

2016 specification
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Topic on a Page for A Level Year 2 AQA

Component 1A: Philosophy of Religion

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Contents

Product Support from ZigZag Education	ii
Terms and Conditions of Use	iii
Teacher’s Introduction.....	iv
A3 Summary Pages	3 pages
1. Religious Language	
2. Miracles	
3. Self, Death and the Afterlife	
A3 Activity Pages	4 pages
A4 Summary Pages	8 pages
1. Challenges of Verification and Falsification (1)	
2. Challenges of Verification and Falsification (2)	
3. Other Views of Religious Language	
4. Miracles (1)	
5. Miracles (2)	
6. Miracles (3)	
7. Self, Death and the Afterlife (1)	
8. Self, Death and the Afterlife (2)	
Answers.....	7 pages

Teacher's Introduction

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

Religious Language

- Verification and falsification
- Analogy and symbols

Miracles

- Understandings of miracles
- David Hume and Maurice Wiles on miracles


Self, death and the afterlife

- Body and soul
- Continuing existence after death

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into five sections as follows:

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

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

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

December 2019

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Tautologies

Statements whose definitions prove themselves (a priori)

Verification and Falsification debates are challenges to the idea that religious language can be considered (and proved) to be meaningful.

A J Ayer posited that there are two forms of verifiable statements: those which have strong verification and those that have weak verification. Strong statements have been proved in experience. Weak statements could theoretically be proved. There are issues – empirical evidence is not always reliable. Humans are flawed. With the exception of tautologies it is impossible to prove any statement of meaning. Religious statements by either criteria have no meaning, what does the existence of God mean? It would render the entire discipline of philosophy completely meaningless.

Anthony Flew used a parable to explain his view about falsification. He used a parable of two explorers in a garden. One explorer believes in the existence of God, the other does not. The sceptic explorer does not believe in the existence of God because there is no evidence. The believing explorer chooses to ignore that. Through this analogy Flew argues that theists must provide evidence which could disprove God, or admit no evidence would change their minds. In the first option, Flew argues religion could be meaningful but falsifiable. In the second option, religious language would be false but meaningless. It is a challenge he lays to theists.

Analytic/Synthetic/Contingent

These are different categories of statements which can help us to understand these discussions.

Analytic – statements which contain meaning and evidence within themselves.

Synthetic – statements which do not contain meaning and evidence within themselves but are related.

Contingent – statements that could be either true or false dependent on the context.

Equivocal

Words which have more than one meaning.

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

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

Univocal

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

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

Another method used to explain belief in God is the via negativa. It is a method of explaining a separate concept. This is one of the methods used to explain belief in God.

Cognitive ideas are ones which express propositions and, therefore, can be said to be either true or false, and **non-cognitive** statements are ones which cannot be said to be true or false. If religious language is cognitive, then it can arguably be questioned on its factual basis, but if it is considered non-cognitive, then the issue of being able to critique it becomes more challenging.

Verification and Falsification Debates

Cognitive and Non-Cognitive

Hick argued that statements of true or false can only be proven known as the parable of the blind men and one believes they are travelling on a road will be rewarded by a king. Both approaches are meaningless. Both approaches revealed upon reaching the city and the afterlife – we will only know the truth.

Eschatological Verification

(a) Challenges of Verification and Falsification

Religious Language

(b) Other Views of Religious Language

Religious Language as Analogy

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

Religious Language as Symbolic

Philosopher Paul Tillich (1886–1965) laid a ground for symbols within religious language and the philosophy of religion. He argues that language between a symbol and a sign – a sign is a practical symbol points to much deeper meaning; for example, a signpost points to a destination beyond simply pointing to a country. Symbols are subject to change. He also asserts that symbols of a country participate in the nationality it symbolizes. It is cognitive as it is reasonable to enquire about the meaning of symbols.

Strengths of symbols:

Symbols make sense to human psychology. Symbols are used a lot in life, from country flags to symbols used to communicate meaning. Symbols are useful in communicating religious ideas. They help us to communicate ideas about the meaning of life and the meaning of purpose in life. They allow discussions of the concept of God without the need for literally making a statement, such as within the via negativa.

