible found in Genesis 1–3. This belief is known as **creationism**. There are two types of creationists – **Old Earth and Young Earth**. These Christians reject all scientific theories which do not support their creationist theories. Not all Christians believe in a literal interpretation, however, as many accept evolution and believe that it is part of God's **intelligent design** of the world. They argue that the **irreducibly complexity** of the world is impossible to be the result of chaos. Some Christians who believe this might accept evolution as being part of an intelligent design. Many Christians accept the Big Bang theory as it posits the creation of the universe as taking place within a singular event, which fits with Genesis narratives.

Natural Law

A scientific principle that describes how the world works based on empirical evidence and believed to be true and unbreakable.

Improbability

Something that is unlikely to happen given current experience or scientific thinking based on empirical evidence and reasoning.

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Answers

4 Religious Language

4.1 Analogy and Symbol

- Analogy is the use of comparison between two dissimilar or similar things to explain a separate concept. This is one of the ways in which religious language is used to explain belief in God.
- A – Via negativa
- Equivocal** – Words which have more than one meaning

Univocal – Words which only have one meaning; can only be interpreted in one way

Analogy – The use of comparison between two dissimilar or similar things to explain a separate concept
- Aristotle** had ideas surrounding analogy. His theory was that if two things share a common property, then what is true for one of the pair will be true for the other. He had **criteria** for when the idea that the **strength** of an analogy is dependent on how similar the two things are.

Thomas **Aquinas** posits that there are three ways of talking about God – **univocal** (the same thing regardless of the context), **equivocal** language (which changes meaning depending on the context), and **analogous** language. He also posited the idea of **via negativa**.

5.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant to the question.
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant examples given with their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, with some mistakes. Answers generally give a shallow understanding of religious ideas and beliefs.
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic with some specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs with some incorrect statements. Develops knowledge of religious ideas and beliefs.
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with continuity throughout answer. A wide range of examples of religious ideas/beliefs. Deep development of religious ideas and beliefs with a good understanding.

- It is an idea which is posited by Thomas Aquinas regarding the use of analogy.
 - The analogy of proportionality is an analogy that uses the same word to describe two different things, but the word is used in a different sense (to a different proportion).
 - For example, to say 'That dog is a good pet' and 'That girl is a good person', the word 'good' is used in different senses. A girl, as a human, is capable of being good to a much higher extent than a dog.
 - The same applies when we say 'God loves us' is infinitely higher than 'Dave loves Jane'.
6. Students could include any three of the following:
- Symbols can become outdated and lose the original meaning.
 - Symbols can become meaningless in certain communities or contexts. They need to be updated to make sense across different contexts.
 - Symbols can become the focus of worship, e.g. the relics of saints.
 - Symbols can become outdated, e.g. myths.
 - Symbols need to be appropriate and modernised to make sense to contemporary audiences.

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7. Philosopher **Paul Tillich** (1886–1965) laid a great emphasis within his own work within religious language and the importance of understanding how this works within religion. He argues that language is symbolic in a specific way. Tillich draws a distinction – a sign is a practical necessity communicating basic information and a symbol has meaning; for example, a flag communicates a deep nationalistic sentiment beyond its practical use. Tillich also argues that symbols have life cycles – ergo, they are subject to change. For example, the image of God as king communicated something different to first-century believers than the image of a king would have absolute power. As the power of the monarchy in Britain has diminished, this symbolic, this symbol now does not communicate the same idea to those interpreting it. Symbols participate in the thing to which they point – the flag of a country particularly symbolises, for example. Tillich's theory of symbolism are cognitive as it is based on the truth of these statements.

8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or related to the question.
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant ideas/beliefs with their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, with some inaccuracies. Answer only gives a shallow understanding of relevant ideas/beliefs.
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, using specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, with some inaccuracies. Develops knowledge of religious ideas and beliefs to a moderate level.
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct continuity throughout answer. A wide range of examples of religious ideas/beliefs, with some inaccuracies. Deep development of relevant ideas and beliefs to a high level of understanding.

Students should show knowledge of the two different scholars and their views. Evidence of this should include:

- J H Randall argues the contrary to Tillich's claims, symbols can be both non-representative and representative.
- Symbols, he argues, are not representative of a wider being, but rather they participate in the thing they represent.
- For Randall, religion has a specific and unique function within the collective. It communicates in a particular and special way.
- The analogy he uses to explain his meaning is that of music; music moves in a way which is hard to express or quantify.
- John Hick takes issue and raises the question of what is truly meant by Tillich's religious language 'participate in what [they] point to'.
- Tillich does not illuminate on what he means by this phrase, so Hick questions the participation does little towards the end of discussing or showing what it constitutes.
- Furthermore, Hick questions the significance of this as a symbol change when the symbol does not have meaning.
- For example, should an atheist state that God is Love. Does the phrase hold true? Surely an atheist does not believe or agree with the statement, and, therefore, the importance of the symbol and change the meaning of the symbol?

