

**2016 specification**  
first exams in 2016

# Revision Summaries for A Level Year 2 AQA

Component 1A: Philosophy of Religion

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# Teacher's Introduction

These revision summaries are designed to provide students with a detailed overview of everything they need to know for their A Level exam. It follows the AQA Religious Studies specification for Section A of Component 1, which focuses on Philosophy of Religion only. The first four topics of the A Level programme are covered in the Year 1 resource. This resource covers the remaining three topics with advice on where to integrate the first four topics.

All students of different academic abilities will benefit from this overview as it provides a clear and concise account of what to revise. The best way to use these overviews is by providing students with a copy of a particular topic once it has been taught in class. It is also possible to give the entire pack to the students before they start their final revision for the exams.

Each topic follows a set structure detailed below:

- **Glossary:** A clear list of important terminology students need to know when studying the topic.
- **Overview:** A look at the major themes of the topic, with a brief introduction to the major points of discussion and disagreement.
- **Key Points:** The main body of the summaries for each topic, they are a clear and concise set of notes that help students support their own knowledge and understanding of the topic.
- **Key Texts/Scholars:** A set of notes around any important philosopher and their works that students may require background information and understanding of.
- **Year 1 Refreshers:** A brief look at how students may incorporate Year 1 knowledge and understanding into Year 2 topics.
- **Student Checklist:** A helpful guide to what students need to know by the end of the revision summary and a way to check their understanding and progress through a particular topic.
  - ! **Note:** The checklist is presented in question format and these questions would be ideal to set for homework or revision so that students can build the skills they need in order to progress to longer exam-style questions.
- **Exam-style Question:** A practice essay question with helpful assessment objectives, complete with levelled mark schemes and indicative content at the end of the resource. These are useful for students approaching their end-of-year exams or wishing to improve their essay technique on a particular topic.

At the end of the resource there is a true or false quiz which students can do as a quick test of their knowledge and understanding of the entire material.

This structure clearly ensures students have not only a grasp on the key themes of each topic, but also a way to understand their place within the specification as a whole. Students who may have missed lessons or not made detailed notes may benefit greatly from these revision summaries, especially in helping their recollection of key topics closer to their final exams.

August 2019

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# Religious Language

G<sub>2</sub> L<sub>1</sub> O<sub>1</sub>

<b>Analogical:</b>	This is a way of describing something by comparing it to something similar.
<b>Analogy of attribution:</b>	This is a type of analogy that compares something to a quality or qualities.
<b>Analogy of proportion:</b>	This is a type of analogy that compares something where the something unknown is considered to be similar to the thing it is being compared to.
<b>Analytic:</b>	This refers to statements. In philosophy, statements are statements where the predicate adds nothing to the subject. For example, all circles are round. If you know what is meant by the subject, you cannot add anything. For example, all circles are round.
<b>Apophatic:</b>	This is the fact that it is impossible to describe something in terms of what it is not. For example, God is not absent.
<b>Atheism:</b>	The position that holds that there is no God.
<b>Blik:</b>	This is a specific term used by Richard M Hare. It refers to someone who has that they are convinced about. No one can change their point of view or blik.
<b>Cognitivism:</b>	This is an approach to language that considers language as a means of communicating about what can be shown to be true.
<b>Coherence theory of truth:</b>	This is the idea that truth is decided among people based on what makes sense in their world view.
<b>Correspondence theory of truth:</b>	This is the idea that truth is based on what can be checked against reality. Something is true or false because it can be checked against reality.
<b>Equivocal:</b>	This is language that involves terms that have multiple meanings. For example, 'to box' could mean to put something in a box or to hit someone with a box.
<b>Eschatological verification:</b>	This is verification or proof after death.
<b>Falsification:</b>	This is the ability for something to be proven false.
<b>Form of life:</b>	This is a term used specifically by Ludwig Wittgenstein to refer to the way of life of people who understand certain linguistic terms. It refers to the way of life of language users.
<b>Hume's fork:</b>	This is the term for the approach David Hume to philosophy. It is represented by one prong to a tuning fork) is theoretical knowledge gained through reasoning and only relates to logic and mathematics (your mind). The other side (or prong) is the synthetic knowledge gained through experience and relates to the world around us. Synthetic knowledge cannot be merged but they are two separate things. Anything else according to Hume, 'should be discarded'.
<b>Hypothesis:</b>	A proposed explanation of something.
<b>Kataphatic:</b>	This is the ability to describe something. There are two types of kataphatic language. For example, God is good.
<b>Language game:</b>	This is a term used specifically by Wittgenstein. It refers to the way that words have a specific meaning within a particular community. The same word can have something different in different communities. The meaning of a word is not understood in the same way and so its meaning is relative to the community it is understood in. Each community has rules for the language game and so each community understands it.

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<b>Non-cognitivism:</b>	This is an approach to language that sees language as a way of life rather than anything that is factual.
<b>Synthetic:</b>	Synthetic refers to a type of statement where the truth of the subject. The predicate is based on experience rather than a fact table. It is not part of the concept of a box that is based on observation.
<b>Theism:</b>	This is the view that God exists.
<b>Relativism:</b>	This describes a theory or approach that views truth as relative to circumstances. There is no absolute truth because it varies by culture or period.
<b>Univocal:</b>	This is language that involves terms that mean the same thing in every situation.
<b>Verification:</b>	This is the ability for something to be proven true.

**Overview** This topic examines the nature of religious language and how it is used. Religious language is language about something that is other-worldly, which makes it quite different from ordinary things in the world. It could be the case that religious language is not talking about how people should live their lives. These different views have caused a lot of controversy among twentieth-century philosophers, in particular. Should religious language be viewed as facts or as something expressing attitudes or a way of life? This section looks at the strengths and weaknesses.

**Key Points**

**Cognitivism and Non-Cognitivism**

- If religious language is to be viewed cognitively, then it must be language that can be checked for truth. Some philosophers of religion argue that there is either some way of checking (verification) or that checking is not essential to religious language, what matters are our own reasons (R M Hare's blik). The cognitive view relates to the correspondence theory of truth.
- Religious language might be better understood as a way of expressing an attitude or a way of life. This is a non-cognitive approach. Religious language is not true because it concerns the other-worldly which we have no knowledge of. It can be true of what it is not. The non-cognitive view relates to the coherence theory of truth.

**Challenges of the Principles of Verification and Falsification**

- Verification:**
- Logical positivism is a school of thought that takes a cognitivist approach to language. Logical positivists view language only in terms of whether it can be about things that can be checked for truth. Statements or synthetic statements. Anything that cannot be checked for truth is meaningless. They agree that religious language is meaningless.
  - Logical positivism claims that language must be about things that can be verified. It follows the principle of verification.
  - A J Ayer was a logical positivist who argued that religious language cannot be verified because it refers to an entity that is not in this world and cannot be checked for truth. 'There is a low patch over there', on the other hand, can be verified by looking at the patch.
  - Religious language is, therefore, meaningless.

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**Strengths:**

- The idea that only things that can be verified are meaningful is simple and avoids things such as ethical or religious statements or statements based on opinion.
- Logical positivism is a popular approach among scientists because scientists favour what can be verified.
- Logical positivism and the principle of verification are ways of avoiding any religious beliefs. The principle of verification would rule out things such as mystical experiences. This is important because anyone could then claim they have had a mystical experience.

**Weaknesses:**

- Logical positivism is too strict in that it does not give credit to things that are unverifiable but demonstrated by P. For example (see below).
- Logical positivism is just a theory itself and cannot be verified. You cannot verify (that other things that are verifiable are meaningful) as it is an opinion itself.
- Science is just one way of seeing the world. It is one of many forms of life, and not the only one (see below).