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

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Example of a Miracle

One example of a realist view of a miracle is the explosion at West Side Baptist Church (Beatrice, Nebraska, USA) in the 1950s. The church exploded at the time at which a choir was due to practice. However, as a result of various different factors, all 15 members of the choir were late to choir rehearsal and, therefore, were not injured or killed in the explosion. A realist might consider this a miracle. An anti-realist would consider this an extraordinary coincidence – but simply a coincidence.



- Hume believed miracles were impossible.
- He critiques accounts of miracles as he people whom he would consider to be biased.
- He also argues that they are often witnessed by people who are not considered to be biased and, therefore, are more likely to be true.
- He argues that they cannot be proved.
- He argues that miracles are interpreted as the supernatural.
- He also argues that it tends to be people who witness miracles who are not considered to be biased and, therefore, are more likely to be true.
- He also puts forward that many different people have put forward that many different miracles are true, and, therefore, this challenges the idea of miracles.

Realist

The view of miracles as a realist is linked to a realist view of the world. Realists believe that you can understand the world via observation and science, and that these are truths independent of the human mind. A realist views miracles as real things which happen, potentially caused by God. Examples of those who hold realist views include Hume and Mackie – however, neither would believe that both of these scholars did not believe that 'miraculous' events were actually happened.

Anti-realist

An anti-realist view of miracles is linked to an anti-realist view of the world. Anti-realists believe that the idea that we are able to understand the world independently of the mind, as it is, is false. Therefore, we interpret what we observe. Therefore, the word 'God' can never have a cognitive meaning. Therefore, miracles do not actually occur. For example, Tillich believes that miracles are not the intervention of God but rather naturally occurring events which point towards the wider wonder of being. Hick believed that such events were a religious interpretation of an event which occurred in normality. R F Holland argues that many people attribute unlikely coincidences with beneficial consequences as being miracles erroneously.

Natural Law

A scientific principle about how the world works. It is based on empirical evidence and believed to be constant and unbreakable.

Improbable

Something that is unlikely to happen given past experience or scientific thinking based on evidence and reason.

Natural law is the state of nature when left to its own devices – the state of the world as it occurs. An example of this is seasons – the natural progression of the state of nature from winter to spring to summer to autumn, and onwards. Therefore, natural laws dictate what is and what isn't possible. For example, gravity is a law of nature and to naturally be able to fly is to violate the law of gravity. Natural laws are the result of our experience – e.g. we have experienced that gravity holds us to the ground, and that we are not naturally able to break the law of gravity.

Miracles as a Violation of Natural Law

David Hume defined miracles as being a violation of a law of nature by a particular deity or by the interposition of a supernatural power. Indeed, it is Hume's view on miracles that is classified as a violation of natural law. Hume's view is the most influential. It is a miracle is something which is a violation of a law of nature, supposedly as a result of the intervention of a deity or will, and that will is of a deity. Remember, Hume was an atheist – meaning he did not believe in miracles, as he did not believe that there is a deity who would exercise his will to cause a miracle.

Miracles as a Natural Event

In Hume's argument, a miracle needs to violate a law of nature in order to be considered a miracle. However, if a natural event is willed and caused by a deity, then theoretically it does not violate the laws of nature and is not considered to be a miracle. Everything which happens as a result of experience could be considered miraculous. Think, for example, of common phrases such as 'the miracle of childbirth'.

Significance of these views to Religious Belief

Miracles are highly important within the Bible and the ministry of Jesus – without the miracle of the resurrection, the faith of Christianity could not exist. Therefore, if we deny miracles, we remove the value of miracles for religious faith.

If miracles are merely the result of our psychology, as Hume posits, then is God merely part of our psychology?

Wiles' version of miracles (i.e. that God does not intervene and that they did not occur) does go some way to solving the problem of evil. Indeed, it was written as a response to this challenge.

David Hume's View

Weaknesses

- Hume's view is too narrow.
- It is based on a narrow view of miracles.
- Hume's view is too narrow.
- It is based on a narrow view of miracles.
- Hume's view is too narrow.
- It is based on a narrow view of miracles.

Maurice

Theist

An individual who believes in God.

Deist

An individual who believes that God created the world but has not interacted with the world since.

Strengths

- Allow for a more comprehensive view of miracles.
- Solve the problem of evil.
- Potentially more convincing than Hume's view.
- Is more convincing than Hume's view.
- Is more convincing than Hume's view.
- Is more convincing than Hume's view.