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4.2 Verification and Falsification Debates

- Logical positivism is a philosophical idea that posits that knowledge is only true (a posteriori). It is a method of verifying statements.
- a) categories b) analytic c) synthetic d) contingent
- Tautologies:** Statements whose definitions prove themselves (a priori).
Vienna Circle: A group of Western European philosophers who championed logic when members disbanded due to World War Two. Their thoughts heavily influenced the development of logical positivism.
Blik: Anthony Flew's idea of an unfalsifiable world view or position which still holds

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or
1	1-2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant links with their correct meaning / in their correct context Limited examples of religious ideas/beliefs, with some Answer only gives a shallow understanding of relevant
2	3-5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, not specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, incorrect statements. Develops knowledge of religious ideas and beliefs to
3	6-8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct continuity throughout answer. A wide range of examples of religious ideas/beliefs Deep development of religious ideas and beliefs to understanding.

- A J Ayer's ideas regarding philosophy and verification debates were largely influenced by the logical positivism of the Vienna Circle.
 - This was an influential group of philosophers in Western Europe at the beginning of the 20th century who championed the idea of logical positivism.
 - Ayer stated that there are two forms of verifiable statements: those which can be verified by empirical evidence (weak verification) and those which can be proved in theory (strong verification). Strong statements have been proved in experience and can be proved theoretically.
 - There are issues – empirical evidence cannot be trusted as humans are flawed.
 - With the exception of tautologies it is impossible to make any statement of fact.
 - Religious statements by either criteria have no meaning, whether proposing or denying something.
 - It would render the entire discipline of philosophy completely and utterly meaningless.
- Students should give any three of the following criticisms:
 - The main issue with the verification principle is that **it proves itself to be meaningless**. The principle of verification set forward by Ayer, the principle itself fails the test. It is not verifiable; we cannot sense the principle. It is not self-defining insofar as that it does not define itself as a tautological fact. Therefore, it is itself meaningless and, by the standard of Ayer, is meaningless.
 - The issue is taken with the foundationalism-based stance of logical positivism. Religious statements do not need to be proved because they are self-evidential (an example being 'cogito' – I think, therefore I am). Those who are not logical positivists argue that religious statements are self-evidential; however, it is not necessarily true. How can we conclusively say that a statement is self-evidential?
 - The argument rests on the idea that information must come from science. It is not clear why this is the case. Examples of this would include truth derived from literature, art, and music. There can be deeper meaning and deeper truth found in these mediums that have not been experienced. This is the reason why these mediums are universal and have sustained themselves over time.
 - Brummer argues that it is erroneous to view religious sentences in the same way as scientific sentences. One should look at the example of poetry – poetry produces a kind of truth that cannot be measured scientifically; it would not make sense to scientifically analyse a sentence of poetry. Just because it cannot be scientifically measured it does not exist, because in much the same way, it does not hold to view religious sentences in the same way.

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- Emmet is another philosopher who takes issue with logical positivism. She argues that religious sentences may fail to understand the nature of metaphysical thinking. National theology is more analogous rather than scientific. Faith and religious sentences for Emmet are expressions rather than explanations.
 - Richard Swinburne refutes logical positivism on the grounds that there are some sentences that would have meaning which would be rendered meaningless under the criteria of logical positivism. It wouldn't make sense to call them meaningless.
 - Further argument is found in the understanding of the significance of sentences. Religious sentences would understand to be meaningful. For example, 'open the window' would be meaningless, but 'open the window' has meaning in a way that 'cwsd flke' would not.
6. Anthony Flew posits his idea about falsification using a parable of two explorers and a gardener who has been told to the garden in order to make it beautiful (the believing theist). The sceptic explorer does not believe in the gardener because there are no signs of life there. Throughout the analogy, there are a series of tests made by the sceptic. Continually no evidence for a gardener materialises. In this analogy the believing theist represents atheists or agnostic thinkers, and the gardener is God. Through the sceptic's tests, theists must admit there is evidence which could disprove God, or admit no evidence. Flew argues religion could be meaningless but falsifiable. In the end, he concludes that religion is false but meaningful. It is a challenge he lays to theists.

7.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant to the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge. Relevant examples used with their correct meaning / in their context. • Limited examples of religious ideas/beliefs, points made, with few or no links made. • Limited ability to use examples of viewpoints and relevant examples to support answers; concluding with limited discussion.
2	5-8	<ul style="list-style-type: none"> • A demonstration of knowledge on the topic using specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, context made, with links made. • Some ability to use examples of viewpoints and relevant examples to support answers; concluding with limited discussion.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with context and with continuity throughout answer. • Many examples of religious ideas/beliefs, context made, with many links accurately made. • Good ability to use examples of viewpoints and relevant examples to support answers; concluding with a reasoned and justified discussion.

- Hare challenged Flew's ideas using the idea of blik.
- Bliks, in the view of Hare, are religious assertions which cannot be falsified.
- This is based on the idea of the truth to the individual due to their interpretation of their world view.
- In putting forward his ideas about this, Hare uses his own analogy about a madman who wants to kill him, despite his friends continually telling him otherwise and pointing out the danger.
- He argues that while the doctor and his friends do not want to kill the madman, the madman does.
- Hick argues that the doctor and his friends might be looking at the same evidence as his friends, but they might be interpreting it differently depending on their own motivations.
- It is not that either of them is necessarily incorrect, as what they both believe is true for them.
- Hare argues that such ideas as bliks, which he argues are unfalsifiable.