**Falsification:**

- Anthony Flew used John Wisdom's parable of the gardener to demonstrate that religious beliefs are falsified. He takes a cognitivist approach in proving that language must be able to be falsified if there is enough evidence to disprove it. Religious believers will accept that their belief cannot be supported with evidence. They modify their claim to avoid being provided against the religious hypothesis. As Flew says: 'A fine brash hypothesis is always saved by a thousand qualifications'.
- Religious language cannot be disproven and so it is meaningless.

**Strengths:**

- Some religious believers do modify their beliefs to fit the evidence. For example, after the tsunami that killed their family, some might say that God does not exist. A religious person might say that it is God testing him or her. When questioned what this test is, a religious person might say that they don't know, only God knows. This is not adequate enough to be considered evidence.
- Falsification is a fruitful condition that allows for theories to be considered even if they are not verified. If a theory is not falsified, then they are not as secure as when they can be verified.

**Weaknesses:**

- Flew and his reliance on falsification is too strict in the same way as verification. Religious language cannot be falsified.
- There are plenty of examples of people who have lost their faith because of evidence against their loved ones. This shows that they have given up their beliefs because they are not secure.

**Responses to the Principles of Verification and Falsification****Hick's parable of the celestial city:**

- Hick uses the parable of the celestial city to demonstrate that religious language is cognitive. Religious language is cognitive.
- The parable can be summarised as follows: two travellers are walking down a road that the road leads to the celestial city. This traveller represents a theist and the other represents the atheist who does not believe the road leads to the celestial city. The other traveller represents the atheist who does not believe there is any religious purpose to life. The truth of the statement 'There is a celestial city' (or there is life after death) can be verified by empirical verification.
- Religious language can, therefore, be verified.
- Religious language is, therefore, meaningful.

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**Strengths:**

- Hick demonstrates that the truth of religious statements can be verified when they are falsified.
- Hick also demonstrates that heaven and life after death could be real.

**Weaknesses:**

- Religious language cannot be verified during a lifetime, which is what matters.
- Religious language cannot be falsified. If the atheist is right, when you die the theist has been proved wrong.

**R M Hare's parable of the lunatic student:**

- Hare uses a parable to argue that religious believers have a conviction which cannot be dissuaded.
- The parable can be summarised as follows: there is a lunatic student who is convinced that he is out to get him. The lunatic student has an insane blik. He is introduced to the theist and is convinced. This is similar to religious believers who have a belief in God that no one can dissuade them from. Their belief in God is a blik. Atheists do not have this blik.
- Hare has demonstrated that religious language is used by those who have a meaningful life. It affects their life.
- Religious language is, therefore, meaningful despite not being falsifiable.

**Strengths:**

- Hare's parable responds well to Flew's point that religious language cannot be meaningful. Hare recognises that religious language is meaningful to religious believers in the way they see life and live their life. It is meaningful despite not being falsifiable.
- Ultimately every viewpoint, including science or atheism, is a blik. They too can be meaningful.

**Weakness:**

- Flew responds by pointing out that religious believers are making assertions about the world when they say such things as 'God's creation of the world'. This would mean that religious beliefs can be verified or falsified. Hare's approach means that religious beliefs are not meaningful if you won't be able to verify them.

**Wittgenstein's language games:**

- Ludwig Wittgenstein argues that religious language is meaningful within a religious community. Words have a function rather than referring to an actual thing.
- Religious language is language understood in a particular way by religious believers. It has a specific meaning to the religious.
- The word 'God', for example, does not refer to an actual being but to how the religious community uses the word. Some may see the word God as security or as a purpose.
- This meaning is not understood by those who are not religious. Those who do not have a religious form of life will not understand religious language in the same way.
- The value and meaningfulness of religious language is dependent on the community using it.
- Religious language is, therefore, not something that expresses a fact that everyone can understand relative to the community using it.

**Strengths:**

- Wittgenstein's approach means that religious language is meaningful in a way other than what can be verified or falsified.
- It also accepts that there is no reference to language than its literal meaning.

**Weaknesses:**

- People with different forms of life will not understand each other as they understand language. So, no communication between different forms of life is possible.
- Religious believers do think they are talking about something factual in the sense of scientific language.
- If what Wittgenstein says is true, then there is no need for arguments for the proof that God exists.

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## Other Views on the Nature of Religious Language

### Religious language as symbolic:

- Religious language is meant to be symbolic rather than literal. This is a non-cognitive approach to religious language.
- This is the view supported by Paul Tillich. Tillich recognises six characteristics of symbolic language. Symbols refer to something beyond themselves, symbols participate in the reality they symbolise, symbols are open to interpretation, symbols are used on a soul level, symbols open up realities that are normally closed to us, symbols are created and develop and fade away.

#### Strengths:

- Viewing religious language as symbolic appreciates that religious language has a non-literal meaning.
- Viewing religious language as symbolic can help explain what religious experience is.
- Tillich's view explains why religious language has different meanings for different people.

#### Weaknesses:

- Tillich's point about symbols participating in the reality to which they refer is problematic.
- Concepts, such as God, are not symbolic for most religious believers. They believe in them as real.
- As a general point against the non-cognitive approach it can be said that religious belief is something rational that is true or false.

### Religious language as analogical:

- Aquinas believed religious language is not concerned with terms that are equivocal.
- Religious language can only describe the metaphysical by comparing it to what is physical.
- Aquinas recognises two forms of analogical language. The first form of analogy is analogy of attribution. There are certain good attributes of created things that God will have in common with them. For example, a kind human being will have the attribute of kindness. God, being that creator, would have to know what kindness is in order to create a kind human being.
- The second is analogy of proportionality. Here the analogy is drawn between things in proportion to God. God is so much greater than us that these qualities will be in proportion to his greatness. For example, if a human is described as wise, God's wisdom will be so much wiser than ours.
- This approach is cognitive because it is based on observations in the world. We have observed that greater things will have the same attributes but in greater degrees.

#### Strengths:

- Viewing religious language as analogical means that it cannot be criticised in terms of being univocal or equivocal language.
- This approach builds on what we already know and then extends it in applying it to God.

#### Weaknesses:

- God is transcendent and beyond our comprehension so how do we know that he has attributes in proportion to his greatness?
- Even though Aquinas thought that God could not possess negative attributes such as being cruel. This could also be in proportion to his greatness.
- It is impossible for an analogy to work if you do not know what you are comparing. If God is not known so how can we compare him to something known?

### Via Negativa:

- Religious language can only be expressed in terms of what something is not (kataphatic) or what it is not (apophatic).
- As God cannot be known, it is best to describe him in apophatic terms. This is often used in mystical texts.
- One person who used this way of describing God was Pseudo-Dionysius the Areopagite.
- He described God as nameless but also as having all names.
- This is a way of explaining that God has the attributes of omnipresence and omniscience.

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**Strengths:**

- This kind of language expresses God as something non-human (it is not anthropomorphic).
- It helps express how great God is and how the religious domain is ineffable.
- It is compatible with Hick's idea of God having epistemic distance from humans (his points to his soul-making theodicy).

**Weaknesses:**

- A God who is beyond comprehension is difficult to believe in or worship. You cannot know how to worship him/her/it.
- It is vague language and describing something in terms of what it is not still leaves a lot to be desired.
- If God is ineffable then how can you convince other people who would like scientific evidence?

