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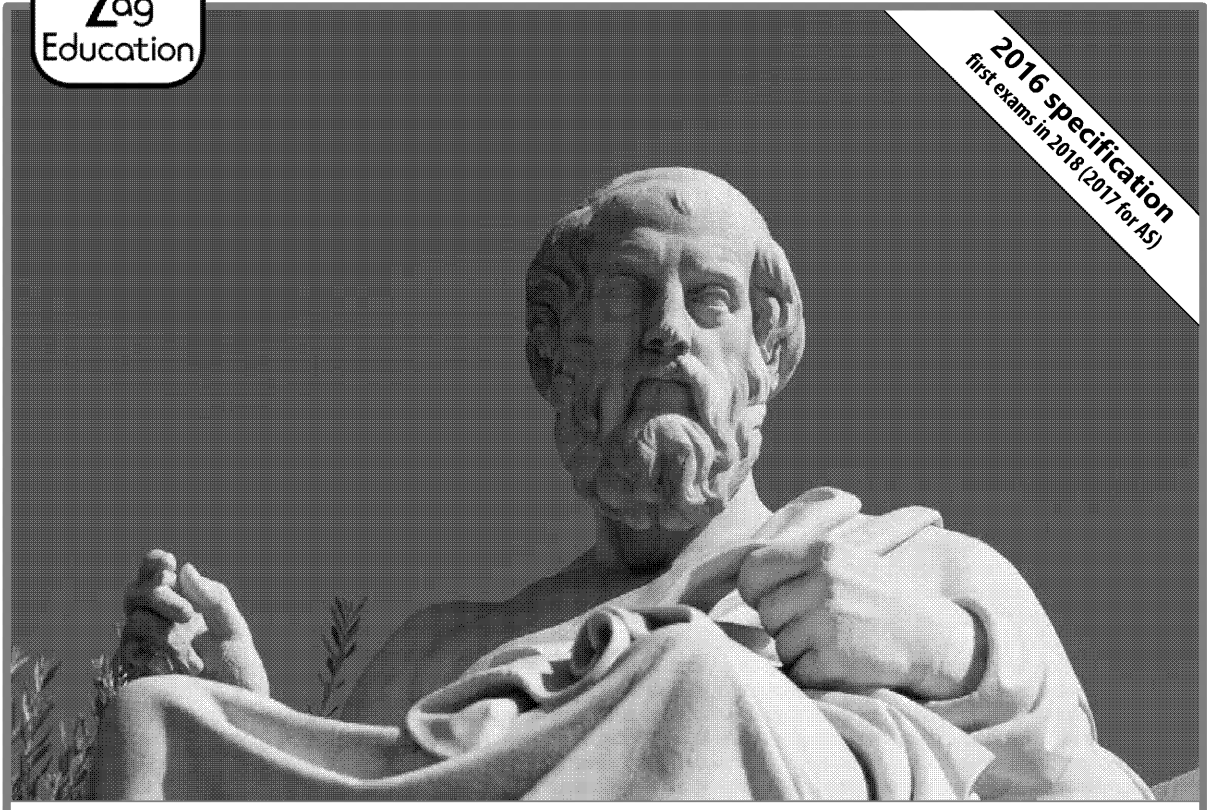
AS / A Level Year 1 | OCR | H173 / H573



Revision Summaries for AS and A Level Year 1 OCR

Component 1: Philosophy of Religion

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Contents

Teacher's Introduction

The revision summaries in this series are designed to support your students as they study the AS and A Level OCR Religious Studies specification, and have been designed to cover the major themes and concepts of each topic point accordingly. This revision summary supports the Philosophy of Religion part of the specification.
All students, whether they are academically strong, average or weak, can benefit from a concise and clearly explained set of notes to revise from, both as they work through the OCR course and when preparing for their end-of-course exams. It is recommended, therefore, that students be given each relevant summary after learning a topic so that they can clearly understand the summaries and refer back to them when needed. However, the summaries can also function well as a pack given to students in the run-up to their 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 Figures:** An important overview of any major philosophical or theological figures students are required to know.
- ✓ **Key Texts:** A set of notes around any important theological or biblical texts students may require background information about and understanding of.
- ✓ **Year 2 Advanced Considerations:** A brief look at how students may incorporate Year 2 knowledge and understanding into Year 1 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. Mark allocations are not given by the questions because these differ from Year 1 to Year 2. These are useful for students approaching their end-of-year exams or wishing to improve their essay technique on a particular topic.

This structure clearly ensures students have not only a grasp of 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 end-of-course exams.

November 2019

Philosophical Language and T

G 2	L 1	O 1	

Aetion	A Greek word meaning 'cause' or 'explanation', used to qu occurred in the way that it has.
Analogy	A comparison made bet[illegible] or more things in order t properties or b[illegible]r.
Behaviourism	A ph[illegible]opl[illegible] and psychological view that puts forward t [illegible]ural states or dispositions.
Category	A fallacious form of reasoning where one mistakenly prese a different category than the one it actually belongs to.
Consciousness	The state of awareness about oneself and the world that g beings who possess it.
Empiricism	The view that sense experience is the primary source of kn
Fallacy of Composition	A fallacy where properties of the parts of an object are mis its whole.
Infinite Regress	A never ending chain of reasoning or explanation.
Materialism	A form of monism that claims that matter is the only subst
Metaphor	A figure of speech where one uses a phrase or word to der
Metaphysics	A branch of philosophy that questions and explores the na
Monism	The view that there is only one substance in the world (usu
Ontology	The philosophical study of th[illegible]are and being of things.
Rationalism	The view that r[illegible]t[illegible]primary source of knowledge a
Reason	The [illegible]acit[illegible]beings to use logical thinking in order to ex
Soul	The immaterial or incorporeal part of a human being, whic responsible for the mental abilities of a person, and to con
Substance [illegible]alism	The view that there are two different substances in the wo
Telos	A Greek word meaning 'end', which denotes the purpose o
The Forms	An immaterial, unchanging, transcendent reality which co in the world.
The Prime Mover	Also known as the unmoved mover, it is the first cause of t the reason why all things are in motion.

Ancient Philosophical Influe

Overview

Philosophy differs from many other subjects in that the ideas of p
dissected and discussed today, even those of ancient scholars. In many ways, mode
have their basis in ancient Greek thought, and the discourse that occurred between
in metaphysics, epistemology and ethics. Plato's view of the world largely informed
belief that reason should be the primary source of knowledge, while those looking
a more empiricist perspective, believing knowledge of the world was primarily gai
investigation into natural phenomena. As such, while those philosopher's arguments
understandings of reality might seem antiquated from a more modern scientific pla
deeper philosophical value into the nature of reality, and how human beings ou

Key Points

Plato and the Importance of Reason

- Plato is often described as a rationalist, as he put great emphasis on the prim
of reason in developing knowledge about the external world.
  - Much of Plato's world view can be found in his most famous and endurin
work, Plato details dialogues between Socrates and other Greek figures
his beliefs on a wide range of topics, including the Forms, the nature and
the soul, and the role of philosophers in politics and society.

The Forms

- Plato's metaphysics begin with his observation that the world through the se
ever-changing.
  - Therefore, when seeking knowledge, the senses do not seem to be the b
achieve this. Since the material world is impermanent and always in flux
to argue that perception of the world through the bodily senses could gi
lasting and permanent knowledge.
  - Yet Plato notes, despite changing perceptions of the material world, hum
are able to generalised concepts and ideas, whether they be ordinary, e.g.
high level, e.g. colours and morals.

- Plato, therefore, proposes that beyond the 'world of appearances', there is a
material, unchanging reality separated from the material world that contains
ideas and concepts human beings observe and intuit.
  - The 'world of appearances', as such, is full of imperfect replications of th
inferior reflection of the world of Forms, grasped primarily by bodily sen
  - By contrast, the world of Forms is grasped by pure reason, and provides
concept or property can apply to many things within the material world

- Plato is not always clear about how Forms relate to the world of appearances
  - He often cites the principles of geometry as ideal examples of Forms, alo
as truth, justice and beauty.
  - However, Plato is less exact on whether there is a Form for every kind of
example, is there a Form of 'tableness' for tables? Or a different Form of
the world?

- Plato concludes that the Form of the Good is the highest and most perfect of t
Forms in meaning and value, and as such all other Forms can be understoo
of the Good.
  - The Form of the Good is never instantiated directly in the world of appe
and appreciated piecemeal by the things human beings identify as good,
might be part of a wider overall good.

The Analogy of the Cave

- The analogy of the cave is an allegorical tale told by Socrates in the *Republic* to another man Glaucon that encompasses a number of important aspects of Plato's philosophy.
  - Primarily, Plato uses it to contrast the 'world of appearances', known through the senses, with the world discoverable by reason, arguing those who take the former to be good and real are living ignorantly.

- The analogy of the cave details a number of prisoners, who are chained in the darkness facing one wall so that they can only see the passing shadows of objects illuminated by a fire behind them. These prisoners cannot conceive of another world, and only know the world of the shadows given to
  - One prisoner, however, manages to break his bonds one day, and so beg regarded as real was just caused by the light behind him. This discovery illusion is a painful one.
  - The prisoner with this knowledge gradually makes his way out of the cav towards the sunlight at the end. Eventually he makes his way outside an
  - Yet when the escaped prisoner returns to the others still chained up, the world of shadows is not real, and dismiss the escaped prisoner's argume

- Through the analogy of the cave, Plato draws a parallel to the world of the se the prisoners. Just as the world of appearances is a pale reflection of the wor shadows a pale reflection of the world outside of the cave.
  - The unchained prisoners' struggle to escape the cave reflects the intelle world of appearances as a source of truth. It involves questioning both o foundational beliefs that prop up one's existence.
  - The sun in the analogy of the cave represents the Form of the Good, and that illuminates all things. The prisoner's movement towards the sunligh movement towards the Form of the Good.
  - The dismissive attitude of the other prisoners indicates how the truths p reconciled with one's ordinary convictions. Plato through the analogy in also suggests that this is difficult, and many are incapable of the philosophical work ne

- The analogy of the cave contains many other aspects of Plato's political and r ways, it elevates the philosopher as being the only kind of individual capable the world.
  - The analogy is potentially also a commentary on the life and death of So the Athenian authorities for spreading what they perceived as politically
  - There is a strong connection between the analogy of the cave, and Plato the 'philosopher-king'; it is only those who have emerged out of the cav
  - It also contains important ideas about education; teaching people is not giving them the philosophical tools to let them be enlightened, and unde world for themselves.

Aristotle and the Teleological View

- Aristotle was a student of Plato, but put forward a very different world view. of the Forms, contending that it is not necessary to look beyond the material how universal terms get their meaning.
  - Aristotle contended that theoretical knowledge by itself was not enou can be applied consistently or coherently to the world without investigation.
  - Practical knowledge is, therefore, of key importance for Aristotle, and s world should be the foundation from which general categories are deve reasoning.
  - This means Aristotle is often called an empiricist, and his views on the experimentation shaped philosophical and scientific thought through

- Aristotle through his observations eventually came to hold a teleological vie
purpose or an end, based upon the potential different things possess, and w
an actuality without interference.
    - He uses the term 'aetion' (or aitia) regularly through his writings, which
accurately the 'explanation' or 'origin' of a particular thing.
    - This term frames Aristotle's thought, as his starting point is asking what
things; why they exist and why they came to be
way they are.

The Four Causes

- Aristotle, from his observati
world, put forward that there were a
of ways of explainin
nce, or origins, of things. In any circumstance
one ca
wi
ething has changed or moved, there are four different
of caus
    - The
rst is the 'material cause' of something; this refers to what the thin
composed of, whether it be its parts, materials or substances. Reference
material of an object may explain change in things; for example, a chair
because it is made out of wood.
    - The second is the 'formal cause' of something; this refers to characterist
thing such as its shape, size or extension. Reference to the formal cause
explain change; for example, the shape and structure of a chair from its
    - The third is the 'efficient' cause; this refers to the agents which are the
points, of change in something. The efficient cause is often necessary to
for example the woodworker acting to saw and assemble a chair.
    - The fourth is the 'final cause'; this refers to the purpose or end (telos) of
formal cause can explain the change in something; for example, the chai
individuals may have somewhere to sit.

- When looking at the change, it may be possib
multiple causes, and A
are not mutually exclusive. In the
the creation of a chair, one can s
    - The final cause is the
ject
Aristotle's thought that makes it teleolog
a telos (end
te
to its usefulness to human beings. The idea that
wi
or
Aristotle's overall understanding of the universe.

The Prime Mover

- Aristotle's concept of the Prime Mover arises out of his questioning about th
the universe. While one can potentially understand the material and formal
the efficient and final causes are less obvious.
    - Aristotle nonetheless observes that change and movement in the univer
argues that such change could not happen by itself, and the idea that ev
endless cycle is unsatisfactory also.
    - Aristotle, therefore, claims there must be a Prime or Unmoved Mover re
movement in the universe.
    - This Prime Mover is perfect, beautiful, immaterial, indivisible and eterna
of its own perfection. It is both the first cause of the universe, and the fi
change and movement in the universe.