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4.3 Language Games

- c) Wittgenstein
- Debates involve words; therefore, the **meanings** of words are important. Within completely different things.
One example of miscommunication is **idioms** – one could state that ‘it’s raining’ and not **familiar** with that idiom would be very **confused** rather than understand the statement merely meant it was raining hard.
The words people use to **communicate** ideas are as **important** as the ideas themselves. People understand the words to mean different things – the individual with whom they communicate.
- Students should show an awareness that it is noted that many religious people have a theory of Wittgenstein’s language games. They could give any relevant and reasonable example. For example, many religious people might feel it explains the difficulty they experience with ideas that are outside of their religious tradition.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none">No content within the answer which is relevant or correct.
1	1-2	<ul style="list-style-type: none">A demonstration of limited knowledge. Relevant language with their correct meaning / in their correct context.Limited examples of religious ideas/beliefs, with some inaccuracies.Answer only gives a shallow understanding of relevant concepts.
2	3-5	<ul style="list-style-type: none">A good demonstration of knowledge on the topic, using specific terms and words, with some mistakes.Generally good examples of religious ideas/beliefs, with some incorrect statements.Develops knowledge of religious ideas and beliefs to a good level.
3	6-8	<ul style="list-style-type: none">Far-reaching knowledge demonstrated with correct continuity throughout answer.A wide range of examples of religious ideas/beliefs used.Deep development of religious ideas and beliefs to a high level of understanding.

- Ludwig Wittgenstein is a philosopher who posited the idea of language games.
 - This is the idea that believers and non-believers are unable to have a meaningful conversation about God, philosophy or religion because their beliefs and ideas are being expressed using different words which are inherently different.
 - The argument as well be speaking different languages, which is what Wittgenstein’s language games argument.
 - Wittgenstein argues this is the crux of his language games. He uses the analogy of a tennis ball and a basketball. For example, if someone tries to play football by the rules of netball there will be confusion.
 - A tennis ball and a basketball are hugely different structures and used in different ways despite both being a type of ball. If you try to treat them the same way, there will be inefficiency in playing either game correctly.
 - It is not the ball, but the context which is important. In the same way, it is not the words used but the context which indicates the meaning.
 - They are using the same thing (a ball / a word) but playing a different game.
- A – Language B – Dawkins C – Accepted
 - The issue is that it creates a logical syllogism in which the two people discussing are discussing different concepts and, therefore, simultaneously considering God as a result causes a problem for debates about the existence of God.
 - Don Cupitt took a non-cognitive view of religious statements. This was rooted in the idea that religious language represents and expresses more than it simply the word. The Christian God is not real for Cupitt. This is also known as ‘religious non-realism’. He argues that it matters far more about the way in which belief in God is shared and maintained than whether or not there is no God – rather different ideas of God are not real but exist only in the mind and rather of the experiences which led to the interpretation of them.
 - Phillips is a Welsh philosopher who engages with the ideas of language games. He defines the rules of each language game. The context, for Phillips, is key. Religious language requires justification to non-believers because they are outside of the context of the language game who use it in the context of genuine belief. Religious language only has meaning within the context of the belief. For example he uses the phrase ‘God is Love’ – it is not (in the view of Phillips) a description of God but rather a demonstration from the religious community of the way the term is intended to be used.