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Descartes argued for substance dualism in his 1641 *Meditations on First Philosophy*. He believed that the body and soul were two distinctly different substances with divergent essential natures. He terms these:

- Body = *res extensa* – an extended substance
- Mind/Soul = *res cognita* – a mental, non-extended substance

His arguments for the existence of the soul are as follows:

Argument from doubt:

- I am able to doubt that my physical body exists.
- Doubt is a form of thinking and I cannot doubt that I am thinking.
- I can doubt/think; therefore, I am.

Argument from divisibility and indivisibility:

- All bodies are extended in space (and therefore divisible).
- Minds are not divisible (and therefore indivisible).
- Therefore, these two things are considered to be **radically** different.

Argument from clear and distinct perception:

- I can perceive things as being created as two separate things.
- I have a clear idea of myself as a non-extended thinking thing.
- I have an idea of my body as an extended non-thinking thing.
- These two things need to exist separately.
- Therefore, myself and my body are separate.

Interaction: Descartes also argues that the pineal gland in the brain is the point at which the separate entities of the soul and body are able to interact. This is the physical point where these two separate substances are joined.

Replica theory

This is a thought experiment posited by John Hick about the afterlife. He argues we cannot conceive of an individual without a body. Therefore, if there is an afterlife, there must be a body. To convey the idea of a replica of the afterlife, Hick uses three different scenarios regarding the death of John Smith and replicas of him. In the first, with the same DNA, memories, and everything that John Smith had. He poses the question: if we were to create a replica of John Smith, would we accept this new replica as John Smith? Within the vacuum of the thought experiment, it works logically. It fits well with Hick's theory of 'soul-making'. However, Vardy critiques this idea on the basis of value – he argues that a copy of something is not as valuable as the original. The new John would not have the same value as the old John. Brian Davies stipulates that replica theory does little to offer comfort to those concerned about what waits for them in the afterlife.



'Descartes' Argument for the Existence of the Soul



Self, Death and the Afterlife



Rebirth is the learning to life after the occurrence of death. The best-known example is Jesus Christ in the Christian faith. This is bodily resurrection; the belief that the physical body will be resurrected by God. Within Christianity, heavenly bodies will have certain 'qualities'. These are:

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

Rebirth

Rebirth is the Buddhist concept of the cycle of life (mind and body) is reborn into a new body, possibly in the world of the living, but not necessarily the same one. A common example is the candle from another candle. To obtain nirvana, one must understand the nature of ultimate reality (the nature of dukkha) and the concept of anatta (no-soul) – the idea that there is no permanent self.

There is a similar concept in Hinduism, where more emphasis is placed on the outcome of actions (karma) and the outcome is more important than the action itself.

The philosophical debate regarding the relationship between the soul and the body boils down to the argument between whether or not they are separate entities. The main two include dualism and materialism, including ideas such as substance dualism and materialism. The question is – are the soul and the body separate? And how does this relate to the self?

Body and Soul

The Possibility of Continuing Existence after Death

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1. Define and explain Ayer's two forms of verifiable statements.

a) _____ verification

b) _____ verification

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

Religious Language

Philosophy of Responses to Verification and Falsification

4. Give an example of both a cognitive and a non-cognitive statement.

2. Write the correct multiple-choice answers from the box to the right into the gaps in the sentences below.

Anthony Flew used a **a** _____ about two explorers in a garden in order to put forward his ideas about **b** _____.

One of the explorers believes in the existence of a **c** _____ whereas the other explorer does not. The sceptic explorer does not believe because of the existence of **d** _____, but the believing explorer chooses to ignore that.

Through this analogy Flew _____ **e** _____ must admit there is evidence which could disprove God, or admit that no evidence would change their minds.

In the first option, Flew argues religious claims could be meaningful but falsifiable whereas in the second it would be false but ultimately **f** _____.

- | | | | |
|----------|--------------|---------------|-------------|
| a | tale | sermon | parable |
| b | verification | falsification | subjugation |
| c | Teacher | God | Gardener |
| d | Joy | Weeds | Flowers |
| e | Theists | atheists | Christians |
| f | meaningful | meaningless | meaning |

5. Write the correct word or phrase to complete the text. Also fill in the gaps.

→ **A** _____ games affect how people interpret the same words, as they give different meaning to different groups.

→ For example, those such as **B** _____ will interpret the concept of God in a completely different way to a Christian. They believe completely different things when they talk about God.

→ Language games has been largely ignored by religious philosophers. They argue it makes discussions about the philosophy of religion with non-believers easier.