- The Prime Mover for Aristotle was
the initial push for all change and
itself would be affected by
ing. Instead the Prime Mover pulls all
change and movem
sult. For example, the circular motions of the p
    - In
ay
me Mover is the final cause of the universe. All things
at
to the Prime Mover, which exercises a pull or change upon the
    - The idea of the Prime Mover greatly influenced the Christian conception
works of Thomas Aquinas. However, the Prime Mover is not personally
static, unchanging being that has no direct presence in the natural wor

- Many have criticised Aristotle's teleology, particularly in light of modern scie
  It is often not regarded now as a valid philosophical question to ask the purp
  universe itself.
  - Aristotle also may be guilty of the fallacy of composition. While change,
    observable in ordinary material things, is it not clear whether these char
    as a whole.
  - Aristotle's cosmology is also difficult to reconcile [illegible] the universe as desc
    be that there is an infinite regress of change and motion, and while the ch
    can arguably be traced back to the Big Bang, this is a vastly different idea f

Key Figures

Plato

Plato was an Athenian philosopher who lived in the fourth and fifth century BC, an
thinkers in the Western philosophical tradition. In fact, Alfred North Whitehead o
European philosophical tradition is in essence a series of footnotes to Plato. Not o
philosophy influence everything from Christianity to politics, it laid the groundwo
mathematicians throughout history. It is generally thought that all of his works ha
day (if in edited form), and all present a philosopher keen to emphasise the impor
knowledge, and the necessity of philosophers within society to ensure effective g

Aristotle

Aristotle was a philosopher who lived in the fourth century BC. Although a pupil of
death his philosophical views began to diverge as he became much more interest
now as the natural sciences, rather than abstract philosophy. Despite only about a
until the present day, they offer a generally coherent view on the importance of e
natural world, and how these investigations should influence the development of
Aristotle addressed a vast array of different issues, and his ideas proved more t
subjects such as physics and biology, but also ethics, politics, aesthetics and econo

Key Texts

Republic (Plato)

Republic is Plato's best known work, and while primarily discussing political theory, al
and thoughts on the Forms and the soul. It is set out as a dialogue, with Plato present
Socrates who debates with a wide variety of Greek individuals. Overall, while it has pr
philosophers exploring political theory, *Republic* shows how Plato's political thought is
metaphysics, and gives a number of distinctive presentations of this synthesis, such as

Metaphysics (Aristotle)

Metaphysics is one of the main treatises written by Aristotle, and addresses many key
Throughout, Aristotle attempts to address not only questions around the nature of ex
to exist and change, and how this change can be understood. In fact, one of Aristotle's
reconcile traditional Platonic rationalist thought, which posited a real, unchanging wo
natural world. A key goal within *Metaphysics*, therefore, is explaining what in objects
to outline this change, issues which give rise to Aristotle's theories about the soul, ca

Physics (Aristotle)

Physics is a more focused work than *Metaphysics*, examining the general principle
change in the world. Here Aristotle not only lays out his definition of the 'nature' (
such as the four causes. From this he builds a teleologically driven conception of n
nature act towards ends, and how the motion of things comes from an internal es
were immensely influential, and it wasn't until the development of a mechanical p
Enlightenment period that Aristotle's conception of nature was truly challenged.

Year 2 – Advanced Considerations

The Nature and Attributes of God

The links between Aristotle's Prime Mover and the traditional Christian God will b
during your Year 2 studies into the attributes of God. While the Prime Mover is a
personally invested in the world, one can note that th re deistic conception o
conflicts about his relationship to evil, free wi o ev st the effects upon the li
the Prime Mover can meaningfully h m d to God, however, is a matter of
whether a being could be 'ps t', a ristotle envisions, without being omnipot

Student Checklist

What Do I Know?	No Idea ☹	Some Idea 😐	Good Idea ☺
Why is Plato generally considered to be a rationalist philosopher?			
What are the Forms?			
How do the Forms relate to the world of appearances?			
What is the highest of the Forms?			
What philosophical viev e Plato aim to describe in lle the cave?			
How does egory of the cave emphasise the importance of reason in comparison to sense experience?			
Why is Aristotle considered to be more of an empiricist than Plato?			
How does Aristotle present a teleological view of the natural world?			
What are the four causes?			
How does Aristotle believe the four causes can explain motion and change in the world?			
What is the Prime Mover in Aristo ught?			
How does Ar tle the idea of a Prime Mover?			
In what way does the Prime Mover cause motion and change in the world?			
What similarities are there between the Prime Mover and the traditional Christian God?			

Soul, Mind and Body

Overview

The soul has traditionally been conceived to be the central, non-m being; the part of a person that forms their identity, and demarcates them from c been used to support ideas about life after death, morality and God throughout theology and philosophy. Yet, despite many more people rejecting the idea of a with the increasing secularisation of many countries, there are still difficult questio immaterial aspects of the human person, whether it be a specific kind of mental s general spiritual essence that allows human beings to connect with an immateri way, discussions about the existence of a soul are not restricted to religious circles philosophy and science throughout history, and just how the mind is connected to t fiercely debated today.

Key Points

Background

- The soul is not always an easily definable concept. Different ideas about an in existed throughout history, and many words such as spirit, or mind, have bee similar ideas.
    - One important aspect connecting these different ideas is that there is a beings; that the entirety of the human person cannot be fully described
    - Accompanying such a belief are often separate ideas that the human sou physical substance for its existence. The soul, or mind, could potentially death of a person, and is perhaps even immortal.
    - For many religious people, this is why the idea of a soul is of great impor understanding how human beings can have a relationship with God beyo world is connected as a whole to an immaterial God.

Plato's View of the Soul

- Plato believed there were two separate parts to human beings: the immateri temporal physical body.
    - The soul is not only immaterial, but indivisible (simple), immortal and th
    - It temporarily inhabits and is united with a physical body during the life o separated, returning to the immaterial world to fully contemplate the Fo have contended Plato potentially believed in reincarnation).
    - The soul, therefore, gives the physical body life itself, and influences how many ways, the soul governs the personality of an individual.

- Plato argued that the soul had three elements, or parts: appetite, emotion ar
    - He uses the metaphor of a chariot to illustrate this; the chariot is reason, horses of appetite and emotion.
    - The appetite seeks and produces pleasure; the emotion produces anger, seeks the truth and what is real.

- Plato, at the end of *Republic*, details a story now called the Myth of Er (note here 'word' or 'account'). It describes a soldier, Er, who dies in battle, but returns t discovered undecomposed.
    - Once returned to life, he details the 12 days between his death and rebi journeying through the afterlife and celestial spheres of the astral plane.
    - Plato attempts to detail a number of important ideas in the Myth of Er. O possess an immortal soul that moves on to a life beyond the material wo
    - Also key, however, is the idea that human beings should contemplate an order that their soul may benefit in the next life. For those who are good those who are bad will be punished.

Aristotle's View of the Soul

- In line with his more empiricist beliefs, Aristotle takes a different approach to it as a separate immaterial substance, Aristotle seeks to ground his definition human beings, looking at what characteristics, material and immaterial, might
  - Aristotle, therefore, views the soul as a 'nature', or 'essence', that persis their life, and although it is not a mere body, or even a corporeal thing, i capacities, abilities, form and overall being.
  - Aristotle uses the example of an eye to illustrate this idea. While an eye defines its existence by its capacity to see. Were it not able to perform th reasonably say it was an eye. In the same way, human beings can be abilities, capacities and functions present in them.
  - Aristotle also disagreed with Plato that the soul could survive beyond de co[illegible], it is reliant on and bound to matter in a being.

- Aristotle distinguishes between three elements of the soul in human beings:
  - The vegetative soul; this is held by all living beings, and enables them to However, it has no powers of reason or rational capabilities.
  - The appetitive soul; this is held by all animals, and gives rise to emotions enable the ability for a being to experience the world.
  - The intellectual soul; this is only held by human beings, and gives the abi experience, and the different perceptions, appetites and desires that co

Consciousness

- Present in both Aristotle and Plato's theories is the idea that the soul is the g thought, and consciousness in human beings has proved a difficult phenomen as, at first glance, it has peculiar properties that set it apart from other physi
  - Even today, there is a vast range of competing theories about the nature extent it can be reduced down to physical terms and descriptions.
  - One difficulty is that consciousness is a broad term, usually referring to t rational awareness human beings (and potentially other beings) have of
  - Importantly when it comes to consciousness, human beings do not simply just rea Th[illegible] to form ideas, and use these ideas to investigate and understand wo[illegible]ound them.
  - Human beings as such possess an 'inner life'; subjective, personal experi individual, and cannot easily be compared to those of others.
  - For many, the existence of consciousness, and the inner mental lives of h supposing that the mind (or soul) may be of a different substance or pro as it possesses certain properties or dimensions which physical objects d

Descartes and Substance Dualism

- The idea that the mental and physical are different substances is the appropr named philosophy of substance dualism. The alternative to this philosophy is monism; the theory that there is only one kind of substance (which most inte to be physical/material).
  - Plato and Aristotle are dualists, but a famous philosopher who put forwa influential theory of substance dualism was René Descartes.
  - In his works, particularly in the *Meditations*, and in *The Principles of Phil* he puts forward a number of philosophical arguments designed to show the mental and physical must be different substances.

- One of [illegible] arguments develops out of Descartes' conception of the 'cogito beliefs about the world to radical doubt, finds that there is one thing he is no thinking being. He is often succinctly quoted as saying 'I think therefore I am'
  - This leads to Descartes prioritising the mind over the body. For it appear without the body, but not vice versa. This implies that the mind is of a di body if it can persist in ways the body cannot.

- Descartes provides two clear arguments for supposing the mind and body a
  chain of reasoning. They rest upon Descartes' notion of 'clear and distinct id
  like the cogito, cannot be doubted to be certain so long as they are present a
  - Descartes' arguments rest on the idea that if two things have fundamen
    they must be ontologically distinct; that is of a different kind of being.
  - The first argument he gives is that the mind is clearly and distinctly a thi
    the body is a non-thinking, extended thing.
  - The second argument is that the mind is indivisible, while the body is div
    separating the mind into parts, which the same cannot be said of the bo
  - These differences in fundamental properties are enough for Descartes t
    body are not creatures.

- Substance dualism faces a number of problems. One issue that plagued Desc
  body interacted. How can an immaterial, thinking substance affect a material
  Descartes offered the pineal gland as a point of intersection between the tw
  unsatisfactory answer.
  - There are also issues with the validity of Descartes' arguments themsel
    one can conceive of two things having different properties, they must b
  - Some philosophers following Descartes have argued for a slightly differe
    This says there is only one substance (physical), but that complex interac
    can give rise to specific mental properties that aren't describable by phy
  - For example, a person's perception and ideas about colour might not be
    captured by an account of the neurons firing in their brain.

Ryle and the 'Ghost in the Machine'

- Gilbert Ryle takes aim at Descartes and other substance dualists in his book *Th*
  he attempts to clarify the language used to discuss the mind, and show that tal
  potentially contained hidden errors, and created philosophical issues where th
  - He describes talk of the mind as another substance as talk of a 'ghost in
    another entity to explain physical processes, when such processes are al
    their physical properties.
  - Ryle argued that Descartes' substance dualism was mak
    ab mind and body as two different substances. Just because it is
    conceive of the two as ontologically different, does not mean that this is
  - Ryle uses the example of a tourist visiting Oxford University to illustrate
    all the colleges and libraries, they still ask at the end of their tour where
    way, one could describe all the physical processes of the brain, and still
    describes the mind, even if the physical description is exhaustive and sat
  - Ryle does not explicitly deny that all talk of the mental is false. His point
    that talk of the mental means there is a specific 'mental substance'.

- Ryle himself was a 'behaviourist'. He argued that talk of inner mental states v
  philosophical introspection to investigate the mind should be rejected. Instea
  be replaced by talk of behaviour, and 'dispositions' to behave.
  - Behaviourism is a form of 'materialism'; that there is only one kind of su
    and that mental states are simply the product of physical interactions an
  - While there is plenty of scientific evidence that human beings' behaviou
    environment, there is also evidence that human beings reason and refle
    beyond behaviourist responses.
  - Mental states, such as consciousness, also do not seem to have a sa
    behaviourism. Everyday talk of intentions, desires and beliefs does also
    explanatory role in evaluating human behaviour, and so many reject beh

Materialism and Reduction

- A large number of philosophers and scientists now endorse materialism as th
  There has been great success in explaining different parts of the mind by thei
  processes, and many believe this success might continue until a full picture o
  physical terms.
  - Key to this project is the idea of 'reduction'; that talk of mental states ca
    equated with talk of physical states. While psychology is still far from suc
    mental phenomena are now given physical descriptions.
  - Not all believe such reduction is yet can occur. Many materialists believ
    ultimately a product of physical processes, it is impossible to translate ou
    and ideas into physical terminology.
  - Dualists, on the other hand, argue often that this failure to reduce talk o
    an assertion that the mind is something fundamentally different to the
    substance, or a set of different properties.

Should We Still Talk about a Soul?

- Many religions still talk about the real existence of an immaterial soul. The su
  explaining the mind in physical terms is of less importance than the possibilit
  upholding an important non-physical aspect of human identity.
  - For secular dualists, talk of a soul might be a useful way of illuminating th
    between the mind and body.
  - Materialists might adopt a number of perspectives on the use of the ter
    explicitly, both as a literal and metaphorical term, arguing that it clouds
    mind as a set of physical processes; for example, Ryle.
  - On the other hand, some materialists might argue that the soul is a usefu
    about personal identity. Richard Dawkins, for example, distinguishes bet
    soul as a spiritual substance, and 'Soul 2', the idea of the soul as being th
    capacities, nature and motivations are determined by their genetics and i
    environment.
  - In this case, 'Soul 2' does not refer to the existence of a real, ontological
    metaphorical idea about physical identity, closer to an Aristotelian persp

Key Figures

René Descartes

Descartes was a French philosopher who lived primarily through the first half of th
However, he was also a prominent scientist and mathematician, whose ideas not
geometry, but also calculus and algebra. Furthermore, he helped bring modern ph
mechanical conception of the universe, moving away from Aristotelian ideas abou
was still an important influence). Within philosophy, he is perhaps most famous fo
belief that mind and body were separate substances, which he justified through a
experiments. While much of philosophical thought has moved beyond Descartes'
understated, and his works have laid the foundations for much of the Western ph
the last 400 years.