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5 Works of Scholars

5.1 Context to Critiques of Religious Beliefs and Points of Discussion

- Any three of the following will be accepted:
 - The presence of order within the world; it does seem difficult to process that (irreducible complexity) could have happened as a result of chaos.
 - The beauty we can observe and the greatness of the world have no biological purpose beyond biological characteristics could be design.
 - Some prayers have been estimated by believers to have been answered.
 - Many of the moral teachings within Scripture appeal to our innate sense of right and wrong, suggesting that human beings are wrong.
 - It provides comfort for those who need it and a hope for life after death, which is loved by many.
 - Religious experiences have been documented continually – such a wealth of evidence that all of these cannot be untruths. Probably would indicate that it is likely that there is something more.
 - There are many moral ideas and teachings which are held commonly within many cultures.
 - Religious beliefs have led people to do incredible things in the name of God, such as caring for the poor or sick.
 - Religious beliefs have also influenced people to address injustices in society, such as the work of Rev Martin Luther King Jr.
 - Religious teachings encourage goodness in people, ideally leading to a harmonious society.
- Any three of the following will be accepted:
 - Religious experiences can be explained in other ways, e.g. as hallucinations.
 - The existence of evil and suffering in the world is incompatible with belief in a God who does not want humans to suffer, and in an omnipotent God who is powerful enough to create a world without it.
 - The world is better explained through science.
 - There is not sufficient evidence God does exist. He does not seem to want to be worshipped. Therefore, it could be argued that it is more probable that he doesn't exist.
 - Religious arguments include numerous theological inconsistencies and illogicalities. An omnipotent but not all-powerful God in a world in which there is suffering.
 - God does not seem to help people who are emotionally, intellectually or psychologically distressed. God does not help with these problems.
 - Prayers are not answered.
 - Scripture contains lack of coherence.
 - Moral teachings are outdated and have no relevance today.
 - Religious beliefs have led people to do terrible things in the name of God.
 - Religious beliefs encourage followers to be good because it is what God wants, which would be more moral.
- Deism:** Deism is the belief that there is a *First Cause* which created the world (such as Christianity). However, within deism this God does not interfere with the world – he is a distant God.
Morality and Religion: For Kant, religion and morality are two separate things. He argued that we need religion. Religion views duties as divine commands rather than moral acts. He argued that morality does lead to religion, in the view of Kant. He believed that the Christ of the Bible was an example.
Aims of Immanuel Kant:
 - The importance (and authority) of the use of reason.
 - Tolerance of religion, among those who are religious and those who are not.
 - Anti-clericalism
- Illusion:** A false belief due to the misinterpretation of reality.
 - Functional explanation:** A critique of religion as existing to serve a particular purpose.
 - Sociology:** This is the study of the structure of human society, in which religion is seen as a social construct.
 - Projection:** The unconscious transfer of one's desires, emotions or needs onto an external object, such as a defence against unwanted feelings by denying their existence in oneself through religion.
 - Psychology:** The study of the structure and function of the brain and mind.
- Marx**

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6. **Atheism:** This means literally 'without God' or 'no God'. It refers to the viewpoint held by individuals whereby they do not believe God exists or particularly acknowledge that God does not exist.
- Weak atheism:** A viewpoint held by individuals whereby they do not believe God exists or particularly acknowledge that God does not exist.
- Strong atheism:** A viewpoint held by individuals whereby they have an explicit and particular belief that God does not exist.
- Anti-theism:** The belief that there is no God; it is wrong to believe that God does exist and that belief is wrong.
- Unbelief:** A lack or absence of religious belief.
- Agnosticism:** The belief that it is not possible to know whether God exists or not. Agnostics believe in the possibility of belief but feel they have insufficient knowledge or insight.
7. Any relevant example of an individual who holds each of three views. Answers should compare and contrast between the three viewpoints. For example:
- Atheist:** Peter Singer; An individual who does not believe that there is a God.
- Agnostic:** Charles Darwin; An individual who does not believe that there is sufficient evidence to prove or disprove the existence of God.
- Anti-theist:** Richard Dawkins: An individual who does not believe in God and believes that belief in God is incorrect.

5.2 A Comparison between a Critic of Religion, Bertrand Russell, and Frederick Copleston

1. Bertrand Russell was a highly respected academic philosopher and the author of *An Inquiry Meaning and Truth*, an agnostic with atheistic leaning, meaning that within this debate he argued against the existence of God.
2. Frederick Copleston was a Jesuit priest and convert to Catholicism. He was also a philosopher and wrote *The History of Philosophy*. As a priest, he was, therefore, a theist, and within this debate he argued for the existence of God.
3. **Points could include:**
- Copleston:**
- Argues that Leibniz's argument, while not all of his reasoning is flawless, is a strong metaphysical argument for the existence of God.
 - He challenges Russell's ideas of 'meaningless phrases' by putting the phrases of T S Eliot and frames his work in this context stating that 'He, the author of *The Waste Land*, is not a meaningless phrase, but a person who has a meaning to his readers.'
- Russell:**
- Argues that the assumption made that there is even a cause to look for is flawed.
 - Russell argues that the necessary being as a principle, which is an issue with the idea of God, which is contingent within the contingency argument; he believes that as it has no meaning to him.
 - Indeed too he argues that terms such as 'God exists' cannot be made with an objective meaning.
 - Argues that the argument commits the problem of anthropomorphising the universe needs a creator in the same way that a human needs a mother and father.
4. **Points could include:**
- Copleston:**
- Argues (in agreement with Russell interestingly) that there is an element of mystery in events that are experienced.
 - He argues that if one can observe a huge, substantial moral life change in an individual through a religious experience then this cannot have been inspired by a lie.
 - He concedes that it is a weak argument for the existence of God; however, he argues that it is to be found within the argument.
 - Logic would dictate that if an individual has truly experienced something of a religious nature, there would be evidence of this.
- Russell:**
- Russell concurs that there is a large amount of evidence for these events taken here as the consensus of opinion.
 - Argues that a change in an individual is no evidence to suggest that the thing itself exists. He gives the example of the Japanese fiction writers whose heroines were said to die for love for the character. The characters are not real but have provoked a response in the reader.
 - A change in an individual is no evidence of the thing itself.
 - He also argues that such things do not necessarily point to God, but could point to a religious experience.
5. **Contingency** – the two reach an impasse and agree to disagree.
- Religious Experience** – both agree that it is not a strong enough basis to make a case for the existence of God, while Copleston maintains he does believe there to be some facet of truth within religious experience.