Cognitive

Non-cognitive

Analytic

Synthetic

Continental

Tautology

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1. What is an analogy?

Religious
Language

Analogy and
Symbol

5. Give an example of a symbol

Example:

Significance:

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

- a) Via negativa
- b) Via positiva
- c) Equivocal

Equivocal

Univocal

3. Explain the terms in the two boxes to the right.

4. Explain key ideas about the analogy of proportionality.

6. Give three strengths of symbols.

1)

2)

3)

Give three weaknesses of symbols.

1)

2)

3)

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Miracles

1. Summarise the views of miracles in the boxes below – make reference to scholars where appropriate.

a) Anti-realist



b) Realist

2. Explain each word or term in the space provided.

Improbable



Natural Law

3. Give a brief account of an example of a miracle as a natural event.

4. Summarise Hume's view on miracles.

6. In the boxes, right, give one strength and one weakness of Hume's and Wiles's viewpoints

a) Strength:

Weakness:

- b) Give one example of how one

7. Exam Practice: 'David Hume' Evaluate this viewpoint. (15)

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Self, Death and the Afterlife

1. In the space provided below, fill in the premises of Descartes argument for the existence of the soul.

Argument from doubt:

-
-
-

Argument from divisibility: mind is not divisible

-
-
-

Argument from clear and distinct perception:

-
-
-
-
-

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

- Rebirth
- Reincarnation
- Replica theory

6. Examine the idea of reincarnation.

4. Fill in the definitions in the table below with the different viewpoints of the states of soul and body.

Dualism	
Interactional Dualism	
Monism	
Materialism	

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

A)

B)

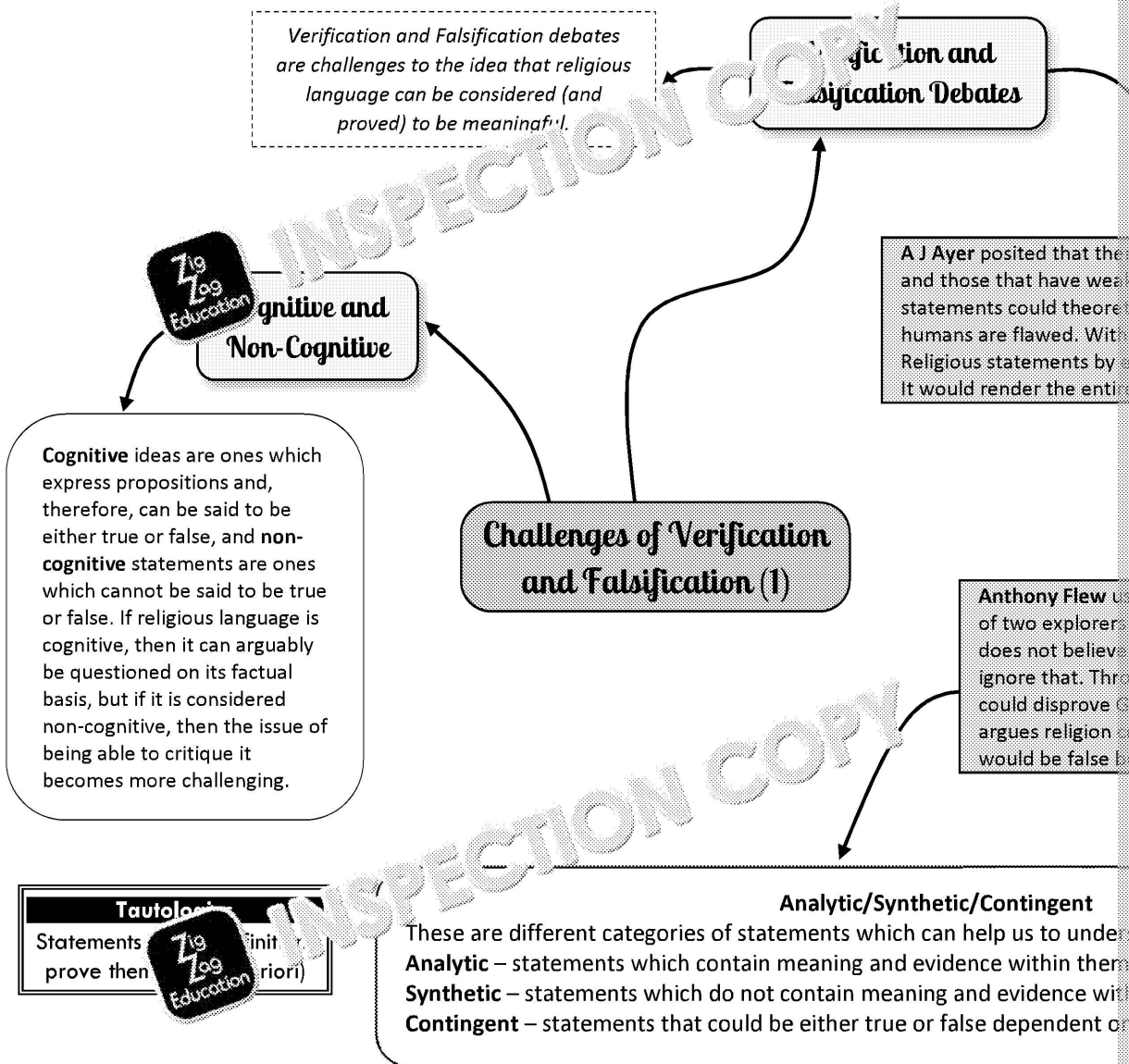
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Religious Language (1)