Gilbert Ryle

Ryle was a twentieth-century British philosopher who wrote about a large number o
perhaps most famous for his critique of Cartesian dualism, and his behaviourist view
a fan of the band, no connection to his ideas). Ryle believed that much of dualist thoug
logical errors, and that traditional talk of the 'mind' and 'mental states' should be rep
such as 'dispositions' and 'propensities' to behave or act in certain ways. While his vi
the 1960s and 1970s with the rise of cognitive views of the mind, his works have still
outlining the ways that psychologists should experiment on and measure behaviour

Key Texts

The Principles of Philosophy (Descartes)

The Principles of Philosophy is a less well-known work of Descartes than the *Medi* *Method*, and is essentially a shorter synthesis of both these works. However, it do Descartes' views on not just metaphysical philosophy, but als natural philosophy mechanistic view of the universe for the time it was y he key parts about t body occur in paragraphs 60–65, where Desca te pr sents a succinct version of h he believes demonstrate that mind and body are distinct substances. While *The P* more influential in moving ph natural science away from a wholly Aristot thoughts of the nat mind and soul still have an importance place within

The Con f Mind (Gilbert Ryle)

The Concept of Mind was first published in 1949, and is Ryle's most famous work. to a full refutation of Cartesian dualism (appropriately titled 'Descartes' Myth'), a proved most enduring, with many considering it the final nail in the coffin for subs *Concept of Mind* goes further than that, with Ryle building a broadly behaviourist advancements at the time, and his own ordinary language philosophy. While thes proved less popular in recent years, *The Concept of Mind* is often credited with he subject of the philosophy of mind, which previously was just considered to be a w altogether, and not a distinct field of study.

Year 2 – Advanced Considerations

Religious language

The correct interpretation of the soul may come down to broader questions abo During Year 2, you will study how religious language may be symbolic. If this is t may be metaphorical, hinting at or symbolically revealing deeper truths about the natu identity. More so, religious claims about a soul might also include connotations th literal language and talk of the soul could well only be properly interpretable wi If this is the case, then scientific criticisms might not be relevant to religious ind soul or mind. It is important, therefore, to consider not only what the soul migh language frames and structures talk of the soul in the first place.

Student Checklist

What Do I Know?	No Idea ☹	Some Idea 😐	Good Idea ☺	
What is the soul?				
How has the idea of a soul been approached in different ways throughout history?				
How did Plato advance a tripartite view of the soul?				
What is the Myth of Er?				
How does Aristotle's idea of the soul differ from Plato's?				
What are the three elements of the soul in Aristotle's thought?				
Why is consciousness thought to be important when discussing the soul?				
Why is the soul often connected to ideas about the immaterial or supernatural substance?				
What is substance dualism?				
Why does Descartes believe the mind and body are separate substances?				
What issues are there with substance dualism?				
Why does Ryle accuse Descartes, and other substance dualists, of making a category error?				
What do materialists believe about the soul?				
How might the soul be approached metaphorically?				

1. 'Belief in the soul as a spiritual substance is nothing more than a cat

HINTS

In your answer you should:
show a consistent knowledge and u[illegible]nd[illegible]g of the philosophical debate
including:

- traditional reli[illegible]g regarding the soul and substance dualism
- th[illegible] materialist critiques of the soul in the twentieth century
- [illegible]t philosophical perspectives and approaches to the questions su
  t[illegible]ul.

Analyse and evaluate different approaches to the issues surrounding the soul
ideas are justified, and whether talk of the soul should be literal or metapho

The Existence of God

G 2	L 1	O 1	

A Posteriori	Knowledge that depends at least partially on experience.
A Priori	Knowledge arrived at through re[illegible] alone, independently
Abductive Reasoning	A form of reasoning which begins with a set of observation best explanation for those observations.
Analogy	[illegible]on made between two or more things in order t[illegible] properties or behaviour.
Anthropic Principle	A philosophical idea that claims the universe possesses cor explain or are compatible with the existence of conscious l
Causal Principle	The idea that all effects must have specific and sufficient ca
Complexity	The state or arrangement of a thing that possesses many in functions.
Contingent	An object or being that depends on something else for its e and out of existence.
Deductive Reasoning	A type of reasoning where the premises of the argument, i the conclusion.
Fallacy of Composition	A fallacy where properties of the parts of an object are mis its whole.
Inductive Reasoning	A type of reasoning where the premises provide strong evi guarantee, the truth of the conclusion.
Infinite Regress	A never ending chain of reasoning or explanation.
Necessary	An object that does not depend on anything else f[illegible] existence, or cease existing.
Order	The arrangement of objects or things, such that they beha according to certain laws or principles.
Predicate	The part of a sentence that gives information about its sub
Principle of Sufficient Reason	The philosophical idea that all things require a sufficient ex state.
Reductio ad Absurdum	A form of philosophical argument which attempts to show position inevitably leads to an absurd or impossible conclus

Arguments Based on Observ

Overview

The idea that God can be observed, or is revealed, in nature has many different religions and belief systems. Within Christian thought, it forms the much has been written on how to reconcile the ideas of the Bible with empirical st However, arguments for the existence of God based on observation usually take arguing that certain features of the world can only be explained by reference to the teleological argument it is the feature of design while the cosmological argu the causal principle, or the contingency of natural objects. Both kinds of argument many critics express important doubts about whether it is a too great a philosoph of a transcendent, omnipotent and immaterial God from resolutely material aspe many religious thinkers such arguments were not intended to prove God outright, consistent with many different, salient features of the universe.

Key Points

Background

- Arguments for the existence of God based on observation are, by their natur inductive reasoning, although in the case of the cosmological argument, ded often proposed.
  - All of them also draw upon various inferred properties or features of the commonly invoked in more general philosophical and scientific argumen
  - In the case of teleological arguments, ideas about the order, complexity commonly developed, while in the case of cosmological arguments, mor cause and effect, or contingency and necessity are drawn upon.
  - Most criticisms of these arguments either criticise these ideas directly, or severe errors in reasoning from the potential existence of these ideas to t

The Teleological Argum

- The teleological argument (also called 'the design argument') attempts to inf design from the existence of certain properties of design obse
  - The fact that one can observe the work of God in nature is a long endur observations are tied to the idea of religious experience, but many who theology argue there are rational reasons to believe in a 'creator' God fr
  - Therefore, there is a key experiential component to the teleological arg upon concepts they believe can be commonly agreed to be evidence of commonly observed throughout the world.

Aquinas's Fifth Way

- Aquinas, in the fifth of his five ways, puts forward a version of the teleologica show that the existence of God is compatible with reasonable observations a
  - He grounds his teleological argument in the idea that things in the world regularity, even though they are not intelligent. This overall regularity he
  - If everything were up to chance, then non-intelligent objects would not order and regularity. For Aquinas this indicates that the behaviour of obj or determined.
  - Yet since these 'set' objects do not possess intelligence, they cannot be behaviour. Rather their regular behaviour must be set by an outside inte
  - An example is a seed growing into a tree. The seed does not its growing behaviour; instead this must be the work of an outside behaviour in the seed.

- Aquinas, in his teleological argument, draws upon Aristotle's idea of a 'final c explanation for how a particular thing came about, Aquinas claims that this e found in the non-intelligent objects participating.
  - Aquinas's teleological argument differs from those that follow, in that it complexity or function, but begins with the idea of any non-intelligent re
  - While this might be intuitive, it is also weak in the same way as Aristotle regularities underpinning the change and move[illegible] in objects are bette laws and theories such as evolution.

Paley and the Watchmaker Analogy

- The watchmaker an[illegible] perhaps the best known version of the teleologic argume[illegible] th[illegible] ere is still debate as to what the analogy is intended to demon[illegible]
  - An analogy is a form of inductive argument, which attempts to use the similar properties between two things in order to explain the nature or behaviour of one or both.
  - This means arguments from analogy are stronger when there is a high degree of similarity between the two things being compared. If they sha large number of properties, it is potentially more likely that they share a additional one, or exhibit certain similar behaviours.
  - Teleological arguments often employ analogies in order to compare the claiming that the shared properties between both means they must sha explanation.

- Paley, in his book *Natural Theology*, draws an analogy between a watch and t the world has similar properties of functional order and complexity to a watc be used to infer that the universe must have had a designer.
  - He contends that a person who came ac[illegible]ss a stone for the first time mi existed in such a fashion. How[illegible]ve[illegible] they came across a watch, they wo conclusion. They would infe[illegible] had been designed because the function parts suggests it must have been designed for a particular purpose.
  - Pa[illegible]gues the same is true of the world. Wherever one looks, the wor an[illegible]plexity that one could not believe arose out of chance. Instead, was designed by an intelligent designer.

- Paley's argument, although involving a comparison, is not for certain a strict attempting less to draw a direct comparison with the world and a watch, kno are vastly different.
  - Rather, Paley can be interpreted to be saying that both the watch and th of functional order and complexity.
  - The existence of these properties accordingly warrants an explanation, a explanation is an intelligent design, capable of creating an orderly and c
  - In this way Paley potentially employs abductive reasoning, or inference t may be other reasons for the functional order and complexity of the wo more likely it was designed that way.

- Paley also attempts to avoid a numb[illegible] other challenges to his argument. F the charge of anthropomorphism he does not claim that the designer is the certain attributes.
  - Na[illegible]do[illegible] Paley claim that the watch/world is perfect, or able to be c th[illegible] that one has a complete grasp of the world, just enough to know
  - Similarly, Paley acknowledges there might be unordered parts of the worl balance the world is more ordered than disordered, and the best explanati

What's Wrong with Design? Hume's Criticisms

- The teleological argument was prominently criticised by David Hume in his b
  Natural Religion. In this text he offers a number of solid charges against both
  the world, and the inference to a designer from an observation of design.
  - Hume had previously offer a wide-ranging challenge to the causal princi
    not a necessary feature of the universe, and could not be known a priori
    future will resemble the past is based on experience of the constant con
    into a principle of the mind by habit.
  - This motivates a large portion of Hume's critique of the design argumen
    argument infers more from features of the world than it is ever possibly

- Hume argues that just because there are two similar effects does not mean t
  causes. Just because both a watch and the world appear intricately designed
  designer, especially since human beings have no experience of world design
  - The apparent design in the world then does not necessarily point towar
    argues it is best just thought of as some 'unknown cause' at best.
  - Hume contends also that the design argument commits the fallacy of co
    world exhibits design from just analysing various small parts it. It may be
    unobserved universe are chaotic and unordered.
  - The spatial order observed in small parts of the world, therefore, may be
    than by some design or natural order. The parts of the universe do not n
    the universe were truly random.

- Hume also claims that even if it is accepted there is a designer of the world, n
  about who or what this designer is. There may be multiple lesser designs, or
  existence of suffering in the world.
  - Furthermore, traditional teleological arguments are guilty of anthropom
    human concept of a designer to God. This is arguably projection; even if
    would he have explicitly designed it? And is it possible at all to infer any

Evolution and Other Scientific Challenges

- The theory of evolution is often thought to be the nail in the coffin for traditi
  forms of the teleological argument, as the processes of genetic mutation and
  selection provide an account of how beings come to be adapted to their envi
  without the need to invoke the idea of design.
  - In the case of Paley's argument, a designer simply no longer becomes th
    explanation for how the natural world appears to display a functional co
    and order.
  - Changing the design argument also threatens to result in a 'God of the ga
    argument. For example, while some have contended that evolution might
    intelligent principle born out of the interactions of various causal laws, oth
    argued that ascribing any sort of divine design or intelligence is just specul

- Beyond evolution, however, scientific enquiry arguably has helped reinforce
  being fundamentally orderly, and constrained by natural laws that influence
  and behave.
  - Some thinkers, such as F R Tennant, argue, for a version of the anthropic
    specifically designed so that human life could develop. There needs to b
    world is arranged exactly the way that it is.
  - The cosmological argument, therefore, can potentially be built on top of a
    argument. If certain laws or constants were just adjusted ever so slightly
    today, and not capable of supporting human life.
  - For proponents, this is clear evidence of design. Even if one can explain t
    natural processes and laws, these natural processes and laws still requir
    functional order and complexity.

Modern Versions of the Teleological Argument

- A modern version of the teleological argument is presented by Richard Swinb
  regularities of co-presence and regularities of succession. The former is order
  of things, such as parts or elements, while the latter is the order observed in
  conforming to natural laws.
  - Swinburne argues traditional forms of the design argument rely on the c
    presence, and such arguments are always open to criticisms of the kind
    spatial order of things.
  - Swinburne argues instead that [illegible] regularities of succession that rec
    scientific enquiry can determine what certain natural laws are, it can't ex
    themselves, and why the regularity they underpin is pervasive throughou
  - If there is no scientific explanation for these regularities, then Swinbu
    for a 'personal explanation', where the existence of the regularities is ex
    agent or being.
  - Swinburne, therefore, argues that the personal explanation for the regul
    action of an intelligent designer or being, who is able to create the unive
    fundamentally ordered throughout.

The Cosmological Argument

- The cosmological argument starts at a similar point to the teleological argum
  principles and patterns in the world. However, the cosmological argument is
  principles than the teleological argument.
  - Causal versions of the cosmological argument take the causal principle a
    contending that there cannot be an infinite regress of causes and effects
    first cause.
  - Contingency versions of the cosmological argument contend that the ex
    cannot be explained purely by reference to other contingent beings. The
    that explains the existence of contingent beings.
  - Both draw upon the idea that an infinite series, or an infinite regress, is
    for the universe. However, the causal and contingency arguments have
    how they are approached, and how they reach their conclusions.

Aquinas' First Three Ways

- The first three of Aquinas's Five Ways all give variations of a cosmological arg
  for the existence of God.
  - The first way presents the argument of the unmoved mover. Aquinas ar
    that change and movement can be seen across the world, with each cha
    thing being itself changed by something else. But this chain of change ar
    movement cannot be infinite; there must be a source of the change and
    movement that does not change or move itself, God.
  - The second way presents the first cause argument. Aquinas puts forwar
    one can observe that everything in the world is caused by something pri
    be the cause of itself, as this would mean it exists prior to the time it wa
    of causes is not possible, however, so there must be a first uncaused cau
  - The third way presents the argument from contingency. Aquinas argues
    things, it is possible for them to exist, or not to exist. But if it is possible f
    infinite amount of time had passed, then nothing would exist as this pos
    exist now, and so there must be a being that cannot go out of existence;

- Aquinas built upon Aristotelian thinking for a lot of the Five Ways. The first way
  Aristotle was about change and movement, while the second is based on Ar
  - However, these arguments have been successively built upon, and adap
    thinking about causation and contingency.