## Key Terms Scholars

**Pseudo-Dionysius the Areopagite (c. first century CE):**

Pseudo-Dionysius is the author of certain mystical writings (*Divine Names* and *Mystical Theology* are two of them). The original Dionysius was a convert to and a highly respected figure in the church. It is sometimes customary to give works the name of important figures even though they were not written by them. Pseudo-Dionysius is the name of the works attributed to Dionysius.

**Thomas Aquinas (1225-1274):**

Aquinas was a very famous theologian and Dominican monk based in France. He was heavily influenced by the philosopher Aristotle and adapted his work to Christianity. Aquinas presents five ways to prove that God must exist. The first three arguments are versions of the cosmological argument (the first way, the second way, and the third way). The fourth way is his argument from degree and his fifth way is a version of the teleological argument. Aquinas was also famous for writing about religious language and how to write about or know about God.

**A J Ayer (1910-1989):**

Ayer was a logical positivist who wrote *Language, Truth and Logic*. In this work, he introduced the principle of verification. He criticises religious language for not being verifiable and therefore being nonsense.

**Anthony Flew (1923-2010):**

Flew was a British philosopher and atheist. Apart from arguing that God could have no will, he also argued that you should assume God does not exist until there is strong evidence to the contrary. He argued that religion cannot be falsified (disproved). He argued this using John Wisdom's argument. The point is that it does not matter how much evidence you show a religious believer, they will come up with a response to defend their faith.

**Richard M Hare (1919-2002):**

Richard Hare was a philosopher at Oxford who wrote about ethics and philosophy. He was a Christian who possessed the Christian blik which supported him to live a good and ethical life.

**John Hick (1922-2012):**

Hick was a theologian who is famous for his soul-making theodicy, his pluralism (the idea that there are many aspects of the truth), his replica theory and his arguments that claim that religious experiences are not unique to his theories in other topics in Philosophy of Religion.

**Paul Tillich (1886-1965):**

Tillich was a Christian theologian famous for viewing religious language as symbolic. He also viewed ethics as a normative approach (see the Ethics section of your course). Tillich's approach to ethics is symbolic (see the Ethics section of your course).

**Ludwig Wittgenstein (1889-1951):**

Wittgenstein is one of the most famous philosophers of the twentieth century. He had three main phases. The first phase was his period as a logical positivist. His second phase was his period as a language game theorist. Wittgenstein was an anti-realist and was keen to point out how language is used in the communities we belong to.

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## Year 1 Refresher

In Year 1, Hick's soul-making theodicy was examined as a way of resolving the problem of evil. Theodicy rests on the idea of eschatological justification. You will recall that this is the idea that the good in this life are good enough to compensate for the amount of evil and suffering there is in this life. On religious language, Hick returns to the importance of eschatology. This time it is the idea of a final destination (what there is at the end of life) rather than the journey (trials and tribulations).

There are also links to the problem of evil in the topic of religious language. The existence of evil is evidence that falsifies religious belief in God.

Proving God's existence through the design, ontological or cosmological arguments is difficult. It is important to be aware of the language used. From a non-cognitive perspective, arguments for God's existence are not needed.



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# Student Checklist

What Do I Know?	No Idea 😞	Some Idea 😊	Good Idea 😄
What is the cognitivist approach to religious language?			
What is the non-cognitive approach to religious language?			
What is the position of logical positivism?			
What are the strengths of adhering to the principle of verification?			
What are the weaknesses of adhering to the principle of verification?			
What is the position of Anthony Flew?			
What are the strengths of applying falsification to religious language?			
What are the weaknesses of applying falsification to religious language?			
What is Hick's response to the challenge of verification to religious language?			
What are the strengths of Hick's position?			
What are the weaknesses of Hick's position?			
What is Hare's response to the challenge of falsification to religious language?			
What are the strengths of Hare's position?			
What are the weaknesses of Hare's position?			
What is Wittgenstein's response to the challenge of verification and falsification to religious language?			
What are the strengths of Wittgenstein's position?			
What are the weaknesses of Wittgenstein's position?			
What does Tillich argue about the nature of religious language?			
What are the strengths of Tillich's position?			
What are the weaknesses of Tillich's position?			
What is Aquinas' approach to the nature of religious language?			
What are the strengths of Aquinas' position?			
What are the weaknesses of Aquinas' position?			
What is the Via Negativa?			
What are the strengths of the Via Negativa?			
What are the weaknesses of the Via Negativa?			

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## Exam-style Question

- A. Examine the contributions of analogy and language games to a study (10 marks)

### HINTS

- This question is testing your knowledge and understanding (assessment recognised by the term 'examine')
- The examiners will be looking to place your answer in one of the following

Marks	band	What type of answer
5	9-10	An answer that is completely correct, relevant and precise. Critical analysis and different views are referred to. Good examples and references to texts. The answer uses specialist terminology consistently and throughout.
4	7-8	An answer that is predominantly correct, relevant and precise. Analysis. There are lots of examples and references to texts made. Diverse views are acknowledged. The answer uses specialist terminology correctly.
3	5-6	An answer that has a lot that is correct, relevant and precise. Some examples and references to texts to illustrate the points. Some critical analysis and some knowledge of diverse views. Clear and specialist terminology is used correctly.
2	3-4	A limited answer which shows some knowledge and understanding. Reference to alternative positions but there are very few references to texts to illustrate points made. The answer is relatively superficial. Some specialist terminology is used.
1	1-2	The answer shows some basic knowledge and understanding. Some points are relevant and with some reference to texts. Most of the answer is incorrect, unclear or underdeveloped. Specialist terminology is very rarely mentioned.
0		Nothing worthy of credit

- In the first paragraph you could explain the problems facing religious language in terms of being analogical or as a language game. This demonstrates your understanding of the need to have different understandings of religious language. Here you can demonstrate your understanding of cognitive and non-cognitive. Make sure you explain what you mean well, such as cognitive and non-cognitive. Make sure you explain what you mean well.
- In the second paragraph you need to explain Aquinas' position on religious language. Include his analogy of attribution and analogy of proportion. Also provide your own analogies. This gives your answer more detail and demonstrates your understanding of the issues.
- In the final paragraph you need to write about Wittgenstein's position. Explain how language is a game and forms of life to explain his theory. Make sure you explain what you mean well. It is good to provide examples in explaining Wittgenstein's theory. For example, the example of rugby players and football players. The ball represents a particular form of life (language users in a particular form of life) and rugby players have different rules about how a word is used) and football players have different rules about how to use the ball (language users in a particular form of life, the understanding of the same word will be different). You cannot pick up the ball when playing football. In the same way, you cannot use a particular form of life to understand religious language in the same way as someone else from a different form of life. Make sure you link Wittgenstein's theory to religious language.
- If you do not include either Aquinas or Wittgenstein, you will not be awarded full marks. If you only include one, you will have answered only half of the question.

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B. 'Religious language is devoid of meaning.' Evaluate this claim. (15 marks)

**HINTS**

- This question is testing how well you can analyse, assess and evaluate the text (AO2). This can be recognised by the term 'evaluate'. It usually starts with 'evaluate' and 'assess'. It usually starts with commas.
- The examiners will be looking to place your answer in one of the following bands.

Marks band	Level	What type of answer
5	13-14	The answer is well-reasoned with detailed analysis and good examples, evidence or textual references included and insightful discussion. There is critical analysis and consistently and throughout.
4	10-12	Different sides to the argument are presented with some based on the points made. There are examples, evidence included to illustrate the points made. The answer is critical analysis. Specialist terminology is used correctly.
3	7-9	Different sides to the argument are considered with some textual references. The answer has a lot that is correct mainly clear and specialist terminology is used correctly.
2	4-6	A limited answer that is one-sided. There are examples references to support the point and the point is made clear and uses some specialist terminology.
1	1-3	There is an answer to the question, but this is one-sided inaccurate or irrelevant and specialist terminology is not used.
0	0	Nothing worthy of credit.