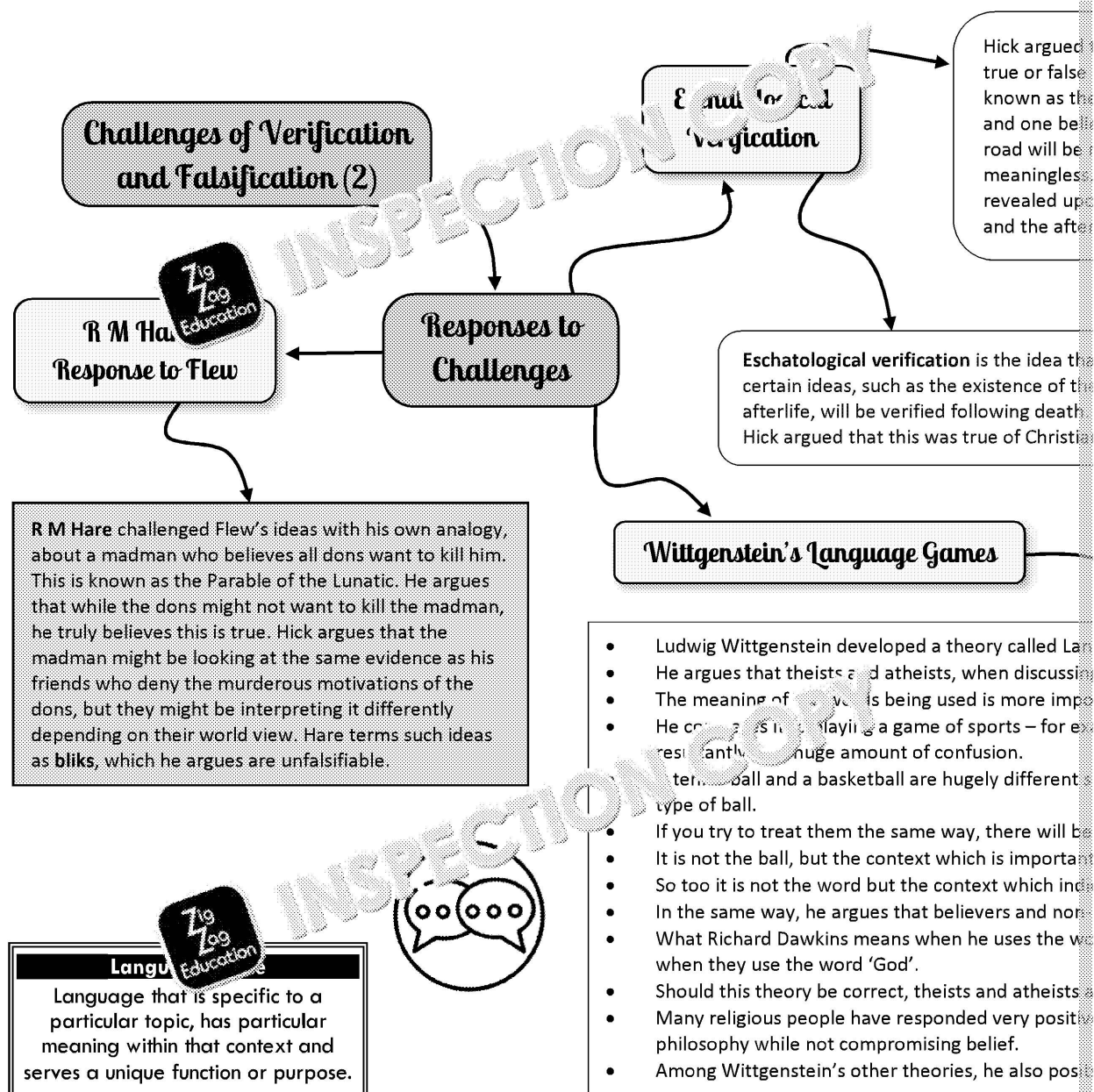


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Religious Language (2)



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Religious Language (3)

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

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

Equivocal
Words which have more than one meaning.

Univocal
Words which have one meaning – interpreted

Other Views of Religious Language

Religious Language

Religious Language as Analogy

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

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

Via negativa – the idea that we can only use human language to describe God by saying what God is not. We cannot make positive assertions about God, but are able to make assertions about what God is **not**, and we can gain knowledge from this.

Philosopher **Paul Tillich** (1886-1963) was a philosopher of religion. He distinguished between a symbol and a sign. A symbol points to much deeper meaning and sentiment beyond simply what it represents. Symbols are subject to change. He argued that a country participates in the divine as much as it is reasonable.

Strengths of symbols:

Symbols make sense to humans. We use symbols a lot in life, from traffic lights to religious symbols. Symbols are useful in communicating the deeper meaning of life and the meaning of God. They allow discussion of God without the need for a direct statement, such as within the Bible.

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Miracles (1)

Realist

The view of miracles as a realist is linked to a realist view of the world. Realists believe that you can understand the world via observation and science, and that these events are independent of the human mind. A realist views miracles as real things which have been potentially caused by a deity. Examples of those who hold realist views include Hume and Mackie – however, it should be noted that both of them did not believe that 'miraculous' events were caused by God, since they believed that they had already happened.

Anti-realist

An anti-realist view of miracles is independent of the human mind. The word 'God' can be used to describe events which point to religious interpretations that people attribute unlikely events to.

Example of a Miracle