Causal Arguments

- Aquinas's second way presents a classic version of the causal cosmological ar metaphysical principle that all objects must have a cause, and deriving the id impossibility of an infinite series.

- A more modern version of the causal argument is the Kalam cosmological arg put forward by William Lane Craig, who uses the Big Bang theory as an additi for a first cause.
  - It can be summed up as follow[illegible]ngs that begin to exist have a cau and so must have a cause itself. This cause of the universe must be an im being, God.
  - Cr[illegible]im[illegible]number of things within this argument. The first is that all ex[illegible] have a cause; a proposition he states is supported both philos scientifically from investigation into the natural world.
  - The second is that the universe itself has a beginning; a proposition supp theories and laws, such as the second law of thermodynamics and the Bi similar to Aquinas, that actual infinities are impossible, but offers thoug Hilbert Hotel in support.
  - In the minimum, what Craig and other proponents seek to claim is that t with the idea of a first uncaused cause, and that such a proposition migh but also the best considering various metaphysical constraints on the un

The Causal Principle and Its Limits

- Both Aquinas and Craig in their causal versions of the cosmological argument principle. Yet while it seems intuitively right to think all things must have a ca philosophical issues with applying this principle universally, and to the univer
  - Bertrand Russell pointed out that the logic of the causal principle means idea of an uncaused cause. If all things must have a cause, then God him possible for something not to have a cause, then anything could potenti the universe.
  - Secondly, it [illegible]argued the causal principle isn't intuitive or self-evid of[illegible]l in localised areas of space and time, but this doesn't mean tha pri[illegible]applies, especially when human beings do not have experience

- David Hume's analysis of the causal principle supports such ideas. He conten known a priori, and instead is created by the mind out of habit when observi like events and occurrences. This means the causal principle is only grasped a
  - If this is the case, then the causal principle cannot be extrapolated to ev human experience. It may not a violation of any law to suppose that the that do not have causes.
  - There is one of the key difficulties at the heart of causal arguments. Whi supported by scientific evidence, and ordinary experience, it is unclear c be a guide to how one analyses the creation of the universe itself.
  - It may be, as Russell states, that the existence of a universe is a 'brute fa appropriate for human beings to ask what the cause of the universe is.

- One key issue many critics have raised is that even if it is accepted that t cosmological argument does not justify positing God as the first cause.
  - It may be that multiple personal agents were involved in creati universe evolved out of a previous one.
  - Furthermore, Craig and others make the case that because time and ma Bang singularity, then the universe was created 'ex nihilo', further bolste cause was God.
  - However, it may be possible the universe is in an eternal state of cause a some prior material. What Craig's argument potentially rests on is the in of cause and effects, or an 'actual infinity'.

Is an Actual Infinity Possible?

- An actual infinity is an infinity that exists within a space or series that has a str
  exists all at one time. It can be contrasted with a potential infinity, which is un
  - Many philosophers have thought that actual infinities, such as an infinite
    impossible. One classic argument, given by Aquinas and others, is illustra
    universe spanning infinite time.
  - If such a universe existed, the past would be infinitely long. This means a
    have had to pass until one reached the present moment, and since it is i
    of time to pass, the universe cannot be infinitely old.
  - Another example is the Hilbert Hotel thought experiment. This asks one
    infinitely many rooms all of which are full. One would imagine that if all
    guests could be accommodated, but by simultaneously moving all guests down
    accommodate any number of finite guests, and even an infinite amount
  - Such examples are intended to show that actual infinites are not just hig
    reconciled with the current state of the universe, which has a definite be
    spatial limits and restrictions.

- Some philosophers make the case, however, that all such thought experimen
  if they did exist, would have some odd properties. Such experiments arguably
  infinities do not logically exist, but that if they did within the universe, one m
  universe is described.
  - Russell makes this argument, contending that those who refute the idea
    and effects simply lack imagination, rather than making a sound philoso
    that infinites exist in nature in ways human beings aren't aware of.
  - This might be particularly true in light of modern theoretical proposals s
    would propose realities beyond our universe, and which might follow la
    different from our observable universe.

Arguments from Contingency

- The argument from contingency crosses over with causal versions of the cosm
  ways, but also has its own set of philosophical issues.
  - Aquinas's third way is a classic version of an argument from contingency
    specific term.
  - Later philosophers have clarified his argument, drawing a distinction bet
    can come into existence and cease to exist, and necessary beings, which
    they do exist, must have existed forever.
  - The main thrust of the argument comes from the idea that the existence
    wholly explained by other contingent beings. Such an explanation would
    contingent explanations (or an infinite regress), and so a necessary being

- Instead of the causal principle, however, the argument from contingency buil
  principle; the principle of sufficient reason.
  - This was developed greatly in the work of Gottfried Leibniz. The principl
    claims 'no fact can be real or existing and no statement true without a su
    and not otherwise'. (*Monadology* §32)
  - This means that everything in the world requires an explanation for its e
    philosophical demand for intelligibility about the external world, and is c
    scientific enquiry.
  - Leibniz takes a very similar position to Aquinas about the universe. If one ask
    sequent contingent facts, one might refer to other contingent facts. But th
    requires explanation themselves, and as such there can never be a sufficie
    contingent fact that draws upon other contingent facts.
  - Therefore, for Leibniz, when looking at contingent explanations for the u
    anything, one will always uncover an infinite series of contingent explan
    there is a necessary explanation underlying all contingent explanations,

- A modern version of the cosmological argument was also put forward by Fre
  Copleston in a famous radio debate with Bertrand Russell in 1948.
  - He too employs Leibniz's Principle of Sufficient Reason, claiming that al
    contingent objects require an explanation for their existence. Yet such
    explaining any contingent object by reference to other contingent objec
    only lead to an infinite regress of contingent explanations.
  - Copleston argues observation of the world reve... nly contingent objec
    that when thinking about the world, one ... m... imagining the sum tot
    these contingent objects; in eff... ki... the world contingent itself.
  - This means that the wo... ... an explanation for its existence, in th
    of a being wh... ... reason for its own existence; in short, a nece
    be... ...oc
- All these arguments contain a number of distinct claims, many of which critic
  - One is that objects can be categorised as contingent, and necessary.
  - A second is that the universe itself is wholly composed of contingent obj
  - A third is that contingent objects require a sufficient explanation for thei
  - A fourth is that an infinite regress of explanations is philosophically unsa

Does a 'Necessary' Being Make Sense?

- The argument from contingency relies on the idea that a metaphysical distinc
  'contingent' and 'necessary' beings or objects. Yet this is a harder claim to ma
  first glance.
  - Hume argued that the idea of a 'necessary being' was meaningless, as 'N
    conceivable, implies a contradiction. Whatever we conceive as existent,
    existent.' (*Dialogues*)
  - Since it's always possible to conceive of the ... ...tence of a necessary
    isn't a logical contradiction, there is not ... ...aningful added to the no
    term 'necessary'.
  - Russell makes a sim... ...oin... ...is debate with Copleston. He argues tha
    applicable t... ... ...es or propositions such as 'all bachelors are unma
  - Th...e, ... Russell, there is an unwarranted philosophical leap in the
    ob...on of contingent beings does not mean that necessary beings e
    attempting to move from an a posteriori cosmological proposition to a p
    could only be derived a priori.
- Some philosophers, such as Norman Malcolm, have claimed the property nece
  analysed differently from that of ordinary existence, and the use of 'necessity'
  - However, Hume and Russell's analysis does pose a difficulty for propone
    argument, as critics (especially those who are empiricists) would claim th
    evidence of necessary beings, then their existence is just pure speculatio

Is the Universe Contingent?

- One major criticism Russell makes of the argument from contingency, particu
  it is guilty of the fallacy of composition. It claims that ... universe needs an e
  if the universe itself is contingent, a proposit... ...e ...gues is not empirically s
  - It is acceptable perhaps to con... ...at ...ere are contingent individual
    this proposition, but i... ...ue ... ...aim the universe itself is contingent, or
    totality of con... ... ...jects is itself contingent.
  - Th... ...lla... ...s there are many cases where the whole displays diffe
    R... example is the argument that because every person has a moth
    hav... mother.

- The fallacy of composition here does not mean that the universe is strictly no that proponents of the cosmological argument cannot assume the universe is has contingent parts.
  - It may be the case that the universe itself possesses necessary existence 'brute fact'.
  - It's not easy for the argument from contingency to escape this objection regress of explanation will lead to an explanation of contingent beings al explanation for the universe itself.
  - However, it may be the case there are fitting reasons to suppose the unive contingent thing. Cosmologists hypothesise about the laws of nature bei the universe might never existed, or only existed for a brief second
  - Such talk may be grounds to contend that since it may be possible for m ful manner, proponents of the argument from contingency are itself a contingent thing.

Do All Things Require a Sufficient Reason?

- The principle of sufficient reason is a good heuristic for everyday scientific pract whether it should be elevated to a metaphysical principle when discussing the e
  - One basic issue is what counts as a sufficient explanation. In science, an statements that are basic and axiomatic. In many cases, what counts as not refer to the existence of objects, but their nature (e.g. chemical reac
  - However, if the principle is strictly applied to existential questions, such unclear whether the principle should or can be applied.
  - Russell, for example, argues that it is not a proper question to ask why the that can never have a truth-evaluable answer, and can only result in specul sufficient reason in this case is a linguistically acceptable question, but not
  - Others, however, argue that it is justified to apply the principle of suffici it is applied regularly to other objects. If [illegible] is justified, then surely

The Argument from Contingency and Actual Infinities

- The argument from contingency, and its dismissal of the possibility of actual i same grounds as the cosmological argument; that issues with an endless chain of ex lack of explanation.
  - It may be simply that time is infinite in a way beyond the grasp of humar there will always be an endless cycle of contingent explanations for obje

Key Figures

Thomas Aquinas

St Thomas Aquinas is one of the most important Christian theologians to have live tradition, where his writings laid the groundwork for much of its modern theologi issues. He was primarily influenced by Aristotle, and adapted many of his key met Christian context, including God as the first cause, and the teleological view of the particular, laid the groundwork for modern philosophical discussion about a poste even the structure of modern formulations of these arguments can be traced bac outlined in many of his writings.

William Paley

William Paley was an eighteenth-century British clergyman who wrote many apol during a time when Enlightenment-era academic thought was challenging many lo the world. In particular, he was an advocate of natural theology, and his thought p disciplines, with even Charles Darwin being impressed by his writings. However, a controversial figure, especially as new scientific theories such as evolution emerge divine design, and the usefulness of analogies and metaphors in inferring God fro However, despite many of his ideas being challenged, his works are still considere version of the design argument has gone on to inspire many more developed form

David Hume

Hume was an eighteenth-century Scottish philosopher who wrote about a vast ar
now as one of the foremost proponents of empiricism during the Enlightenment p
give a completely naturalistic account of how human beings arrive at knowledge,
could explain how human beings act and arrive at certain ideas, with him famousl
driver behind human behaviour, not reason. However, he was also a famous scep
offered one of the most enduring critiques of the teleolo[illegible]argument prior to th
evolution. Although many scholars now consider Hume to be agnostic, at the time h
he was an atheist, and his critiques of religious thought proved very controversial

Key Te[illegible]

Summa Theologiae (Aquinas)

Summa Theologiae is Aquinas's best known work, and was intended as a guide fo
Aquinas never finished it). It is a large text, and Aquinas intended it to include all
theology, with each topic being part of a cycle which extends back from God and
modern Church. For non-theologians, however, the most well-known part of the S
five ways, which detail his five arguments for the existence of God (even though th
3,125). These form some of the most discussed problems in philosophy, and have
about the reasonability of religion since the time they were written.

Natural Theology (Paley)

Natural Theology is Paley's most extensive contribution to the philosophy of religi
in the decades after it was published in 1802. Within it Paley provides detailed an
religious view on the world, building in particular off a mechanical view of nature
order. He engaged both in his works and letters with Hume's criticisms of teleolog
as the theory of evolution increasingly became established that *Natural Theology*

Dialogues Concerning Natural Religion (Hume)

Dialogues was a work worked over by Hume for over 25 years. He began writing
after his death that they were posthumously published in 1779. The *Dialogues* we
however, until a number of years later as the theory of evolution began to becom
arguments against the teleological argument were revisited. However, the *Dialog*
different religious arguments for God beyond discussions of design, using its three
Cleanthes, to present various views on the nature of God. Many commentators be
reflects Hume's agnosticism, with Philo being the character closest to his own vie

Year 2 – Advanced Considerations

The Nature and Attributes of God

Many forms of the teleological and cosmological argument posit God as a design
universe, based on particular empirical features. In your studies in Year 2, you wi
God can be interpreted in very different ways, and h e ternity, or transcen
characteristic to define, let alone comprehend. I ca e questioned, therefore, v
principles that govern beings on Ear an e sed to arrive at a being fundamen
those laws. For example, co ti ess God envision a beginning of the univer
as a first cause? De o ow one interprets the attributes of God, it may b
observati ita y make unwarranted assumptions about the relationship be

Student Checklist

What Do I Know?	No Idea ☹
What is the teleological argument?	
How is Aquinas's fifth way an example of a teleological argument?	
Why does Paley draw an analogy between the universe and a watch?	
How does Paley's teleological argument contain elements of abductive reasoning?	
How does Hume criticise the teleological argument?	
Why has the theory of evolution proved to be a challenge for the teleological argument?	
What differences are there between traditional and modern versions of the teleological argument?	
What is the cosmological argument?	
How do Aquinas's first three ways propose different versions of the cosmological argument?	
What are the primary differences between causal arguments and arguments from contingency?	
What is the principle of sufficient reason?	
Why is there contentious debate about whether an infinite regress is possible or satisfactory?	
Why does Hume criticise the idea of a 'necessary' being?	
How does the argument of contingency potentially commit the fallacy of composition?	
How does Russell criticise the cosmological argument?	
Does the teleological argument or the cosmological argument provide a stronger case for the existence of God?	