- The first paragraph could focus on those who think that religious language is meaningless. That is the position of logical positivists and others who apply principles of falsification. Explain why their positions seem reasonable (think of the scientific method).
- In the second paragraph you could look at the weaknesses of the application of verification and falsification to religious language. You could look at religious language and see if they are a better alternative.
- In conclusion state your final position and explain why. A possible conclusion, religious language is not devoid of meaning in a religious community where meaningful things are those that can be verified because it leaves out a lot of things in life, including the meaning of life. At one time in their life must think about. There is more to life than verification.



**Activity:** Now have a go at writing your own responses to the question above OR using your own ideas.

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# Miracles

G<sub>2</sub> L<sub>1</sub> O<sub>1</sub>

<b>Anti-realism:</b>	This is the position that holds that there is no one truth but dependent on who is viewing them. Truth is determined by the viewer.
<b>Contingency miracle:</b>	This is an event described as a miracle because it is miraculous. It is contingent on the belief of the person making the claim. Considered a miracle by someone who has another explanation. Example of a child playing on the train track. The child can be seen by the driver of the train but the driver cannot see the child. The driver stops seconds before hitting the child. The mother, who is not on the train, sees this as a miracle. Another person would see this as a coincidence.
<b>Natural law:</b>	These are laws that govern the universe. They are used by scientists. Example is one such as natural law.
<b>Omnipotence:</b>	This is an attribute of God. It means God is all-powerful and can do anything.
<b>Realism:</b>	This is the position that holds that there is a real truth about the world that exists and is external to people's minds. Truth is not dependent on the claim but is determined by the thing in question itself.

## Overview

This topic is about how to define miracles and whether these definitions are realistic. Miracles could be considered to be events that go against natural laws, such as Moses parting the Red Sea. A realist interpretation of a miracle. Some consider ordinary events to be miracles, such as the birth of a child, or that miracles cannot happen in the actual world. These would be anti-realism. These different views are of significance to religious belief. Christianity, which is based on the resurrection, is called into question if miracles are unlikely, subjective or impossible.

## Key Points

### Differing Understandings of 'Miracle'

#### Realist views:

- Realists view miracles as events that happen in the world.
- Christian realists will, for example, view Jesus' resurrection as a miracle that happened in the world.
- The realist view on miracles means they are events that are mind-independent and can be witnessed by multiple witnesses.
- These miraculous events that happen in the world are considered to be signs of God's power.
- Various types of miracle can be identified from a realist perspective:
  - David Hume focused on miracles that go against natural laws (see below for the Red Sea (Exodus 14). Aquinas also recognised that there were these types of miracles.
  - Aquinas also recognised that there were miracles that nature can do but that God does instead. For example, Lazarus being resurrected from the dead.
  - Aquinas recognised a third type of miracle from a realist perspective. These are miracles that nature can do but God does instead. In some Christian churches the priest performs a miracle being guided by the Holy Spirit and performs a miracle in curing someone.
  - An anti-realism miracle is one that is of a beneficial nature, yet coincides with natural laws. Example: a mother later finds out the train has crashed would be an example.

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**Anti-realist views:**

- Anti-realists have a different idea of miracles. They view them as events that are mind-dependent.
- A miracle performs a function in causing people to become religious believers positively towards their faith.
- R F Holland gives an example of a contingency miracle, a miracle that others view as a coincidence. The example he gives is of a child playing on the train tracks. The train is speeding towards the child. The train driver faints on the brakes and the train stops millimetres from the child. The mother of the child is a religious believer and believes God has intervened. If she were an atheist she would just see this as a coincidence that the train driver fainted.
- Tillich views miracles from an anti-realist perspective. Miracles are signs to a higher power. They are events in a religious experience as signs, for example.
- Hick takes an anti-realist stance. He believes that miracles recorded in the Bible are not supernatural explanations. They are still important because of what they mean to religious believers. The fact that they happened.

**Miracles as a violation of a natural law or event:**

- Some realist views of miracles will see them as violations of a natural law or event. David Hume (see below).

**Comparison of the Key Ideas of David Hume and Maurice Wiles****David Hume and his criticisms:**

- Hume defines miracles as a 'transgression of a law of nature by a particular volition of the deity and is done deliberately by God.'
- Hume takes a realist position. Religious believers' claims about seeing a miracle are not evidence.
- Hume is an empiricist and so his focus is on evidence. A witness's statement that he saw a miracle it must be reliable the more unlikely the claim is. It is more probable that a law of nature is broken than that a witness is lying.
- As a consequence, Hume states that the proportion his belief to the evidence is less than that of an educated person would give. There is more evidence against a miracle than for it. Miracles are unlikely.
- Witnesses of miracles tend to be uneducated.
- People believe miracles happened because people are, by nature, gullible.
- Miracles come from 'ignorant and barbaric nations'.
- Miracles from different religions cancel each other out.

**Criticisms of Hume's arguments:**

- Hume argues against miracles using induction. His conclusion, based on evidence, is that miracles do not happen. With inductive arguments, the conclusion is not 100% certain. It is possible that miracles do happen.
- Hume's criticism that witnesses are uneducated is weak. Plenty of educated people witness miracles.
- Hume's criticism that people are gullible and believe people too easily is weak. Many people who are not so gullible who believe those who witness a miracle.
- Hume's criticism of 'ignorant and barbaric nations' (he was referring to Spain) is incorrect.
- Hume's criticism that miracles from different religions cancel each other out is weak. For example, a Catholic priest seeing the miracle levitate and a Protestant miracle at the tabernacle. These two miracles do not conflict.

**Maurice Wiles**

- Wiles is an anti-realist with regard to miracles. He believes that they do not happen and should be interpreted as symbolic.
- Wiles believes the only miracle that has ever happened is the miracle of creation. It is perfect, it says so in Genesis 1 after every stage of creation. This means no more miracles.
- God created the natural laws so why would he break them?

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- If God did perform miracles, why doesn't he perform them when they are real? God could have performed a miracle with the Holocaust.
- The miracles God is supposed to have performed were insignificant. For example, turning water into wine at the marriage at Cana (John 2)? A God who does this is not

### The Significance of These Views for Religion

- Realists who claim that miracles happen believe that miracles to be actual consequences:
  - They can strengthen faith.
  - They demonstrate the omnipotent nature of God for the Abrahamic religions.
  - They demonstrate that the universe is governed by God.
  - They claim that Jesus' resurrection is true and so Christianity, which rests on this, is true.
- Anti-realists view miracles as subjective, which helps resolve cases where miracles seem to conflict.
- Anti-realist views can reinforce personal belief. In Holland's example, it demonstrates God's omnibenevolence.
- Wiles' view of miracles means God cannot be held responsible for not performing miracles when necessary.

### Key Texts/Scholars

#### Thomas Aquinas (1225-1274):

Aquinas was a very famous theologian and Dominican monk based in France. He adapted the philosophy of Aristotle and adapted his work to Christianity. Aquinas presents five ways that God must exist. The first three arguments are versions of the cosmological argument, the second is an argument from degree and his fifth way is a version of the design argument. He was a pioneer in using religious language, how to write about or know God and what types of miracle there are.

#### Exodus:

Exodus is the second book in the Old Testament and Bible. It describes the emergence of the Israelites as followers of God and the miracles they witness.