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6 Influence of Developments in Religious Belief

6.1 Views about life after Death across a Range of Religious Traditions

1.
 - a. We are able in our minds to conceive of abstract ideas.
 - b. We have ideas of different realities that are not materially based.
 - c. We have a drive towards immaterial goals.
 - d. We are able to examine our known knowledge.
 - e. We want to live forever.
 - f. We have ideas and stories about something that have been consistently present throughout history.
 - g. We share an idea of morality.
2. C – Replica Theory
3.
 - A) John Smith dies, and is remembered by all his friends and family, who all recall his character that they enjoyed and what they loved about him. At the same time, an identical man who somehow shares all of the traits that the original John Smith had, appears. The original John Smith disappears. There are no differences between the two, down to his DNA. Do we accept him as John Smith?
 - B) John Smith dies in America, and is buried by all of his friends and family – he is buried with all of the same traits, personality, DNA and physical appearance as John Smith. At the same time, a new John Smith who is identical to John Smith appears in India as John Smith. Do we accept him as John Smith?
 - C) John Smith dies in the UK, and, at the same time, a John Smith with every single personality trait as the UK John Smith appears in a different world. Do we accept him as John Smith?
4.
 - A) Resurrection is the occurrence of returning to life following death.
 - B) The three qualities:
 - i. **Impassability** – those resurrected are physically beyond the pain and suffering of the world and unable to experience suffering
 - ii. **Glory/Brightness** – to experience this requires a heavenly body; however, this is not necessarily a physical body; however, this is experienced in a variety of different ways.
 - iii. **Powerful** – the heavenly bodies of those resurrected are freed from the limitations of the physical world.
- 5.

Level	Mark	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or relevant to the question.
1	1–2	<ul style="list-style-type: none"> • A demonstration of limited knowledge. Relevant language used with their correct meaning / in their correct context. • Limited examples of religious ideas/beliefs, with some errors. • Answer only gives a shallow understanding of relevant religious ideas/beliefs.
2	3–5	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, using relevant specific terms and words, with some mistakes. • Generally good examples of religious ideas/beliefs, with some incorrect statements. • Develops knowledge of religious ideas and beliefs to a good level.
3	6–8	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with correct use of relevant specific terms and words, with continuity throughout answer. • A wide range of examples of religious ideas/beliefs, with some errors. • Deep development of religious ideas and beliefs to a high level of understanding.

- Rebirth is the notion that upon death the *manarupa* is given a new body and reborn in this world or another realm.
- It emphasises the idea that no aspect of the previous being is transferred to the new body.
- A common metaphor used to explain this is the lighting of a candle from another candle. The flame transfers from one to the other.
- The end of the cycle of rebirth is known as nirvana. To obtain this, individuals must reach the ultimate reality.
- This involves fully understanding the nature of dukkha (suffering), anicca (impermanence) and anatta (no-soul) – the three marks of existence.
- There is a similar notion of karma within Buddhism but there is more emphasis on moral actions.
- The outcome of actions matter but the intention or intended outcome is more important.

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6. 'The idea that the soul is **separate** to the body is an important philosophical idea **immortality** of the soul. For Plato, the soul was separate from the body. The soul which **nothing** changes. The body is part of the world of **change**, which is subject to the **soul**, whereas the body could be harmed. According to Plato, the soul is immune to the **reincarnation** cycle. It is likened to the cycle of waking and **sleeping** which is exactly the same way, reincarnation is a cycle for the **soul**.
7. Students could give any of the following reasons why replica theory works:
- Within the vacuum of the thought experiment, it works logically. Towards the end of supporting replica theory with logical argument, this is often used in teaching and Christian belief with 1 Corinthians 15.
 - It works well with theodicy; this is a theory put forward by Saint Irenaeus in the 2nd century philosophy in order to justify the problem of suffering. He argues that because we are more like God, evil and suffering must exist as these things are necessary for us to become more like God.
 - It also fits well with Hick's own theory of 'soul-making'; this is a modern philosophy of theodicy. He argued that God created humans with unperfected souls, and that the development of humans in order for them to become perfect. Therefore, suffering and suffering as it has a purpose. While this theory itself is debatable, it does provide a logical basis for the existence of suffering.
 - By stipulating only one replica at a time Hick somewhat avoids the potential identity which would have resulted in a paradox, rendering the thought experiment more plausible.

Students could give any of the following challenges to replica theory:

- Peter Vardy critiques this idea on the basis of value – he argues that a copy is not the original. For example, the painting *Starry Night* is incredibly valuable, but a copy has less value. In the same way, a replica or a copy of a human being is not as valuable as themselves. Hick does counter this by stressing that the replica is singular – there is only one replica as one person can only be one person. You cannot be multiple people. He argues, is no longer a person – it is no longer the 'you' you were when alive. This is not possible for replica theory to work in the instance of death.
- Paul Davies argues that replica theory offers little in the way of comfort – at the point of death, this does not change the situation that you have died. Hick counters by stipulating that there can only be one replica at a time, which can continue to exist after death, however, only one can exist at a time. This rebuttal, however, does little to address the issue of death.
- There is also the issue of identity and continuity – the stark issue of the concept of 'self' that there is a break in continuity between the former self and the replica. As two individuals cannot be the same because the second is a replica of the first.
- Furthermore, there are issues with whether or not the replica world would be a life lived well. This does not fit with the Christian ideas of heaven or hell that many subscribe to. Hick posits just one other world in which the replicas reappear.
- There are also issues with dualism. While Hick places the stipulation of one replica as a condition of the thought experiment, and if we take this further and beyond the thought experiment it does not work. If there are multiple replicas then it does not work to share one identity, and at this point they cease to be the same person.
- Brian Davies argues that a copy can only ever be a copy. The inherent self-hood of the original as the replica is not the original. He states in his 1982 *An Introduction to the Philosophy of Religion* that 'the continuous existence of a person, more is required than replication'.
- Hick himself countered his argument in 2009 stating that, 'There does however seem to be a problem. Some people die in infancy, some as the result of an accidental war in early childhood, some in old age... so a resurrected woman in her eighties dying of cancer in her eighties dying of cancer. And likewise with everyone else. Are we, then, in order to be miraculously to be cured of all diseases and to suddenly grow younger, or is it no doubt possible but it complicates the theory to a point at which it ceases to be even plausible.'

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8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or accurate.
1	1-4	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant links made with their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, containing some statements, with few or no links made. Limited ability to use examples of viewpoints and judgements; concluding with a judgement.
2	5-8	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, making some specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, containing some links made. Some ability to use examples of viewpoints and judgements; concluding with a judgement.
3	9-12	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct continuity throughout answer. Many examples of religious ideas/beliefs, containing many links accurately made. Good ability to use examples of viewpoints and judgements to support answers; concluding with a judgement which is well supported.

Students should here be able to describe and analytically assess one theory for life after death. They should be able to use any of the examples of theories of life after death to analyse in their answer. In order to achieve a grade 2 or 3, students should be able to demonstrate knowledge of specific strengths and weaknesses of the individual theories. One example could be replica theory:

- In terms of the positive points of replica theory within the vacuum of the thought experiment, it offers a way of supporting religious beliefs with logical argument, this fits with the teaching and Christian beliefs such as 1 Corinthians 15.
- It works well with Irenaeus' theodicy; this is a theory put forward by Saint Irenaeus, a 2nd-century philosopher, in order to justify the problem of suffering. He argues that in order to become more like God, evil and suffering must be experienced. These things help our souls to grow and become more like God.
- It also fits well with Hick's own theory of 'oultimate purpose'; this is a modern philosophical theodicy. He argued that God creates humans with unperfected souls, and, through the development of human beings, for them to become perfect. Therefore, suffering and suffering as it is, is necessary for this purpose. While this theory is debatable, it does offer a way of supporting religious beliefs with logical argument.
- By stipulating that there can only be one replica at a time, Hick somewhat avoids the potential paradox of what would have resulted in a paradox, rendering the thought experiment impossible.
- However, there are issues with the idea.
- Peter van Inwagen critiques this idea on the basis of value – he argues that a copy of something is not as valuable as the original. For example, the painting *Starry Night* is incredibly valuable, but a copy of it is not. Similarly, a copy of a human being is not as valuable as the original.
- In the same way, a replica or a copy of a human being is not as valuable as the original. Hick counters this by stressing that the replica is singular – there would not be multiple replicas of a person. You cannot be multiple people at the same time. A person is a person – it is no longer the 'you' you were when alive. Therefore, in this way, replica theory can work in the instance of death.
- Paul Davies argues that replica theory offers little in the way of comfort – at the point of death, this does not change the simple fact that you have died. Hick counters this by stipulating that there can only be one replica at a time, which can continue to exist after death. However, only one can exist at a time. This rebuttal, however, does little to address the issue of value.
- There is also the issue of identity and continuity – the stark issue of the concept of the fallacy that if there is a break in continuity between the former self and the replica, the replica is not the 'self'. The two individuals cannot be the same because the second is a replica of the first.
- Furthermore, there are issues with whether or not the replica world would be a life lived well. This does not fit with the Christian ideas of heaven or hell to which many people subscribe. Hick posits just one other world in which the replicas reappear.
- There are also issues with dualism. Hick places the stipulation of one replica at a time as a condition of the thought experiment, and if we take this further and beyond the stipulation, it does not work. If there are multiple replicas then it does not work as a thought experiment and at this point they cease to be the same person.
- Baron van Inwagen argues that a copy can only ever be a copy. The inherent self-hood of the original is not the original.
- Hick himself countered his argument in 2009 stating that, "There does however seem to be a way in which people die in infancy, some as the result of an accidental war in early adulthood, some as the result of old age... so a resurrected woman in her eighties dying of cancer will be the same woman as she was when she was young. And likewise with everyone else. Are we, then, in our resurrected state, cured of all diseases and do we suddenly grow younger, older or to some intermediate age? It complicates this theory to a point at which it ceases in my mind to be a theory."