Arguments Based on Reas

Overview

Throughout history, many have considered the existence of God t
belief was not readily formalised until Anselm put forward his version of what is r
argument, which contended that the existence of God could be proved through re
controversial, even in the time it was written, and since Anselm put forward his ar
from religious and secular perspectives alike. It was ... objection, however, th
for a while after it being put to paper, it seemed ... the ontological argument v
looking for evidence for God's existence. Nevertheless, in recent years Kant's pri
challenged, and a number of modern theologians have put forward new versions
that potentially avoid ... of its traditional form.

Key Points

Background

- Ontology is a term referring to the 'being' of something. In philosophy, there
metaphysics questioning the nature of 'being', what it means to be or to exis
something to be or to exist.
    - It can be contrasted with epistemology, which questions what it is to kno
    with what humans understand, but what existence or being things have in
    - The ontological argument is, therefore, named as such because it focuse
    being of things. It attempts to derive the necessary existence of God fro
    its relation to the world.
    - It is a priori, as it does not rely on observations about the universe, and
    one accepts the premises of the ontological argument, then proponents
    must exist.

Anselm and the Ontological Argument

- The ontological argument has existed in many guises. One of the most famou
versions was put forward by Anselm of Canterbury in his 1078 work *Proslogio*
    - He ... his ontological argument in two different ways, but both rel
    re... ad absurdum style arguments. The target of his arguments is 'th
    fool'; the person who can conceive of the non-existence of God, but doe
    understand the nature of God prevents his non-existence.
    - Yet Anselm also did not envision the ontological argument as a solitary c
    to the existence of God. Instead he was concerned with 'faith seeking
    understanding'; a reasonable justification of belief in God.

- The first version of Anselm's ontological argument is in Chapter 2 of the *Prosl*
a being than which nothing greater can be conceived. As such, God possesses
possesses it to the utmost level conceivable.
    - From this definition, Anselm asks whether it would be greater to exist in
    the mind). He contends it would be greater to exist in reality, and so God
    being, must exist in reality.
    - Therefore, Anselm concludes that God must exist.

- The second version of Anselm's ontological argument is in Chapter 3 of the *Pr*
it is greater that God ... be conceived not to exist, or whether it is greater
to not ...
    - An... argues the latter is greater, but such an idea can only apply to G
    being. Everything else can be conceived not to exist as it does not posse
    - Here, although Anselm does not use these terms, a distinction is made b
    (which God possesses), and contingent existence.
    - God is the sole being for which existence is necessarily part of his nature
    nature, it is possible to determine his existence.

Gaunilo and the 'Perfect Island' Objection

- Anselm's ontological argument wasn't wholly accepted on the publication of Marmoutier in France, criticised his reasoning, arguing it leads to absurd con
  - He famously presented the example of an island, arguing that if one ima island, it can be argued that being the greatest conceivable island, it is g than in the mind.
  - The logic of Anselm's argument can be applied to any object, and so any into existence. This indicates that existence is not an ordinary prop to be part of the essence of something through reason alone.
  - Gaunilo instead argues that in the case of a perfect or excellent island, it the hypothetical existence of this island exists as a real and indubitable ob[illegible] whose existence is uncertain, in my understanding'. (*On B*
  - He[illegible]unilo can be interpreted as contending that empirical proof is n a maximally great God (e.g. revelation, religious experience, natural the

- Anselm responded to Gaunilo's argument, claiming that Gaunilo did not fully necessary and contingent existence. God is the only being capable of possess the most maximally great being possible.
  - However, the concept of necessary existence is contentious. Hume critic meaningless, since any being, even those with necessary existence, can there is no logical contradiction in claiming a necessary being does not e
  - This means that while it is possible that a necessary being could exist, it not exist!
  - Empiricists in particular would argue that existence is not a property in t colour may be properties of objects. The only way to affirm something's evidence, not a priori reasoning.

Kant's Objection to the Ontological Argument

- Kant put forward a now famous objection to the ontological argument, contending that it falsely treats existence as a predicate.
  - A predicate is the part of a sentence that provides information about the subject and so generally states something important about the properti being or nature of the subject.
  - For example, in the sentence 'zebras have black and white stripes', the 'h and white stripes' is the predicate.
  - What Kant is, therefore, arguing is that 'existence' cannot be predicated an object; it does not grant any further information or understanding of object (as a predicate would).
  - In the example of zebras, while it might be contradictory to conceive of nothing is added or taken away from the idea of zebras by claiming they

- The same applies in the case of the ontological argument. While it might be v the greatest conceivable being (if that is the understanding of the idea of God away to the idea of God by claiming he does or does not exist.
  - One could predicate every good property to its maximal end of God, but predicate existence also of God.
  - As Kant states: 'If I cogitate a thing in the highest reality, without defect still remains – whether this thing exists of not.' (*The Critique of Pure Rea*
  - This ultimately means that if Kant is correct, God cannot be proved throu nothing that can be part of something's essence. Since the ontolo co[illegible]g necessary existence as part of God's essence, Kant's criticism

Necessary Existence, and Modern Formulations of the Ontolo

- As analysed so far, the ontological argument depends on whether one can ar precisely necessary existence, as something that can be predicated as part of not, then it is not possible to argue that simply due to the maximal greatness
  - While many philosophers do not suggest Anselm's version is valid, many argument have been put forward in recent years.
  - The key to many of these arguments is the idea that existence cannot w In particular, many modern interpretations of the ontological argument between ordinary existence, which is not a predicate, and necessary exis of God.
  - Norman Malcolm, in particular, builds upon Anselm's argument in Chapt th[illegible] is not understanding existence to be part of maximal greatn ex[illegible]. If God is truly understood to be limitless then in dealing with cannot be thought of in the same way as existence for contingent beings
  - Necessary existence as such is an idea derived analytically from an unlim predicated of God, in contrast to ordinary existence, which cannot be pr

- Malcolm's ontological argument, therefore, proceeds differently from Anseln similarly as the being of which nothing greater can be conceived.
  - If God is unlimited though, he cannot come into existence nor cease to e limited beings. If God does exist, then he exists necessarily. If God does n impossible, as God cannot come in or out of existence.
  - Malcolm then claims that the existence of a being is impossible if, and o contradictory. Since for Malcolm God is not a self-contradictory being, th
  - Malcolm's argument makes clearer the hidden premises in Anselm's ver For one, many critics do argue that the idea of an unlimited God is self-c the paradox of omnipotence.
  - Furthermore, it arguably mistakes logical impossibility for existential imp contradictory is whether there is an issue in his nature or being, not whe into existence.
  - This means, ultimately, that Malcolm's argument doesn't show that if God e[illegible] is impossible. The best his argument states if so is 'If God exist we[illegible]claim.

- Modern versions of the ontological argument, such as Malcolm's, employ wh is constructed around the relations between words that 'qualify' statements. 'possibility' and 'necessity'.
  - Plantinga, similarly to Malcolm, employs modal logic in his ontological ar differently. He begins with the idea of God possessing 'maximal greatnes does possess maximal greatness, then it must be maximally great across
  - He then states the premise that it is possible that there is a maximally gr this is true then a maximally great being must exist in all worlds, includin a maximally great being exists in the actual world, then it de facto exists
  - However, Plantinga's argument suffers the same difficulty as Malcolm's. logically impossible being does not mean he is one physically possible argument is reduced to 'If a maximally great being exists, it exists in all p
  - Plantinga accepts that his argument does not prove God outright. But he as it is rational to accept that God possibly exists, and if God does exist i logically follows he exists in all worlds, including our own.
  - This is still a controversial claim, and many critics argue Plantinga has pr ar[illegible] deeper issues about whether the existence of a being can be de other philosophical problems.

Key Figures

Anselm

Anselm of Canterbury was an Italian monk and theologian who wrote about a wid
ontological argument and the nature of God's eternity. Although much of his worl
life, he later became credited as one of the first scholastic thinkers, blending theo
rationalist perspectives to develop a more systematic approach to defending chur
this approach was his belief that although faith comes before reason, reason can i
importance of the ontological argument. Despite many elements of his work now
an important groundwork for modern philosophers of religion looking at the existen
writings anticipate a number of future debates about God, free will and eternity.

Gaunilo

Gaunilo was a French Benedictine monk, primarily known for his criticism of Ansel
argument and for advancing the view that human knowledge, including that of Go
senses. However, beyond this little is known about him, with no other works by hi

Immanuel Kant

Kant is perhaps the most influential philosopher of all time, whose writings have s
philosophical traditions in the Western world. He proposed and defended a view k
realism', which held that certain features such as space, time or causation necessa
experience, but do not reveal 'things-in-themselves'. This was an attempt to recor
ideals of rationalism and empiricism. However, this thought extended outwards to
the time, and in the *Critique of Pure Reason* Kant applies his philosophy to the ont
teleological arguments, showing how they rely on invalid reasoning.

Key Texts

Proslogion (Anselm)

The *Proslogion* is one of Anselm's best known works. Written between 1078 and 1
from his other theological works, and consists of one lengthy address to God hims
for his existence, and the nature of his existence. Included in this is the ontologica
proving controversial at the time, became one of Anselm's best known pieces of w
theologians referring to it as 'Anselm's argument' until Kant reframed the discussi

On Behalf of the Fool (Gaunilo)

On Behalf of the Fool is the only surviving work by Gaunilo and provides most of th
person. Written as a reply to Anselm, it primarily focuses on a criticism of his onto
portions of the work praise Anselm's other work in the *Proslogion*. Since its public
debate around the ontological argument as much as Anselm's writings, with Ansel
Responsio, and many modern thinkers criticising his reasoning in more modern ve

Critique of Pure Reason (Kant)

The *Critique of Pure Reason* was first published in 1781, and was one of the first sy
address major questions about metaphysics and epistemology. In it he builds upon the
rationalism and empiricism to outline many of the key philosophical distinctions c
priori / a posteriori and analytic / synthetic. The central problem of the *Critique* is h
judgements are possible and what metaphysical conclusions can be made from t
is addressed in different ways, and Kant applies his thinking to many philosophica
ontological argument.

Year 2 – Advanced Considerations

The Nature and Attributes of God

In studying the ontological argument, you will have noticed that both older and
the idea that God is logically possible; the greatest conceivable being contains n
as you will study in Year 2, this is quite a controversial proposition. Attributes su
example, generate their own paradoxes, while others such as omniscience or be
conflicts between God's other attributes. As such, it may be possible to challeng
in the ontological argument – in addition what kind of God is being posited for
truly does not contain any logical contradictions.

Student Checklist

What Do I Know?	No Idea ☹	Some Idea 😐	Good Idea ☺	
What is the ontological argument?				
Why is the ontological argument a priori?				
What is the purpose of Anselm's ontological argument in his view?				
How does Anselm propose two versions of the ontological argument?				
What is Gaunilo's 'perfect island' objection to Anselm's ontological argument?				
Why did Kant argue that existence is not a predicate?				
How does Kant's objection argument impact the ontological argument?				
Why does Malcolm argue that there is a difference between ordinary existence and necessary existence?				
How does this distinction inform Malcolm's modern version of the ontological argument?				
What does Plantinga propose this version of the ontological argument?				
Are arguments for God based on reason stronger than arguments based on observation?				

2. To what extent is it possible to infer the existence of God from the a universe?

HINTS

In your answer you should:

show a consistent knowledg rstanding of the teleological argumen

- how functiona complexity in the universe can be interpreted
- th weaknesses of inferring the existence of a designer fr
- phical and scientific challenges to the teleological argument

Analyse and evaluate different approaches to the questions surrounding the counts as evidence of design, and whether there is a strong empirical case fo

G2 L1 O1

Authenticity	A measure of how genuine or real something is.
Conversion	The process of a person significantly changing their person
Corporate	Relating to a sizeable or large group of people.
Credulity	The willingness to believe in things or events without reas
Free Will	The ability to choose between different courses of action w coerced or restrained.
Ineffable	Refers to ideas or experiences that cannot adequately be e
Mystical	A form of religious experience centred around a non-senso union with God.
Neurophysiology	The study of the brain and the nervous system.
Noetic	The element of religious experience that points towards kn capabilities of normal intellect.
Numinous	A term used to capture the distinctive emotional propertie cannot be expressed in ordinary language.
Religious Experience	An experience or encounter that involves God or another s
Soul-making	Theodicies which emphasise the importance of moral and s the existence of evil.
Testimony	The statements given by a perso who has undergone an e event.
The Fall	The event or process by which human beings transformed one of obedience and sin.
Theodicy	Defence of theism against the problem of evil.
Transient	Refers to an experience or event being short-lived or brief.

Religious Experience

Overview

Religious experience has been a feature of human lives stretching go, and for many people has been an important part of defining what it means to the nature and form of religious experience has proved more tricky. While religio is only during the last 100 years that secular perspectives have truly emerged, an religious experiences are authentic contact with God or another spiritual dimensio plethora of neurophysiological, psychological and philosophical explanations for potentially weaken its prevalence as a argument for the existence of God. Howe far from conclusive, and many modern thinkers put forward that scientific explana not impact their authenticity for theists, and they can still form a valid and meanin

Key Points

Background

- Religious experience generally refers to an experience, encounter or occurre or a spiritual dimension. However, the nature, content and form of religious and it is not often clear, even to those who have had religious experiences, h
  - Religious experience can be direct, involving communication and contac involves an internal sense or feeling of something beyond the material w wonder or awe at creation.
  - Beyond its prevalence in society, there are wider questions about wheth reliable evidence for God, especially for those who have themselves not
  - While it is not in question that religious experience privately convinces p unclear whether the properties or nature of religious experience undern objective argument for his existence.