#### John Hick (1922-2012):

Hick was a theologian who is famous for his soul-making theodicy, his pluralism (the idea that there are many aspects of the truth), his replica theory and his arguments that claim that religious pluralism is true. He is a pluralist who believes that all religions are aspects of the one truth. He also takes a hard line towards miracles. You will have come across him in Year 1.

#### R F Holland (1923-2013):

Holland was a follower of Wittgenstein and the idea that truth is dependent on the language you belong to. Holland believed that miracles are to be regarded as contingent on the language you belong to.

#### David Hume (1711-1776):

Hume is a philosopher who appears in many topics in Philosophy of Religion. Hume's *Enquiry Concerning Human Understanding*. Hume was a sceptic and empiricist. He distinguished between analytic and synthetic truths (Hume's fork). He argues that you cannot combine the synthetic with the analytic. There are two different ways of gaining knowledge. The analytic relates to the analytic only, things you can know just by telling us about what is in the world. Necessary truths – truths that are true in all worlds.  $1 + 1 = 2$  is a necessary truth and is worked out through reasoning alone. The synthetic, a posteriori and contingent, truths are those that are based on experience.

#### John:

This is the Gospel of John. It is one of four gospels that form the first part of the New Testament (of the Bible). The gospels talk about the life and teachings of Jesus.

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### Paul Tillich (1886-1965):

Tillich was a Christian theologian famous for viewing religious language as symbolic and ethics as a normative ethical approach (see the Ethics section of your course). Tillich is symbolic.

### Maurice Wiles (1923-2005):

Wiles was an Anglican priest who famously argued that miracles caused by God can be explained by natural causes.

## Year 1 Refreshers

In Year 1, you studied religious experiences. Although miracles may appear to be religious experiences, they are not. From a realist perspective, miracles are not religious experiences but something that actually happens in the world. Religious experiences are mental events. From an anti-realist perspective, miracles differ from religious experiences in that they are interpretations of events in the world. Some of the criticisms against religious experiences are used against miracles. For example, you could still argue that miracles are difficult to explain from an anti-realist perspective or that miracles from a realist perspective are illusions, using Hume's argument.

## Student Checklist

What Do I Know?	No Idea 😞	Some Idea 😐	Good Idea 😊
What is the realist understanding of miracles?			
Give an example of someone who takes the realist position towards miracles.			
What is the anti-realist understanding of miracles?			
Give an example of someone who takes the anti-realist position towards miracles.			
How does Hume define miracles?			
What are Hume's criticisms of miracles?			
What is the significance of Hume's view for religious belief?			
How does Wiles view miracles?			
What are Wiles' points about the occurrence of miracles?			
What is the significance of Wiles' view for religious belief?			
What is the significance of miracles for religion from a realist perspective?			
What is the significance of miracles for religion from an anti-realist perspective?			

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## Exam-style Question

A. Examine one realist and one anti-realist view on miracles. (10 marks)

### HINTS

- This question is testing your knowledge and understanding (assessment recognised by the term 'examine').
- The examiners will be looking to place your answer in one of the following

Marks band	Level	What type of answer
5	9–10	An answer that is completely correct, relevant and precise. Critical analysis and different views are referred to. Good examples and references to texts. The answer uses specialist terminology consistently and throughout.
4	7–8	An answer that is predominantly correct, relevant and precise. There are lots of examples and references to texts made. Diverse views are acknowledged. The answer uses specialist terminology correctly.
3	5–6	An answer that has a lot that is correct, relevant and precise. Examples and references to texts to illustrate the point. Critical analysis and some knowledge of diverse views and specialist terminology is used correctly.
2	3–4	A limited answer which shows some knowledge and understanding. Reference to alternative positions but there are very few examples to texts to illustrate points made. The answer is relatively brief. Some specialist terminology is used.
1	1–2	The answer shows some basic knowledge and understanding. Examples are relevant or accurate and with some reference to texts. The answer is incoherent, unclear or underdeveloped. Specialist terminology is very rarely mentioned.
0	0	Nothing worthy of credit.

- In the first paragraph you could write about the different views that can be taken on the terms realism and anti-realism. This demonstrates understanding of the terms.
- In the second paragraph you could examine Hume's approach to miracle arguments in full to demonstrate detailed understanding. In order to include you explain that he is an empiricist and what this means when looking at miracles.
- In the third paragraph you could examine Wiles' views on miracles. Explain why he takes this position shows critical analysis. Alternatively, you could examine the realist view of R.F. Holland. The question doesn't specify that you must

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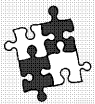
B. 'David Hume's definition of miracles is useful.' Evaluate this claim.

**HINTS**

- This question is testing how well you can analyse, assess and evaluate the text (AO2). This can be recognised by the term 'evaluate'. It usually starts with 'Evaluate...' and uses commas.
- The examiners will be looking to place your answer in one of the following bands:

Marks band	Level	What type of answer
5	13-14	The answer is well-reasoned with detailed analysis and good examples, evidence or textual references included and insightful discussion. There is critical analysis and consistently and throughout.
4	10-12	Different sides to the argument are presented with some based on the points made. There are examples, evidence included to illustrate the points made. The answer is critical analysis. Specialist terminology is used correctly.
3	7-9	Different sides to the argument are considered with some textual references. The answer has a lot that is correct mainly clear and specialist terminology is used correctly.
2	4-6	A limited answer that is one-sided. There are examples and references to support the point and the point is made clear and uses some specialist terminology.
1	1-3	There is an answer to the question, but this is one-sided, inaccurate or irrelevant and specialist terminology is not used.
0	0	Nothing worthy of credit.

- The focus is on Hume's definition of miracles in the first paragraph, you need to evaluate if this view is useful. It is usually how people believe in miracles. Religious believers believe in events in the world.
- In the second paragraph, you could argue how Hume's definition makes miracles happen. Laws of nature are laws and are unlikely to be broken.
- Another point worth making is that Hume's definition is contradictory in itself. Laws of nature are laws and so cannot be broken. If they are broken, they are not laws. This is something that Thomas Huxley argued.
- Hume's argument is inductive, which means that miracles are still a possibility, though slim. This makes it useful for religious believers.
- In your conclusion, state whether you think Hume's definition is useful. Explain your answer drawing on the points you have already explained in detail in the main body of your answer.



**Activity:** Now have a go at writing your own responses to the question above OR using your own ideas.

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# Self, Death and the Afterlife