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6.2 Points for Discussion about Life after Death

1. a) – Dualism
- 2.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or
1	1–2	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant links with the subject meaning / in their correct context. Some examples of religious ideas/beliefs, with some error. Answer only gives a shallow understanding of relevant
2	3–5	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, in specific terms and words, with some mistakes. Generally good examples of religious ideas/beliefs, with some incorrect statements. Develops knowledge of religious ideas and beliefs to
3	6–8	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with correct continuity throughout answer. A wide range of examples of religious ideas/beliefs to Deep development of religious ideas and beliefs to show understanding.

- Greek Philosophers Plato and Aristotle both have viewpoints on the idea of the soul.
- For Plato, the psyche (soul) is immortal and belongs to the world of forms. The soul is not subject to change, decay or death.
- Conversely, the body is part of the world of change and mortal. The body is subject to the laws of mortal life – things such as disease and decay.
- This is duality, as they are different entities made from different substances.
- For Aristotle, the presence of a soul makes the difference between a dead body and a living one. The key distinguishing factor between an individual who is living and an individual who is dead was a dualist.
- They were both dualists as they believed that the soul and the body are made from different substances and are separate entities.

3. The table below should be filled in as follows:

Dualism	The dualist view holds that human beings as an entity are composed of two aspects – that mind and body are separate facets of humanity.
Substance Dualism	The substance dualist view holds that human beings as an entity are composed of two substances, positing that mind and body are different substances.
Monism	The monist view holds that human beings as an entity are not composed of two aspects, but rather one.
Materialism	The materialist view holds that human beings as an entity are composed of the same regardless of whether or not one is discussing mind or body.

4.
 - ➔ Near-death **experiences** are instances in which individuals have come very close to death, usually claiming to indicate something of the **Afterlife**.
 - ➔ They are phenomena which have **commonalities**. A few examples of these include:
 - ➔ They are often reported after a period of **removal from the body**.
 - ➔ One common report from those who experience these is the seeing of light and the experience of seeing **loved ones** who have already passed on.
5. Students could use the information provided in the Content Sheets or write their own notes on the following definitions. The experience of a large number of individuals who have experienced near-death experiences close to death. They claim to have experienced something beyond the grave and to

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6. One critique of near-death experiences as an argument for religious or spiritual life is that if deprived of **oxygen**, the brain can **hallucinate**. This means that accounts cannot be caused by the divine, but the biological.

A **personality** change as a result of an NDE is too tenuous to be considered to be evidence for the afterlife. Knowledge of the stereotypes of NDEs might be so well known that the experience could have an impact on how it is experienced – e.g. the ‘light at the end of the tunnel’ is well known that this might result in more people **knowing** about it when experiencing this.

Some attempts to re-create the effects of a near-death experience by giving a cat a simulated brain has had results which suggest that this could be the cause as they were similar to those of NDEs.

7. Any relevant example of a near-death experience which has been researched will be acceptable; generally students should use the views of scholars. Examples of scholars whose views could be used to critique the miracle claims are:
- Miracles are defined by Swinburne as being ‘impossible’ events that subvert the laws of nature.
 - Evans argues that the events must have a deeper meaning beyond just being classified as a miracle.
 - Aquinas classifies miracles with different definitions, including events which move outside the laws of nature. He argues that they are improbable and break natural laws. He classifies miracles as he argues that they are never witnessed by sufficient people hence they are not reliable. He also argues that they are often witnessed by religious believers, who are not impartial, and therefore, less reliable.

6.3 Religion and Science Debates and Their Significance for Philosophy

1. A – Creationism
2. C – Michael Behe
3. Any relevant example of a miracle will be acceptable; generally students should use the views of scholars. Examples of scholars whose views could be used to critique the miracle claims are:
 - Miracles are defined by Swinburne as being ‘impossible’ events that subvert the laws of nature.
 - Evans argues that the events must have a deeper meaning beyond just being classified as a miracle.
 - Aquinas classifies miracles with different definitions, including events which move outside the laws of nature. He argues that they are improbable and break natural laws. He classifies miracles as he argues that they are never witnessed by sufficient people hence they are not reliable. He also argues that they are often witnessed by religious believers, who are not impartial, and therefore, less reliable.
4. The scientific method of gathering information is the most commonly used and a standard method of gathering information and evidence used today. It goes as follows: an individual will make an observation and form a hypothesis. From this observation, they will then form a hypothesis. This hypothesis will then be tested. The hypothesis is formed from the testing, either confirming or challenging the hypothesis.
5. The idea of Irreducible complexity is posited by biochemist and theist Michael Behe. He argues that scientific challenges to the ideas of Darwin. Knowledge we have now goes beyond the time of the theory of evolution; for example, at the time cells were thought to be the simplest form of life, we now know this not to be the case. He argues that within nature there is evidence of entities that they work in such a way that should even one tiny detail be removed from them they would be rendered useless. Such things are difficult to explain through the chaos of the natural process, according to Behe, leading him to argue that it is instead evidence of intelligent design, which for Behe is God. For example, he uses the clotting of blood, and the flagellum of bacteria to illustrate his point of view.
6. **David Hume** – the probability of the truth of miracles in the view of Hume was very low. He argued that there was a lack of evidence to support the experience of miracles. Natural laws, he argued, are constant and unlikely to be broken. He also presents his a priori argument against miracles. He also argued that miracles are never witnessed by a sufficient number of people and are not witnessed by people of unquestioned good sense, education and learning.
 1. *Miracles are never witnessed by a sufficient number of people and are not witnessed by people of unquestioned good sense, education and learning’.*
 2. *Miracles are often witnessed by religious believers, who are particularly unreliable. This leads them to naturally want to see miracles, which distorts their perception.’*
 3. *Miracles are witnessed in ‘ignorant and barbarous nations’.*
 4. *Different religions all claim that miracles prove the exclusive truth of their beliefs. Hume considered this inconsistency to cancel out the truth claims of all witnesses.’*