- Aside from philosophical musings, religious experience has contributed imme new religions, and the theology within them.
  - Furthermore, people often credit their religious experience as the reaso religious. Although the impact of religious experience cannot be understat when considering the reasonability of, or evidence for, religious beliefs.
  - Moreover, the changes that religious experience often encourages in individ evidence that most religious experiences are authentic, genuine or real. Prop simply dismissed as being illusory or transitory, when the effects are often p

The Nature of Religious Experience

- Religious experience is generally thought to be very difficult to define, as indi a spiritual dimension, often lack the language or vocabulary to express what even go so far as to claim that religious experience is essentially ineffable.
  - Friedrich Schleiermacher conceived of religious experience as rooted in a where one recognises one's own life and activity is inseparable from the e
  - In this way, Schleiermacher claimed that religious experience is 'self-aut genuine, and no further test is needed for the person experiencing it.

- Later thinkers, however, have moved away from such kinds of theologically experience, and instead examined it from a neutral perspective, trying to out religious experience from people's testimony and reports, two essential and
  - William James argued that there were four main characteristics of religi
    - (Essential) Ineffability – No adequate report can be given of the reli feelings it produces in an individual.
    - (Essential) Noetic Quality – Religious experiences provide insight or the normal realms of human intellect.
    - (Subsidiary) Transience – The experience does not last long.
    - (Subsidiary) Passivity – The experience makes the individual feel as or being willed by, another power or influence.

- Rudolph Otto put forward a slightly different definition from James, looking r 'experience' religious experiences, rather than simply outlining the qualities o
  - He viewed religious experience as 'mysterium tremendum et fascinans'; encompasses mystery, fascination and awe in the face of the divine.
  - Translated, there can be seen to be three parts:
    - *Mystery – Otto argued that while a religious experience would reve would also show that the being of God can ... r be fully understoo human beings.*
    - *Ultimate Significance/Tre... s - Otto argued religious experien greatest importan..., a ... feels a sense of dependence and awe*
    - *Fascinati... – Otto argued during religious experience the ...pi..., ...ght one may feel witnessing him. One also gets a sens ...rol of God.*
  - Otto further described religious experience as 'numinous', which he use qualities of religious experience that reach beyond normal comprehensi ultimate ineffability of religious experience as a phenomenon.
  - Since religious experiences possess this numinous quality, they are beyo language, which can only refer to instinctively grasped normal sense exp can potentially partially capture the nature and depth of religious experi

The Different Forms of Religious Experience

- Beyond general descriptions of religious experience, some have distinguishe varieties of religious experience. One key type is thought to be mystical expe mysticism as a whole, is oriented on direct awareness or experience of union
  - Typically, a mystical experience is thought to be one where an individual presence of, God beyond the realms of ordinary sense experience. It en otherworldly, conscious insights into spiritual ... or truths not acces
  - Famous examples include Saint John of ... and his visions of the c and 1577; Mother Julian of ... d her 16 visions of Christ while se Ávila and her period ... religious ecstasy, and later visions of Christ in 1

- F C Ha... ...ed the nature of mystical experience in depth, looking at it differe... ...tions and religions from a culturally neutral perspective. He arg features to mystical experiences, and those undergoing a mystical experience
  - the physical world does not constitute all dimensions of reality, and that ground' to reality
  - reason is not the only important part of human intellect; what is divine i particular forms of experience that are not rational
  - there are two sides to an individual; the normal, rational, aware self, an truer self
  - The important part to life is realising this spiritual self, and understanding

- Another variety of religious experience is often referred to as 'conversion' ex experiences that cause an individual to change their beliefs, ideas and practic witnessed. Generally it also involves the individual c... tting to a new way
  - William James argued that the fundame... ...of a conversion experi which previously may not have ... important to a person, become a c and activity.
  - Furthermore, h... ...ward that a conversion experience could be mea a ... I... ...son became more positive, less selfish and focused on h th... ...e are good grounds to suggest that the conversion experience
  - A classic example of a conversion experience is the conversion of Saul o religious experience led him to become St Paul, and influence the rise of century AD.

William James and the Authenticity of Religious Experience

- Beyond whether religious experiences are evidence for God, there is great de about how one can determine whether religious experiences are authentic; v there is any way to tell whether a person had a genuine religious experience, simply mistaken, or even lying for personal gain.
  - On the surface the ineffability of religious experience, and its private nat means that simply from testimony alone, it is h[illegible] determine what a experienced, let alone whether this exp[illegible]ce should be considered a meaningful event.
  - Furthermore, many h[illegible]ve noted that religious experience often seems to the pre-existi[illegible]ef for a particular society or culture; this would sugg re[illegible]ex[illegible]ences are simply cultural phenomena, and not objective
- William James went a step further with his analysis of religious experience. In th *Experience*, he approaches questions about whether religious experience shoul
  - James argued that the best test of authenticity or genuineness for a relig effected genuine change in the experient. He believed that a genuine an did not simply just happen to a person, but also resulted in long-term ef character and outlook of an individual.
  - Furthermore, it is expected that a religious experience would be filtered conceptual framework of the person experiencing it, just as all experien religious experiences as supporting a particular religion might be misgui it is not necessarily a reflection on whether the experiences themselves
  - Altogether, James concludes that for the people who have religious exp them to hold the belief that there is a personal God invested in the lives
  - At the same time, however, he argues that religious experiences cannot God's existence; at best they are a hypothes[illegible]rt position that seems received religious experiences.

Religious Experience as an Argument for God

- Religious experi[illegible]commonly used as an argument for the existence of G is a po[illegible], a[illegible] both inductive and deductive forms of the argument have
  - Th[illegible] of arguments from religious experience is that experiences of G unique characteristics that could not be produced by natural phenomen
  - Therefore, occurrences of religious experience are best explained by the awareness of God, rather than by other features of the world.
  - Some versions, due to the widespread occurrence of religious experienc explanation for so many individuals having religious experiences is that t

- The argument from religious experience possesses certain key strengths. Firs very basic and important method by which human beings credibly gain know shown why religious experiences should be discounted as evidence, rather th
  - Furthermore, religious experience is not something that is localised with culture. Most, if not all, religions have stories or concepts about religiou in human life.

- However, there are also key weak[illegible]ss[illegible]though experience on the whole knowledge, religious exp[illegible]ce, b[illegible]being ineffable and private, is difficult to agreement on the [illegible]religious experience, and what is experienced by
  - Fu[illegible]no[illegible]even if God exists, this does not necessarily mean that pec ar[illegible]t assumes that God is for some reason personally investing or c
  - Lastly, the rise of scientific enquiry means that there are now many othe religious experience. It may be the case that religious experiences have neurophysiological cause, and are simply special kinds of hallucinations

The Difficulties of Testimony

- If religious experiences are to be evidence for the existence of God, then thei
  enough grounds for a valid argument. Rather, it becomes necessary to rely o
  who have undergone religious experiences.
  - This raises a number of issues. Testimony is rarely perfect; those testify
    experiences in accurate language, and often are not reliable sources of k
    their own minds.
  - Furthermore, it can be possible not only t[illegible] person testifying is mis
    be reasons why people pretend [illegible] have religious experiences, a
    their own ends.

- Richard Swinbu[illegible]s that the doubts held against those who have had r
  experi[illegible]e too extreme. He contends that in all other spheres of human
  experie[illegible] something is taken as evidence that it does exist, and there are
  dimensions to it that can be investigated and explored.
  - Religious experience is arguably as commonplace as many other ordinar
    experiences and, therefore, should not be treated differently just becaus
    unique nature. As such he proposes two principles:
    - The 'Principle of Credulity' states that if someone has experienced s
      it should be accepted that it is likely that the person has genuinely e
      it unless there are convincing reasons to suggest otherwise.
    - The 'Principle of Testimony' states that it should generally be the ca
      descriptions of an event should be taken as probably being true, un
      genuine reasons to believe someone might be lying or mistaken.
  - These principles together suggest that when a person has a religious exp
    generally that the experience was authentic and the person in question i
    with their testimony.
  - While there may be cases where experience[illegible]be disputed, on a large
    people who have religious experienc[illegible]s, collectively they can be regarded
    source of evidence for God.

- Swinburne can be criticised for going further with these principles, and putting
  is 'basic' as a justification for knowledge, and is not subject to the same critical
  claims, the same way one would not check to see whether one's perception
  - However, it is possible to question whether these principles are appropr
    experience. As explored previously, religious experience has a number o
    potentially make it less credible than ordinary experience.
  - Peter Vardy, for example, questions Swinburne's thought here, arguing i
    to question the evidence for their experiences, religious or not, and it w
    authenticity of religious experience by referring to other publicly verifiab
  - There are difficulties in assessing the balance of evidence in any case of
    hand, it can't be dismissed simply because of its unique properties, yet it
    difficult to verify in the same manner as ordinary experience.

Individual and Corporate Religious Experience

- One possible route to verification of religious experience is in shared testimo
  that corporate religious experience, where a religious experience happens sim
  people, may be better evidence for the existence of a single originating sourc
  - Corporate religious experiences are not as common, but they have been d
    Toronto Blessing (199[illegible] when many people claimed to have had a shar
  - However, it is still difficult to verify corporate religious experiences; it m
    th[illegible] su[illegible]nscious suggestion believe they had the same experience,
    ali[illegible]eligious (as in the Toronto Blessing).
  - Corporate religious experience may even have a more direct explanation
    hysteria, especially if occurring in a situation that is naturally emotionally
  - Furthermore, it is difficult to link corporate religious experiences to theo
    corporate miracles are more common, there is less biblical evidence for
    especially those experiences which induce hysterical behaviours (see 1 C

Psychological Explanations for Religious Experience

- One way critics have undermined the authenticity of religious experience is t explanations for its occurrence. These suggest on the whole that it is not God instead certain forms of neuroses or unfulfilled desires.
  - Freud, for example, suggests that religious experiences are simply the re beings desire a creator God to make sense of a seemingly chaotic natura in the face of it.
  - This desire for a personally involved creator God leads human beings to misinterpreting experience of the world as experience of God and fulfilli his existence.
  - Donald Winnicott put forward a similar argument. He contends that rel brought about by a human desire for comfort and safety in the adult years, se[illegible]t.
  - Aspects of God may reflect this desire; for example, calling God 'Father' tradition. For Freud and Winnicott this signifies that religious belief and subconscious desire.

- However, theists have questioned whether such psychological explanations a Freud's ideas might be plausible, they are difficult to test. How can one prove particular experience and don't simply coexist?
  - Even if one does possess a wish for the existence of a creator God, this w is in fact a God who created, and is personally invested in, the world. It w religious experience as authentic if it didn't result in emotional and spiri
  - Psychological explanations, therefore, don't necessarily show that religio God; other evidence would be needed to show that it cannot possibly ha

Neuroscience, Physiology and Religious Experience

- In recent years, advances in a scientific understanding of the brain have led s be a neurophysiological explanation for religious experience. In particular, th triggers, whether they be genetic or physiological, which can be shown to ca undermine it as evidence for God.
  - Neurologists different hypotheses have been proposed, including hormon underlying physical mechanism behind religious experience. However, ic difficult, simply because religious experience does not occur in one way, people's own introspection, which can be unreliable.
  - It has been noted that drugs or mental illness can cause religious experie events such as the body being near death. This suggests there are neuro religious experience, even if they haven't been fully identified.
  - Experiments, on the other hand, have proved inconclusive. Michael Pers studies on people using a device called the 'God Helmet', which he clai experience symptoms in those wearing it. However, these experiments rigorous, and failing to exclude other reasons behind participant sympto

- Similarly to psychological explanations, neurophysiological explanations for r potentially fall short of refuting it as evidence for God.
  - For even though there are these kind of explanations, it would be reason God would create biological changes in an individual undergoing religiou case, then religious experience would be inconsistent with an ordered, l
  - However, while psychological and neurophysiological explanations do pr religious experience. As such, while they might not complete God based on religious experience, they demonstrate that it can't be ass these experiences indicates them being caused by God altogether.

Key Figures

William James

James was an American psychologist and philosopher who wrote about a wide va
best known for his work within the philosophy of religion and epistemology. Yet t
influence; many hold him as one of the most important figure in psychology, and
independent field. These interests helped him in his investigation of religious expe
pragmatist view, helped form a well-rounded analysis of the nature of religious ex
independent conclusions could be drawn from it. However, James's interest in reli
beyond simply methodological observations; he looked into mystical experiences
experimenting with [illegible] drugs in order to understand them.

Rudolph

Otto was a German theologian who wrote extensively about a wide variety of top
While his works were often apologetic, he did proactively detail new conceptual id
of the numinous; the unique emotional forms of experience that underlie all religi
believe like Schleiermacher, one of his primary influences, that non-rational eleme
religious belief. Rather individuals should come to understand the rational reason
investigating more thoroughly more irrational elements such as religious experien

Key Texts

The Varieties of Religious Experience (James)

The Varieties is one of the best known texts by James on the philosophy of religio
lectures given between 1901 and 1902 that look at the nature of religion as a whc
underlie it. Within the text, James contends that scientific enquiry can be revealin
religion, and that the fields are not necessarily separate in their subject matter. T
investigate the natural world can also be used by individuals studying religious ph
them as natural also. For James religious experiences were just another form of h
authenticity stems from how effectively they influence human ideals and behavio

The Idea of the Holy (Otto)

The Idea of the Holy is Otto's most famous work, and his first major piece of writi
concerning the elements of religion that go beyond rational explanation. Despite t
individuals should seek to understand first the general philosophical thought behi
exploring its more mystical characteristics. Within *The Idea* Otto develops his con
religion; the non-rational and non-sensory experiences that lie at the core of hum
Otto it is something that exists purely on its own and cannot be related or explain
terms. Instead it is only discoverable by a person experiencing it themselves and r
idea proved very influential, and many discussions of religious experience, particu
drawn upon Otto's work for inspiration.