G<sub>2</sub> L<sub>1</sub> O<sub>1</sub>

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<b>Behaviourism:</b>	This is a monist position that claims that the mind is a behaviour. There is no mind beyond behaviour.
<b>Disembodiment:</b>	This is the idea that if the soul leaves the body, it becomes a separate substance.
<b>Dual-aspect theory:</b>	This is a theory of mind that argues that the mind is a separate substance.
<b>Dualism:</b>	In relation to this topic, it is the view that there is a mind separate from the body.
<b>Empiricism and empiricist:</b>	Empiricism is the theory that claims that our knowledge is gained through experience. An empiricist is someone who believes in this.
<b>Functionalism:</b>	This is usually a monist position that claims that the mind is a function of the brain. It often compares the mind to software and the brain to hardware.
<b>Interactionism:</b>	This is the idea that the immaterial mind interacts with the material body because how can something immaterial interact with something material?
<b>Leibniz' Law of Indiscernibility of Identicals:</b>	This is a law developed by Leibniz that argues that if two things have the same properties then they must be the same thing. If two things have different properties they cannot be the same thing.
<b>Materialism:</b>	This is the position that claims that only material things exist. In the mind-body problem, a materialist will argue that there is only a physical world.
<b>Mind-body identity theory:</b>	This is a physicalist position that claims that the mind is identical to the brain. For example, the sensation of pain is just C-fibres firing in my brain.
<b>Monism:</b>	This is the position that believes that only one thing exists, either the material world as materialists claim, or the mind, as idealists claim.
<b>Near-death experiences:</b>	These are experiences that people have when they are close to death but then come back to life again after a few minutes. People having near-death experiences often report having out-of-body experiences, going through a tunnel, seeing loved ones or religious figures, having a sense of peace, and feeling that life is more meaningful than life itself.
<b>Occasionalism:</b>	This is a dualist theory of mind that argues that every event is caused by God who is doing this.
<b>Personal identity:</b>	This is the aspects of a person that define them. They are the things that make you who you are, and they are always present whatever the circumstances.
<b>Physicalism:</b>	This is the position that everything in the world is physical. There are no non-physical entities or forces.
<b>Qualia:</b>	These are the intrinsic, subjective, non-representational qualities of an experience. The itchiness of an itch is an example. The physicalist and materialist will find it difficult to explain qualia.
<b>Rationalism:</b>	This is the idea that the mind is the most reliable source of knowledge. René Descartes and Leibniz were rationalists.
<b>Replica:</b>	This is an exact copy of something or someone. It is not the original.
<b>Second Coming of Christ:</b>	This is the idea that Christ will return to the Earth after his first coming. It is described in the gospels but also in the Book of Revelation under the name of Parousia.
<b>Sentience:</b>	This is the ability to feel and have subjective feelings.
<b>World of Forms:</b>	This is Plato's idea of a perfect realm that exists beyond the physical world. It contains the blueprints for every idea we have. For example, the idea of a dog. Dogs in this world are imitations of the original. Platonists (followers of Plato) regarded the World of Forms as the most real. The World of Forms is also known as the Ideal Realm.

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**Overview**

This final topic examines theories about the mind and whether the mind is separate, it could survive the death of the body. Alternatively, the mind might die with the body, so does the mind. A materialist position usually, but not always, regards the mind as separate from the body and life after death. It could be that the body and soul are reunited or resurrected. Some religions, such as Hinduism and Sikhism, also believe the soul is reincarnated. There is some evidence for life after death in the form of near-death experiences, although some believe that these have a scientific explanation rather than being supernatural.

**Key Points****The Nature and Existence of the Soul****Plato:**

- Plato was one of the first in Western philosophy to write about the soul from a dualist perspective.
- A person's soul originates from the World of Forms where (s)he experiences the highest level of knowledge.
- The soul is incarnated into a body. The soul recognises things because (s)he has seen them in the World of Forms. Through life a soul recollects knowledge gained in the World of Forms.
- Plato also believed the soul had three parts: the rational, the part that has appetites, and the spirited part. The rational part is the mind that thinks and analyses. The appetitive part is responsible for our desires and the spirited part is responsible for our anger.
- Plato's dualism is compatible with most Christian thinking. An example from the Bible is 'And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.'
- Plato's World of Forms is unverifiable.

**Descartes:**

- Descartes was a famous dualist who believed that the mind is a separate substance from the body. This is also known as Cartesian dualism (named after Descartes).
- Descartes' views are compatible with most other Christian views in the belief that the soul is immortal. This can be supported by quotes from the Bible. For example, Matthew 10:28 'who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.'
- Descartes proved his own existence by showing that something is thinking, and therefore he exists. This is his famous cogito argument: 'I think, therefore, I am'.

**Descartes' indivisibility argument:**

- Descartes exists as a thinking thing and that is essential to him being him.
- Descartes argued that the mind, the thinking thing, has different properties to the body. The mind is immaterial, it is essential to him and it is indivisible. The body is material, not essential to him (he could survive without his body when he dies) and is divisible.
- The mind is, therefore, different from the body. According to Leibniz' Law of the Identity of Indiscernibles (two things that have the same properties must be the same thing (Leibniz's law of identity principle can be applied here)). The mind does not have the same properties as the body.

**Descartes' argument from doubt:**

- Descartes also doubted the existence of his body. He could be dreaming that he is a body or that he might not even have a body.
- He cannot doubt his mind. He proved he is his mind in his cogito argument.
- The fact that he can doubt his body but not his mind means they cannot be the same thing. This is on what Leibniz later formulated as a law (Leibniz' Law of Indiscernibility of Identicals).
- This means that the mind is separate from the body.

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**Descartes' argument from clear and distinct ideas:**

- Another argument Descartes put forward involves God.
- Descartes argued that he can clearly and distinctly think of mind being separate from the body because he has thought it through carefully using his reasoning. He has reasoned that the mind occupies no space because it is immaterial and a thinking thing, whereas the body occupies space because it is material.
- God would not deceive him about these clear and distinct ideas. God is not a deceiver, is all-powerful, benevolent, and deceivers are not benevolent.
- It must be the case that the mind is separate from the body.

**Problems:**

- With the indivisibility argument, the mind can be divided. Sigmund Freud thought of the psyche as being divided into the ego, the id and the superego. Some things physical are indivisible, such as a photon.
- With the argument from doubt, it could be argued that doubting something does not mean it is not true. Imagine you doubt that Clark Kent is Superman; that does not mean he is not Superman.
- With the argument from clear and distinct ideas, just because you can conceive something does not mean it is. Again, you might think that Clark Kent is not Superman.

**Monist thoughts on the existence of the soul or mind:**

- Atheists tend to be materialists.
- Materialists and physicalists are monists and believe that there is no soul or mind.
- Behaviourists believe that the mind is just behaviour.
- Identity theorists believe the mind is just neurons firing in the brain (brain state = mind).
- Functionalists believe that the mind is what the brain does. The mind functions as the output in the brain.
- John Hick was a Christian but also a soft materialist. He believed that when a person dies, a person is recreated in the afterlife.

**Aristotle:**

- Some regard Aristotle as a monist and a materialist who believed that the soul is the form of the body. When the body dies so does its soul.
- Aristotle was an empirical scientist who developed his theories based on what he observed.
- The soul is inseparable from a physical thing and is characteristic of that thing.
- Aristotle believed there was a hierarchy of abilities to living things which help them survive. The most unique to humans, reasoning is. Humans also have sentience, like other animals.
- Aristotle's views are incompatible with most Christian views.

**The Body and Soul Relationship**

- Plato was a dualist and a precursor of Descartes. He believed that the soul is immortal, does not change and is incorrupt. When the body dies, the soul returns to the World of Forms and is reincarnated.
- Descartes was also a dualist. He believed the mind or soul could live without the body. This is called radical dualism. He believed that the soul lived on after the death of the body.
- The problem with Cartesian dualism is how an immaterial mind interacts with the body. Descartes thought that this happens in the pineal gland. This does not resolve the problem because the pineal gland is still material. We are still left with the question: how does the mind interact with the body?
- One dualist solution to the problem of interaction was proposed by Nicolas Malebranche. He believed that God is intervening every time to make the mind interact with the body. This is called occasionalism.
- An alternative monist theory that acknowledges the existence of the mind is dual aspect theory. It says that the mind is a property of the brain rather than a separate substance. This resolves the problem of interaction because the mind is not immaterial.
- Materialist theories such as behaviourism, mind-body identity theory and functionalism all try to solve the problem of interaction because they do not define the mind as an immaterial substance.
- The problem with materialist theories is that they cannot account for qualia. Qualia are non-representational elements of experience that cannot be explained by physical processes. The problem of qualia is known as the hard problem of consciousness.