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(Both his a priori and a posteriori arguments are not required to answer this question)
John Locke – views miracles as being the events which break natural law, and so a miracle cannot be considered to be a miracle if it does not point to, and is not caused by, God. Miracles need to honour God in order to be considered to be miracles.

R F Holland – considers miracles to be extraordinary coincidences which are interpreted as being significant for the religious.

Richard Swinburne – argues that evidence for miracles is provided and it is possible to occur. He believes that evidence for miracles is empirical – in our memory of the testimony of those who have experienced them. He also argues that the physical nature of an individual human being) can be used to support miracles.

7. Students should show an understanding that many Christians have accepted the Big Bang theory for the origin of the universe. Some Christians point out that the Big Bang where everything came from, not the 'why' – it gives no explanation for what caused it to happen. It supports the Genesis account of there being a singular event which is God.

8.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant to the question.
1	1–4	<ul style="list-style-type: none"> A demonstration of limited knowledge. Relevant content with their correct meaning / in their correct context. Limited examples of religious ideas/beliefs, potential statements, with few or no links made. Limited ability to use examples of viewpoints and justify them to support answers; concluding with a judgement.
2	5–8	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, contain with links made. Some ability to use examples of viewpoints and justify them to support answers; concluding with a judgement.
3	9–12	<ul style="list-style-type: none"> Outstanding knowledge demonstrated with the correct language used with continuity throughout answer. Many examples of religious ideas/beliefs, contain with many links accurately made. Good ability to use examples of viewpoints and justify them to support answers; concluding with a judgement reasoned and justified.

'Science and religion are enemies'

Students should be able to argue this point using the ideas and viewpoints of individuals. They could include any of the following details:

- Some view religion and science as addressing two separate concerns – the hows and whys of life.
- NOMA is a term which is connected to the idea of the conflict between religion and science. NOMA stands for 'No Miracles Overlapping Magisterium', which is an idea posited by Stephen Jay Goulds. Gould posited the perceived problem – that the two have jurisdictions of facts, so to speak, and therefore, there is no issue with the two existing simultaneously. Science, he argued, deals with the 'whats' and 'hows' of life. Religion, however, is concerned with the deeper 'whys' of life. Therefore, the two are not enemies in his view.
- The biggest area of debate is that of the creation of the world. The development of the Big Bang theory and evolution are given basis for the existence of the world and life.
- There are those who do not see any issue between the theories of evolution and the Bible.
- Some people might point out the Big Bang theory gives the world a singular origin, which is in line with the Christian theories of creation as posited in Genesis have long proposed.
- There are, however, people who believe that these ideas make the two concepts incompatible, both in the atheist and theist camps.

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- Young Earth Creationists are Christians who believe in a wholly literal interpretation. They believe that the account of creation as told in Genesis is a literal, historical account of the world. They are biblical literalists, believing that the world was created literally in six days, resting on the seventh.
- Science posits that Earth is approximately 13.8 billion years old, as previously believed, however, many believe that Earth is 4.5 billion years old. Their system of dating is based on any processes of scientific testing. They believe that all humans can trace their lineage back to Eve in the Garden of Eden, who then populated Earth. They believe that God created the world as they are observed now and that the world was subsequently named by Adam.
- Old Earth Creationists take a less literal view of creation. They believe that the world is billions of years old. They hold that the story of creation as described in Genesis is true, but that the original Hebrew words 'yom' as 'day' – therefore, in this view, they believe that the creation as told in Genesis represents a series of bursts of creative energy over a period of a literal creation week.
- Importantly, both groups of creationists hold the Bible rather than scientific knowledge. Any scientific finding that supports the Bible is viewed to be correct, while any finding that contradicts the Bible is viewed to be in error. For these people, science which contradicts the Bible makes science an enemy.
- Theories such as the Big Bang theory have, in the view of many, rendered religion obsolete. Some would argue that religion and science are enemies so long as science contradicts the Bible. These people are known as creationists.
- Anti-theists would agree that religion and science are enemies as they believe that religion is good within society and is unnecessary now that science has offered a reasonable explanation for the existence of the world.
- Richard Dawkins is a biologist, an evolutionary champion and an anti-theist. He believes that the developments of the Big Bang theory, and specifically evolution, have rendered religion obsolete, and he believes that religion should no longer be in existence. He argues that religion and science are incompatible.



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