Year 2 – Advanced Considerations

Religious Language
Throughout this section the difficulties of describing religious experience are stu also draw upon the debate around religious language, particularly when it come falsification. The private nature and ineffability of religious experience means th verifiable; individuals could lie about an experience and it would be difficult to t neurophysiological state for religious experience cannot be identified. This mean of logical positivism or falsification, religious experience cannot be evidence said to meaningfully exist. However, others may argue that religious experience the symbolic and metaphorical language of a particular religion, and it may be the ca upon a particular language game, such that the meaning of a religious experienc those are not involved in the relevant form of life. Talking about religious experi elements of the discussion about religious language.

Student Checklist

What Do I Know?	No Idea ☹
What is religious experience?	
What is the difference between direct and indirect religious experience?	
Why is it thought to be difficult to outline the nature of religious experience?	
What did James propose were the four characteristics of religious experience?	
How does Otto understand religious experience?	
How can different varieties of religious experience be identified?	
What are mystical religious experiences?	
What are conversion experiences?	
Why are there questions over the authenticity or genuineness of religious experience?	
What reasons are there to believe religious experience is a union with a higher power?	
How can religious experience potentially form an argument for the existence of God?	
What philosophical objections can be made to such an argument?	
What are Swinburne's 'principle of credulity' and 'principle of testimony'?	
How might corporate religious experience provide more reliable evidence for the existence of God?	
Why do psychological explanations for religious experience challenge its authenticity?	
Why do neurological explanations for religious experience challenge its authenticity?	
How might scientific explanations for religious experience impact it as an argument for the existence of God?	

The Problem of Evil

Overview

The problem of evil is perhaps one of the oldest challenges to the an omnipotent, benevolent being, and has informed religious discourse in Christian religion. Numerous different theodicies have been proposed in response, often fo the existence of some greater good as a result of its presence, such as free will o have simply changed their conception of God in light of the issues it presents, and today as to whether the problem of evil is an effective challenge to traditional m provide a philosophically meaningful explanation for the suffering people encou

Key Points

The Nature of Evil

- There is often a distinction made between moral and natural (non-moral) evi
  - Moral evil is suffering caused as a result of human actions, whereas natu phenomena in the natural world. An example of moral evil might be mu natural evil might be an earthquake.
  - This distinction is often seen as important, as moral evil encompasses so choice. Any solutions to the problem of moral evil that rely on recognisi free will may not be solutions to the problem of natural evil.
  - However, not all philosophers and theologians have made this distinctio that human beings have very limited free will. In this case, since human determined, evil committed by human beings is closer to natural evil tha

The Logical Problem of Evil

- The logical problem of evil is a variation which proposes there is a logical contrad evil and an omnipotent, benevolent God. If one exists, then it is logically impo
  - The logical problem of evil can be put forward as an inconsistent triad:
    - *God is benevolent/all-loving*
    - *God is omnipotent/all-powerful*
    - *Evil exists.*
  - He argued all three premises can be true without contradiction, and at lea
  - The logical problem was presented strongly by J L Mackie, who contende the existence of evil as a distinct entity and accepted that a benevolent G evil possible, traditional theism struggled to find a satisfactory solution t
  - The strength of this approach is that, if correct, the problem of evil nece evaluate their conception of God. The downside is that to effectively res that is needed is a possible (though preferably plausible) scenario where exists alongside evil.

The Evidential Problem of Evil

- The evidential problem of evil takes a different approach. Rather than using a that a benevolent, omnipotent God cannot exist alongside evil, it analyses th
  - This means that although the existence of evil doesn't necessarily dispro theistic God, it makes it highly unlikely.
  - The evidential problem of evil, therefore, builds more on the characteris particular, the fact that evil seems to serve little purpose and is gratu perhaps does so.
  - For example, it is hard to reconcile extreme natural disasters, or infant m benevolent God, since such forms of evil only seem to exist to cause suff help the moral or spiritual growth of human beings (especially those wh
  - Therefore, such cases strengthen the idea that on the balance of evidenc reasonable to believe that God is either not benevolent or not omnipote higher good or purpose behind the evil in the world.

Theodicies and Responding to the Problem of Evil

- Theodicies are arguments that seek to defend a traditional theistic conceptio of evil. They are typically presented from a religious perspective and aim to s omnipotent God is consistent with the existence of moral and natural sufferi
  - Theodicies vary in scope and application according to the problem they Plantinga's 'free will defence' focus primarily on the logical problem of e making' theodicies, focus also on the evidential problem of evil.
  - Most, however, attempt to show that despite God causing pain and suffe greater good achieved by its existence that could not be present if evil d
  - Others, however, take a more theological position, viewing evil as someth even if they are largely unaware of it. A key example of this kind of theo w[illegible] the ordinary philosophical perspective on evil as a distinc

Augustine and the Fall

- Augustine, contrary to many people's natural intuitions, argued that evil was real phenomenon, rather it was simply a privation or absence of good (in his a 'privatio boni'). However, even if this is the case, it can still be asked why a benevolent, omnipotent God would create a world that is not perfect, and contains a great absence of good.
  - Augustine in his response draws primarily on biblical evidence, particula Genesis 1–3. He contended that since God was perfect, any evil in the w could not have originated by his hand.
  - Instead evil arose as a result of the Fall. This was an event where Adam and misused their free will by disobeying God and eating from the tree of knowl
  - This disobedience caused human beings to become corrupted; ceasing t perfect and inheriting original sin. All evil, both natural and moral, is, the free will, whether it be by ordinary human beings or angels.
  - Therefore, God is still omnipotent and benevolent, but human beings th of humankind are responsible for the evil observed in the world.

- The obvious strength of Augustine's theodicy is that it preserves a traditional omnip[illegible]nd benevolent. However, there are a number of premises in his
  - Th[illegible]s that for non-religious individuals, the theodicy is lacking. It no a specific event of the Fall, which can't be proven, but that other beings human beings possess original sin.
  - Many would also disagree with the idea of evil being a privation. The nat experience and intuition, and it can be contended that evil is just as muc
  - Furthermore, it is not clear that God is removed from the creation of evi a logical contradiction to say that a perfect world could become corrupt uncaused.
  - Similarly, he notes that any corruption of the world must have been will omnipotence is compromised as he could have chosen to not let it occu then human beings would not have freely chosen to commit evil acts.
  - Therefore, the Augustinian theodicy faces difficulties in not aligning with on the world, and internally being incoherent. However, it did lead to m emphasise the importance of free will as a response to the problem of e

The Irenaean Theodicy

- Irenaeus puts forward a more holistic idea about the existence of evil, arguin
  necessary in order for human beings to morally and spiritually grow.
    - The central idea then is that God created human beings in his image, but a
      immature level. Through their free will in the face of suffering and hardshi
      then mature and become more perfect by recognising what is good and in
    - God in this way could not have created human beings as perfect straight a
      experience of evil is necessary to really understand what goodness is, simi
      one cannot know happiness unless one has already experienced sadness.
    - The key aspect to the Irenaean theodicy is that freely attained goodness
      perfection is a greater good than if it were simply given. However, to fre
      perfection, it is not simply possible to only experience good; it is necessa
      Therefore, the existence of evil is necessary for human beings to achieve
      chosen perfection.

Hick and the 'Vale of Soul-Making'

- Hick, a modern philosopher, expanded upon Irenaeus's proposals. He argues t
  life is not simple pleasure, but the realisation of the greater virtues and charac
  personality. In this way, human beings are not pets whose lives should be mac
  complex individuals who require a challenging environment in order to grow.
    - Free will is important, therefore, for a number of reasons. The first is tha
      choosing good over evil due to one's power and capacities, not because
      The second is that, for Hick, human beings cannot have a truly loving rela
      predetermined by God himself; it has to be entered willingly and freely b
    - Hick argues there are a number of implications of this idea. One is the co
      belief that God created a distance between human beings and himself, i
      choose a relationship with him.
    - However, this distance can't be too great, such that human beings cease
      relationship with God altogether.
    - The second is that there is an afterlife, such as purgatory, which human b
      continue to [illegible]. Otherwise, human beings who die early without achie
      u[illegible]t loss.
    - Hick finally goes further, though, and puts forward an idea called 'univ
      will eventually be saved and achieve perfection, if not in this life, then in

- Hick's version of the Irenaean theodicy is more developed, and is influenced
  by the idea that God is largely non-interventionist, since if God constantly
  intervened human beings would cease to try to grow of their own accord,
  and only turn to God for help. Similarly, an interventionist God, for Hick,
  would seem unnecessarily cruel, since he would have to arbitrarily reward
  some people, and punish others.
    - These ideas are consistent with the way people experience evil on an
      everyday basis. While some suffering seems cruel and unnecessary,
      there are plenty of examples of pain being useful or important.
    - For example, having a tooth pulled might hurt in the moment, but it
      prevents decay and ensures one has greater health and happiness in the
      future. What is potentially important is that even evil which seems to be
      purposeless, may reveal itself to be necessary in the future, either in this
    - The strength of this line of thinking is that there is a clear explanation for na
      phenomena such as angels, or religious ideas such as original sin, in orde
    - Furthermore, Hick's ideas are potentially compatible with modern scien
      largely non-interventionist God means that natural laws are upheld as o
      are not religious events such as the Fall required to make sense of soul-m

- There are deeper issues with soul-making theodicies despite its strengths. Or is that it leaves a lot unexplained; why is evil and suffering created in the way to serve no purpose and, if God is omnipotent, is it not possible to allow for r less evil and suffering?
  - It can be argued that although soul-making theodicies answer the logica with the evidential problem of evil, since plenty of suffering involves no constrains people's freedom. In many cases evil [illegible]es individuals to be individuals; how is this fair to those aiming for [illegible]ral growth?
  - D Z Phillips puts forward the str[illegible]ticism that soul-making theodicies rather than 'intrinsic'. [illegible] that the evil in the world is justified be
  - The trouble is t[illegible] view promotes the attitude that evil is acceptable an[illegible]ed [illegible]people's lives down to mere instruments or means. Phill m[illegible], and potentially abhorrent view, since any evil can be justified when evil itself should be viewed as essentially or intrinsically bad.
  - As such, Phillips decries what he argues is an inherited kind of intellectua of evil, and contends that too often theodicies are centred around addre evidential problem of evil, without addressing the core issues in framing such as 'God is all-powerful' or 'God is benevolent'.

Reinterpreting God

- The problem of evil has been a thorn in the side of theists since it was first fo possible to present solutions to it as a logical problem, critics contend that th implausible ideas about the nature of evil, and the reasons behind it.
  - Part of the reason why the problem has stuck is that evil as a phenomen but an embedded reality. The evidential problem as such is forceful not j large amounts, but because evil readily affects human beings on a core e
  - Even if there are logical solutions, such solutio[illegible]o not necessarily fully why evil happens to the deserving and l[illegible]ck [illegible]he undeserving. In many problem of evil is philosophical[illegible]ger, the evidential problem of evi

- In light of the probl[illegible]e, it may simply be the case that the nature of God, evil, ha[illegible]re[illegible]erpreted, with either the premise of God's omnipotence or b
  - Pr[illegible]heologians, for example, argue that God is more restricted in p puts forward, with matter having its own power to resist God's influence to that of persuasion. If this is the case then God simply cannot overcom
  - Others, especially those who are more agnostic, have put forward a deist is an all-powerful being but one who is not personally invested in the wo
  - Such a God, therefore, might create evil as part of a functioning universe persistence or effects upon its inhabitants.
  - While these kinds of solutions are unsatisfactory to many theists, especi traditions, they do provide potentially stronger responses to both the lo evil, even if they are of little comfort to those affected by evil and suffer

Key Figures

Augustine

St Augustine of Hippo is perhaps the most influential of the early Christian theolog
Not only was he responsible for developing many key teachings surrounding Chris
and creation, but he also wrote extensively about a number of philosophical ques
and epistemology. In particular, his doctrine of original sin paved the way for theo
variety of issues, including that of the problem of evil. However, his ideas also hac
scholars still debating to what extent Augustine held strong views about predestin
contradict his belief that humans still possessed genuine free will.

John Hick

Hick was one of the most prominent theologians and philosophers of religion of th
first centuries. However, he is also potentially one of the most radical within the C
strong beliefs about the importance of religious pluralism and rejecting many con
dogma. Such radicalism also extends to his views on the problem of evil, with Hick
theodicy within a universalist context and claiming that suffering exists in order th
spiritually grow, eventually achieving union with God in the afterlife.

Key Texts

The City of God (Augustine)

The City of God is one of Augustine's most important works, and was written in re
410, an event many at the time saw as a punishment for Rome converting to Chris
work, consisting of 22 books that present the history of humanity as an ongoing c
(or City of Man) and the City of God. Augustine's views were often written with a
and Part II (particularly books XI–XIV), where the theodicy is covered, is written wi
Christian monotheism in the face of both philosophical and historical challenges. T
remember that, for Augustine, the problem of evil was not just an intellectual puz
theological challenge to Christianity itself.

Evil and the God of Love (Hick)

Evil is Hick's key work on the problem of evil and contains the most extensive des
'soul-making' theodicy. Importantly, he frames this theodicy as not being an atten
which implies God has specific obligations to humanity. Rather he views soul-mak
conceptually and empirically why evil coexists alongside good in the world, and ho
explained with reference to a God who is characteristically benevolent. The influe
be understated; while many theologians disagree with the overall structure of Hic
elements of his work and identify spiritual and moral growth as an important cons
existence of evil.

Year 2 – Advanced Considerations

The Nature and Attributes of God

The problem of evil partially hinges on how the omnipotence and benevolence
part of your studies in Year 2, you will examine the attributes of God in greater
important as it may be that a fuller description of or
evil. For example, if omnipotence is taken to
simply be that a universe containing
universe contains the best
God is unsurpassab
greater p

Student Checklist

What Do I Know?	No Idea ☹	Some Idea 😐	Good Idea ☺	
What is the difference between moral and natural evil?				
Why does the existence of evil present a potential challenge to traditional monotheism?				
What is the difference between the logical and the evidential				
How do th to respond to the proble il?				
Why is there disagreement about the nature or extent of evil in the world?				
How does the Augustinian theodicy respond to the problem of evil?				
What issues are there with the Augustinian theodicy?				
How does the Irenaean theodicy respond to the problem of evil?				
Why does Hick believe that moral and natural evil are important for spiri growth?				
Does the l or ential problem of evil pose a r challenge to traditional monotheism?				
Should the nature of God be reinterpreted in light of the problem of evil?				