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## The Possibility of Continuing Personal Existence after Death

### Personal identity:

- Key to the idea of continuation after death is what it is that continues. This is personal identity comes in.
- Some consider personal identity to be just their physical attributes. These change over time.
- Some consider personal identity to be tied to their consciousness and self-awareness.
- Some consider personal identity to be a psychological connectedness between the past and will experience in the future. This can be tied to genetics.

### Continued personal existence:

- Plato believed in the continuation of the soul after death. The soul is eternal and the person who continues, either on to the World of Forms or back to Earth.
- H H Price argues that the person as a disembodied soul survives death. They retain their desires and memories that were experienced when they were alive. He derived this from parapsychology, the study of psychic phenomena.
- Richard Swinburne, dualist, argues that it is our mental states that survive what makes up the soul that survives death.

### Problems with these views:

- These beliefs in continued personal existence are reliant on dualism and so face the same problems, such as the mind being unverifiable and the problem of interaction.
- Price's view relies on parapsychology, which a lot of people dispute. It also doesn't explain what happens with people who had lost their memories.

### No continued existence:

- The view that there is no continued existence after death is that of physicalism, which says that a person is their body.
- Examples of physicalist and materialist views include those of David Hume or Thomas Nagel, who argue that there is no self or soul. We are just a bundle of perceptions. This means that when we die, we cannot continue after death.
- Anthony Flew argued that the idea of life after death does not make sense in the same way that dead people do not survive, which does not make sense.

### Problems with these views:

- Life after death is unverifiable in this life but it should not be ruled out.
- There is some evidence in the form of near-death experiences. These are experiences that people (even children who have not heard about them) from all cultures have.

### Hick's idea of continued physical existence after death:

- Hick argued that it is plausible to have a continued existence after death in physical terms, but that personal identity refers to the physical and psychological attributes of a person.
- Hick presents this in his replica theory. This is the idea that a person (as a body) is replaced at death as a replica of what they were on Earth. He uses the example of John S. who suddenly disappears or dies but a replica of him appears in India. This replica is identical to John S. in every way and so we have to conclude that it is John S. In the same way, we can have a replica in a completely different world (perhaps the afterlife). This too would be John S.
- This view could also be compatible with ideas about reincarnation.

### Problem with Hick's replica theory:

- It could be argued that these replicas are not the same person and so there is no continued existence.

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**Other views of continued physical existence after death:**

- Christians believe that Christ was resurrected. This is recorded in the gospels. Resurrection is physical. This would be those who take a literalist interpretation that the resurrection is more spiritual (liberalist interpretations).
- Many Christians believe in the idea of the resurrection of the dead during the Last Judgment. The dead will be resurrected from their graves in order to be judged for their lives.

**Problem with these views:**

- There is no physical evidence that this can happen. It goes against scientific principles.

**Other views on continued existence:**

- Hindus believe that the soul reincarnates into a new body when the previous body dies. Reincarnation depends on the karma.
- Buddhists do not believe in the existence of the soul (anatta, this is one of the Four Noble Truths). They believe that it is a collection of karmic actions, of mental and physical energies that form a body.
- Derek Parfit argues that a person as a psychological unit continues after death. He sees a person as a bundle of continuously changing states. This differs from Hume and Ayer's idea that nothing survives death. Parfit's view allows for there to be a continued existence.

**Key Texts/Scholars****Aristotle (384-322 BCE):**

Aristotle was an ancient Greek philosopher and pupil of Plato. He disagreed with Plato's Forms. He is considered to be one of the first empiricists by some scholars. He developed ideas that have influenced Western philosophy as much as Plato's ideas have. One of the things that come across in the Ethics section of the course is the concept of the Golden Mean.

**A J Ayer (1910-1989):**

Ayer was a logical positivist who wrote *Language, Truth and Logic*. In this work, he argued that the principle of verification. He criticised religious language for not being verifiable and therefore nonsense. He was an atheist and argued in response to Descartes' cogito (I think, therefore I am) that perception is going on, not that there is an entity (soul or mind) linked to it.

**Rene Descartes (1596-1650):**

Descartes is a famous French rationalist philosopher who is considered to be the father of modern philosophy. One of his most famous works is *Meditations in First Philosophy*. He developed his own version of the ontological argument to prove God exists in his *Meditations*. This led to the term Cartesian dualism (the idea that the mind and the body are separate substances).

**Anthony Flew (1923-2010):**

Flew was a British philosopher and atheist. Apart from arguing that God could have no will, he also argued that you should assume God does not exist until there is strong evidence. He argued that religion cannot be falsified (disproved) and he argued this using John Wisdom's argument. He also argued that the idea of life after death is linguistically problematic.

**John Hick (1922-2012):**

Hick was a theologian who is famous for his soul-making theodicy, his pluralism (the idea that all religions are different aspects of the same reality), his replica theory and his arguments that claim that religious experiences come across his theories in other topics in Philosophy of Religion.

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**David Hume (1711-1776):**

You will have come across Hume in Year 1 and in the topic of miracles. Hume was an atheist. He was also an atheist but did not make this a public declaration due to the times. He believed in the existence of a soul as this cannot be proven empirically. He argued that perceptions are not perceptions.

**Gottfried Wilhelm Leibniz (1646-1716):**

Leibniz was a German philosopher and rationalist like Plato and Descartes. Leibniz's theory as a proposed explanation for how the mind and body relate to one another. He believed that this world was the best possible world that God could have created.

**Nicolas Malebranche (1638-1715):**

Malebranche was a French priest and philosopher. He tried to solve the problem of dualism faces by proposing occasionalism.

**Matthew:**

This is the Gospel of Matthew. It is one of four gospels that form the first part of the New Testament (part of the Bible). The gospels talk about the life and teachings of Jesus.

**Derek Parfit (1942-2017):**

Parfit was a British philosopher who wrote about personal identity and life after death. He argued that if we cannot be reduced to their brains and bodies, they are more than this. They are a soul. This is what survives after death.

**Plato (c.428-348 BCE):**

Plato was an ancient Greek philosopher who shaped the course of Western philosophy. He was a philosopher and rationalist. He is famous for arguing in favour of the existence of a World of Forms. He was a student of Socrates and what we know of Socrates we owe to thank Plato for. Plato taught that the soul is immortal.

**H H Price (1897-1983):**

Price was a British philosopher who wrote about parapsychology and the continuation of the soul after death. He believed that it is psychic ether that continues to exist after the body dies. He argued that we can observe during seances. Price also talks about the difference between 'believing in' and 'belief that'. We have to have 'belief in' before you have 'belief that'.

**Richard Swinburne (1934-):**

Swinburne is a contemporary British philosopher of religion. He is a religious believer. He has written about you have studied his principles of credulity and testimony as well as his additions to theism.

**Year 1 Refresher**

Near-death experiences, which are used as evidence for life after death, are considered as religious experience. They face the same problems as religious experiences do in philosophy. We also looked at philosophers who have featured in other parts of the course, such as Plato and Swinburne. You can usually work out what their approach to the mind or soul and what their theories on other aspects in philosophy of religion. Empiricists are likely to be atheist. There is no evidence for life after death. However, Hick is not an atheist and believes there is an existence after death.

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# Student Checklist

What Do I Know?	No Idea 😞	Some Idea 😊	Good Idea 😄
What is Plato's view on the nature and existence of the soul?			
What is Aristotle's view on the nature and existence of the soul?			
What is Descartes' view on the nature and existence of the soul?			
Explain Descartes' arguments for the existence of a mind separate from the body.			
Give some other views on the nature and existence of the soul.			
Explain about those who do not believe in the soul.			
Explain the problems with these various views on the nature and existence of the soul.			
What are the different ideas on the relationship between the body and the soul from dualism?			
What are the problems with the dualist ideas on the relationship between the body and the soul?			
What would the different monist views argue about the relationship between the body and the soul?			
What are the problems with monist views on the relationship between the body and soul?			
What is memory personal identity?			
What are the views of those who believe in continued personal existence?			
What are the problems with these views on continued personal existence?			
What are the views of those who do not believe in a continued existence after death?			
What are the problems with these views that claim there is no continued existence after death?			
What is Hick's view on continued physical existence?			
What are the problems with Hick's view on continued physical existence?			
What are the Christian views on continued physical existence after death?			
What are the problems with Christian views on continued physical existence after death?			
What other views are there on continued existence after death?			

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## Exam-style Question

A. Examine how personal existence could continue after death. (10 marks)

### HINTS

- This question is testing your knowledge and understanding (assessment recognised by the term 'examine').
- The examiners will be looking to place your answer in one of the following

Marks band	Level	What type of answer
5	9–10	An answer that is completely correct, relevant and precise. Critical analysis and different views are referred to. Good examples and references to texts. The answer uses specialist terminology consistently and throughout.
4	7–8	An answer that is predominantly correct, relevant and precise. There are lots of examples and references to texts made. Diverse views are acknowledged. The answer uses specialist terminology correctly.
3	5–6	An answer that has a lot that is correct, relevant and precise. Examples and references to texts to illustrate the point. Critical analysis and some knowledge of diverse views and specialist terminology is used correctly.
2	3–4	A limited answer which shows some knowledge and understanding. Reference to alternative positions but there are very few examples to texts to illustrate points made. The answer is relatively superficial. Some specialist terminology is used.
1	1–2	The answer shows some basic knowledge and understanding. Examples are relevant or accurate and some reference to alternative positions. The answer is incomplete, unclear or underdeveloped and specialist terminology is very rarely mentioned.
0	0	Nothing worthy of credit.

- You should include a range of views to discuss for this question and the more you include the better.
- In the first paragraph it would be good to explain what it is that continues after death. Here you can explain what is meant by personal identity.
- In the next paragraph, you could explain the views of Plato, Descartes, and Descartes, take a dualist position, and argue that the soul is what continues after death.
- You also need a paragraph about Hick's idea of continued physical existence.
- You could also include Christian views of continued physical existence of the Bible to support these views.
- You could also explain Hindu, Sikh and Buddhist views on continued existence. You should include the views of Parfit.
- Avoid just listing all these theories. You must go into detail. The more detail the better.

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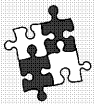
B. 'There is no life beyond the death of the body.' Evaluate this claim.

**HINTS**

- This question is testing how well you can analyse, assess and evaluate the text (AO2). This can be recognised by the term 'evaluate'. It usually starts with 'Evaluate...' and 'Evaluate' is usually followed by a comma.
- The examiners will be looking to place your answer in one of the following bands.

Marks band	Level	What type of answer
5	13-14	The answer is well-reasoned with detailed analysis and good examples, evidence or textual references included and insightful discussion. There is critical analysis and consistently and throughout.
4	10-12	Different sides to the argument are presented with some based on the points made. There are examples, evidence included to illustrate the points made. The answer is critical analysis. Specialist terminology is used correctly.
3	7-9	Different sides to the argument are considered with some textual references. The answer has a lot that is correct mainly clear and specialist terminology is used correctly.
2	4-6	A limited answer that is one-sided. There are examples references to support the point and the point is made clear and uses some specialist terminology.
1	1-3	There is an answer to the question, but this is one-sided inaccurate or irrelevant and specialist terminology is not used.
0	0	Nothing worthy of credit.

- You could start your answer by explaining who believe there is no life after death (atheists and empiricists). You need to explain why this view might be strong.
- You need to discuss the views of those who believe there is life after death (Plato, Descartes, Hinduism and the various religious traditions). Remember to treat them as credible. You might want to refer to near-death experiences as evidence.
- You could then go on to criticise one or more of these views that you have raised and whether these are valid.
- In your conclusion, make sure you state whether there is life beyond death or more of the points you raised in the main body of your answer.



**Activity:** Now have a go at writing your own responses to the question above OR using your own ideas.

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## True/False Quiz

1. Cognitivism views language as factual.
2. Logical positivism is concerned with non-cognitivism.
3. Ayer was a logical positivist.
4. Logical positivism is concerned with falsification.
5. Flew put forward the idea that religious believers have bliks.
6. Hare believed that religious language cannot be falsified but it is still meaningful.
7. Hick believed that religious language could be verified.
8. Hick used the parable of the gardener to prove his point.
9. Wittgenstein believed that science and religion play the same language game.
10. Wittgenstein took a non-cognitive approach.
11. Aquinas believed religious language is equivocal.
12. Aquinas identified two types of analogy used in describing God: analogy of proportion and analogy of attribution.
13. The Via Negativa is kataphatic.
14. Tillich took a cognitive stance on religious language.
15. Hume was a realist in his views on miracles.
16. Hume defined miracles as coincidences for those who are not religious.
17. Hume criticised miracles as being believed by those who are gullible.
18. Tillich was a realist when considering miracles.
19. Wiles was an anti-realist but believed miracles happen.
20. Plato was a monist.
21. Aristotle did not believe a soul can survive the death of the body.
22. Descartes argued that the mind is separate from the body because the mind is indivisible.
23. Behaviourism is a monist approach to the mind and body.
24. Leibniz was a Cartesian dualist.
25. Hume believed in the soul.
26. Hick was a materialist who still believed that there is an afterlife.
27. Price believed in disembodied souls based on research in parapsychology.
28. Swinburne is a materialist.
29. Near-death experiences are not religious experiences.
30. Buddhists believe in the existence of a soul that reincarnates.

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## Answers to True/False Quiz

1. True.
2. False. Logical positivism is concerned with cognitivism, as language expresses meaning.
3. True.
4. False. Logical positivism is concerned with verification. Falsification came later from Popper. Popper criticised logical positivism for not considering falsification as a method.
5. False. Hare put forward the idea of prescriptive logic.
6. True.
7. True. Hick believed in the idea of analogical verification.
8. False. Flew used the parable of the celestial city. Flew used John Wisdom's parable to make his point.
9. False. Wittgenstein believed that science and religion play different language games and so understand the same word differently.
10. True.
11. False. Aquinas believed religious language is not equivocal or univocal but that it has a different attribution instead.
12. True.
13. False. The Via Negativa is apophatic.
14. False. Tillich believed religious language is symbolic and so took a non-cognitive approach to language.
15. True. Miracles are supposed to be real events in the world.
16. False. Hume defined miracles as events that violate natural laws caused by natural causes.
17. False. This is worded incorrectly. Hume argued that miracles are taken as hypotheses and are gullible.
18. True.
19. False. Wiles was an anti-realist, but he did not believe miracles happen.
20. False. Plato was a dualist.
21. True.
22. False. Descartes' dualism cannot be simplified in this way. Descartes believed the mind and body are separate. The mind has different properties to the body. One of those properties is consciousness.
23. True. Behaviourism believes the mind is just behaviour.
24. False. Leibniz was a dual-aspect monist.
25. False. Hume believed a person was just a bundle of perceptions that do not have any underlying unity.
26. True.
27. True.
28. False. Swinburne is a dualist.
29. False. Near-death experiences are a type of religious experience. They are not proof of life after death.
30. False. Buddhists do not believe in the existence of a soul that reincarnates. They believe in a soul. Instead they talk about rebirth, not reincarnation, of karmic forces.

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