3. **Assess whether soul-making theodicies satisfactorily defend traditio problem of evil.**

HINTS

In your answer you should:

show a consistent knowledg[illegible]derstanding of the problem of evil and s including:

- th[illegible]tance of evil for moral and spiritual growth
- [illegible]ficulties in assessing the purpose and necessity of evil as part of 's
- w[illegible]r soul-making theodicies can be reconciled with wider religious te

Analyse and evaluate different approaches to the religious issues surrounding whether soul-making theodicies provide a satisfactory explanation of evil an

Levels of Response (AS)

Level	Levels of Response (AO1)
5 (13–15 marks)	The student's answer will display very good knowledge and understanding. It will address the question, and will contain a great amount of clear and applicable content applied appropriately to show understanding of the relevant issues with very good breadth or depth. There will be very effective use of technical language and substantiation with references to appropriate scholars, academic opinions or sources of wisdom.
4 (10–12 marks)	The student's answer will display good knowledge and understanding. It will address the question, and will contain a good amount of applicable content generally applied appropriately to show a solid understanding of the relevant issues with moderate depth or breadth. There will be a precise use of technical language and a good number of references to appropriate scholars, academic opinions or sources of wisdom.
3 (7–9 marks)	The student's answer will display adequate knowledge and understanding. It will address the question, and will contain a fair amount of applicable content and show a general understanding of the relevant issues, though without depth or breadth. There will be some technical language and some references to appropriate scholars, academic opinions or sources of wisdom.
2 (4–6 marks)	The student's answer will display a rudimentary knowledge and understanding. It will address the question, and will contain some applicable content and show a limited understanding of the relevant issues. There will be some technical language and a few references to appropriate scholars, academic opinions or sources of wisdom.
1 (1–3 marks)	The student's answer will display a poor knowledge and understanding. It will have disregarded the question, and will contain little applicable content and show little understanding of the relevant issues. There will be minimal technical language and very few references to appropriate scholars, academic opinions or sources of wisdom.

Level	Levels of Response (AO2)
5 (13–15 marks)	The student's answer will display very good analysis and evaluation. It will have a persuasive and coherent argument, with well-developed justification and evidence. It will fully and successfully answer the question. There will be a precise use of technical language and effective references to appropriate scholars, academic opinions or sources of wisdom.
4 (10–12 marks)	The student's answer will give a good analysis and evaluation. It will have mainly give a coherent argument, with some well-developed justification and evidence. It will pertinently address the question. There will be a mainly precise use of technical language and a number of references to appropriate scholars, academic opinions or sources of wisdom to support the argument.
3 (7–9 marks)	The student's answer will give an adequate analysis and evaluation. It will have tried to give a coherent argument, though it will lack full justification and evidence for the views presented. It will generally address the question. There will be some well-used technical language and partly effective references to appropriate scholars, academic opinions or sources of wisdom.
2 (4–6 marks)	The student's answer will give a rudimentary analysis and evaluation. It will have made unsuccessful efforts to give a coherent argument, but with minimal justification for the views presented, and will only partly address the question. There will be some technical language and ineffective references to appropriate scholars, academic opinions or sources of wisdom.
1 (1–3 marks)	The student's answer will give a poor analysis and evaluation. It will have made an argument, and will lack justification and evidence for the views presented, and will not address the question. There will be minimal technical language and very few, if any, references to appropriate scholars, academic opinions or sources of wisdom.

Levels of Response (A Level)

Level	Levels of Response (AO1)
6 (14–16 marks)	The student's answer will display excellent knowledge and understanding. It and nuanced focus on the question, and will contain a pertinent and wide-ra applied with flair. It will show a very detailed understanding of the relevant and depth. There will be a rigorous use of techn anguage and significant appropriate scholars, academic opinion or ou s or wisdom.
5 (11–13 marks)	The student's answer will dis good knowledge and understanding. question, and will co t amount of applicable content applied appr understand evant issues with very good breadth or depth. There ngu bstantial references to appropriate scholars, academic opini
4 (8–10 marks)	student's answer will display good knowledge and understanding. It will question, and will contain a good amount of applicable content generally ap the whole a solid understanding of the relevant issues with moderate depth precise use of technical language and a good number of references to appro or sources of wisdom.
3 (5–7 marks)	The student's answer will display adequate knowledge and understanding. question, and will contain a fair amount of applicable content and show a ge issues, though without depth or breadth. There will be some technical langu references to appropriate scholars, academic opinions or sources of wisdom
2 (3–4 marks)	The student's answer will display a rudimentary knowledge and understandi the question, and will contain some applicable content and show a limited u There will be some technical language and a few references to appropriate s sources of wisdom.
1 (1–2 marks)	The student's answer will display a poor knowledge and understanding. It w disregarded the question, and will contain little applicable content and show relevant issues. There will be minimal techni g age and very few refe academic opinions or sources of wisdo .

Level	Levels of Response (AO2)
6 (21–24 marks)	e s answer will give an excellent analysis and evaluation. It will ha coherent argument, with clear, well-developed and in-depth justificatio esented, and will thoroughly and skilfully answer the question. There will technical language and significant and substantial references to appropriate sources of wisdom which enhance the answer.
5 (17–20 marks)	The student's answer will give a very good analysis and evaluation. It will ha persuasive and coherent argument, with well-developed justification and evi will fully and skilfully answer the question. There will be a precise use of tec references to appropriate scholars, academic opinions or sources of wisdom
4 (13–16 marks)	The student's answer will give a good analysis and evaluation. It will have m give a coherent argument, with some well-developed justification and evide will pertinently address the question. There will be a mainly precise use of t number of references to appropriate scholars, academic opinions or sources the argument.
3 (9–12 marks)	The student's answer will give an adequate analysis and evaluation. It will ha give a coherent argument, though it will lack st ication and evidence fo generally address the question. There will e some well-used technical langu partly effective references to ap iate scholars, academic opinions or sou
2 (5–8 marks)	The student's an t will give a rudimentary analysis and evaluation. It will successfu ive a coherent argument, but with minimal justificatio ese and will only partly address the question. There will be some tec ffective references to appropriate scholars, academic opinions or sources
1 (1–4 marks)	The student's answer will give a poor analysis and evaluation. It will have ma argument, and will lack justification and evidence for the views presented, a There will be minimal technical language and very few, if any, references to a opinions or sources of wisdom.

Indicative Content

1. 'Belief in the soul as a spiritual substance is nothing more than a cat

(AO1) Students may describe and explain the ideas below:

- The soul within traditional religious thought has often been interpreted to be immaterial and immortal aspect of a human being.
- This means that if souls do exist, then they are both material and spiritual substan philosophical idea of the mind may be partially equivalent to religious ideas ab
- This form of substance dualism helps explain how human beings can persist be potentially indefinitely in order for religious ideas about the afterlife to be mea
- It helps explain consciousness as a phenomenon; the soul may result in th of human experience.
- Descartes' arguments for the conceivability and indivisibility of the mind reinf there is a separate aspect of the human self that is immaterial and persistent.
- However, the existence of the soul is challenged by materialism, the idea that kind of substance; the material of physical.
- This position is supported by empirical investigation; the soul has not been loc substance, and it is possible that it is impossible to verify or prove.
- Furthermore, increasingly the action of the mind is explained by scientific theo
- It is possible, therefore, as Ryle claims, that substance dualism is the result of the way one can talk about the soul or mind as a separate substance may misl thinking that this could be possible in reality.

(AO2) Students may analyse and evaluate the question through the arguments be

Belief in the soul as a spiritual substance is a category error:

- There is no empirical evidence for the existence of the soul, whereas there is for the brain being responsible for human behaviour, thought and identity.
- Descartes' conceivability and indivisibility arguments are flawed; just because of the soul does not mean it exists.
- It is difficult to explain how the soul and body interact; how can an immaterial a material body? Where does this interaction take place in the human perso
- The soul is more appropriate when it is metaphorical, describing the bi abilities of a person.
- Phenomena such as consciousness may just be the result of complex interacti physical parts of the brain and do not necessarily require a soul for their expla

Belief in the soul as a spiritual substance is not a category error:

- There are other forms of religious evidence for the soul, and it forms an impor understanding how human beings might persist in the afterlife and be joined
- Ryle does not necessarily establish that there isn't a soul; just it is not possible exists from philosophical speculation alone. It may be that a spiritual substanc important gaps in explanations for religious phenomena.
- While it might be difficult to explain interaction, it is not necessarily impossibl God, or another medium, plays a role in controlling interactions between the the immaterial.
- Scientific and materialist explanations for phenomena such as consciousness a is uncertain whether it is possible to reduce all such phenomena into mate be that a spiritual substance provides the clearest and best explanation.

2. To what extent is it possible to infer the existence of God from the a the universe?

(AO1) Students may describe and explain the ideas below:

- It is often thought the world displays evidence of design: a functional order a could not have arisen by chance.
- Paley uses the analogy of a watch to illustrate his idea; if one came across a w a stone, one would clearly infer that the former was created by an intelligent being the latter.
- If the world does show evidence of design, then it is possible to infer that it a designer.
- Furthermore, it can be contended that the designer must possess properties t it to design and create the functional order and complexity in the universe. If t then it may be possible to infer the designer is omnipotent, benevolent, etc.
- Different parts of the world may show design; for some it is spatial order, whil as Swinburne, it is lawlike regularities in nature.
- Others have criticised this inference; Hume, for example, questions whether it the existence of a designer when human beings have no experience of world c
- It could be possible there are multiple designers, and it is difficult to conclude must have specific properties such that it could be identified with the God of t monotheism.
- Furthermore, there are scientific challenges to the appearance of design; in m example, the theory of evolution explains why beings are adapted to their env
- It may be that the appearance of design is the result of human projection, rath *feature of the world.*

(AO2) Students may analyse and evaluate the question through the arguments be

It is possible to infer the existence of God from the appearance of design:

- The inference to a designer does not have to be based on simple arguments fr rather abductive reasoning to the functional order and complexity in th
- Design is not simply that of spatial order, but, as Swinburne notes, the laws of universe which scientific enquiry cannot offer an explanation for.
- A cumulative case for God is a strong explanation for design, even if other explanati explanatory when considered alongside other religious evidence.
- Plenty of theories, including scientific ones, are constructed about the beginni even if human beings have not experienced it. Hume is wrong in supposing his causal principle invalidates the teleological argument.
- Evolution refutes simple versions of the teleological argument, but it may be t evolution is also an intelligent principle designed by God to ensure organisms to their environments.

It is not possible to infer the existence of God from the appearance of design:

- It is not clear that God is the best explanation for the appearance of design wh theories such as evolution provide simpler and better explanations for why th functional order and complexity.
- It may be that scientific enquiry can provide an explanation for the laws of nat Swinburne's argument is premature and potentially a God of the gaps style pr
- Assigning properties to a potential designer is anthropomorphism; there is no the designer should fit human expectations about power, simplicity or goodne
- Hume's analysis of the causal principle does not invalidate speculation about t universe, but shows that there must be relevant empirical evidence for a theory. In teleological argument, the empirical evidence for design is lacking.

3. **Assess whether soul-making theodicies satisfactorily defend traditio the problem of evil.**

(AO1) Students may describe and explain the ideas below:

- Soul-making theodicies put forward an explanation for the existence of evil ba potential contribution to a greater good for human beings.
- Often called the Irenaean theodicy, it argues that evil exists in order that hum morally and spiritually grow.
- It posits, therefore, that human beings were created in the image of God, but state. Experience of good and evil is necessary in order for them to achie growth and union with God.
- Hick argues for a form of the soul-making theodicy, claiming that human bein with a challenging environment in order for their decisions to be meaningf
- For Hick, God maintains an epistemic distance and is largely non-interventioni human beings have to choose to grow and be united with him.
- This growth takes place both in this life and the afterlife, with all human bein achieving salvation. This ensures that suffering and evil have a purpose, and c with an omnipotent and benevolent God.
- In particular, it provides an explanation for natural evil, which many tradition successfully account for.
- However, critics argue that soul-making theodicies still fail to explain why so to be unnecessary and often too extreme for the purpose it might serve.
- Similarly, it can be questioned whether God is benevolent if he is willing to us instrumentally to achieve certain aims. Usually benevolence is characterised b eliminate evil as an intrinsic reality.
- Therefore, there are broader questions about whether soul-making theodicie respond to both the logical and evidential problems of evil.

(AO2) Students may analyse and evaluate the question through the arguments b

Soul-making theodicies are successful:

- Soul-making theodicies offer a convincing explanation to the logical problem c plausibly argue it is good for human beings to achieve perfection by their own s rather than simply being created perfect.
- It provides everyday explanations for why natural evils occur, and with e why God cannot necessarily intervene or provide a clear purpose for all the d evil human beings encounter.
- Soul-making theodicies aren't obliged to answer why certain specific forms o necessary; the creation of a lawlike world has to accommodate different kind moral evils which aren't easily given specific purposes or explanations.
- Soul-making theodicies have to be understood within a universalist context; s achieved eventually, more so for those who make the right choices in the fac their lives.

Soul-making theodicies are unsuccessful:

- It is unclear whether a benevolent God would endorse instrumental evil in or moral end, especially when this kind of view of good is often rejected by man Rather, a benevolent God would seek to eliminate suffering due to it being a
- Soul-making theodicies are not a convincing explanation for all natural evils, e much natural evil is purposeless, and God has a direct hand in creating it.
- Soul-making theodicies might offer a general account, but the evidential probl from aggregating instances of senseless evil. It is perfectly reasonable to ask h theodicies might account for an event such as the Holocaust, which many reg as purposeless evil.
- Universalism potentially raises more issues; if everyone achieves salvation eve this require experience of evil?