One example of a realist view of a miracle is the explosion at West Side Baptist Church (Beatrice, Nebraska, USA) in the 1950s. The church exploded at the time at which a choir was due to practice. However, as a result of various different factors, all 15 members of the choir were late to choir rehearsal and, therefore, were not injured or killed in the explosion. A realist might consider this a miracle. An anti-realist would consider this an extraordinary coincidence – but simply a coincidence.

Realist and Anti-Realist Views of Miracles

Miracles (1)

Miracles as a Natural Event

In Hume's argument, a miracle needs to violate the laws of nature in order to be considered a miracle. However, if everything is willed and controlled by God, then any natural event which does not follow the laws of nature could be considered a miracle. Everything which human beings experience could be considered miraculous. Think, for example, of common phrases such as 'the miracle of childbirth'.

Hume defined miracles as being a 'transgression of a law of nature by a particular volition of the deity by the interposition of some invisible agent' (1777). Indeed, it is Hume's ideas on miracles being classified as a violation of natural law which are the most influential. As Hume defined it – a miracle is something which violates a law of nature, supposedly as a result of the exercising of will, and that will is of a deity. Remember, Hume was an atheist – meaning he did not believe in miracles, as he did not believe that there is a deity who would exercise his will to cause a miracle.

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Miracles (2)

- Hume believed miracles were impossible.
- He critiques accounts of miracles as he argues that they are never witnessed by people whom he would consider to have sufficient sense.
- He also argues that they are often witnessed by religious believers whose accounts are considered to be biased and, therefore, less reliable.
- He argues that they cannot be proved empirically.
- He argues that miracles are interpreted in such a way that our psychology leads to the belief in the supernatural.
- He also argues that it is people who come from a lower-educated, 'barbaric' background who believe in miracles.
- He also argued that many different religions have different miracle stories. These cannot all be true. Therefore, this challenges the validity of miracles.

Strengths

-
-
-
-
-
-

Theist

An individual who believes in God.

Deist

An individual who believes that God created the world but has not intervened or interacted with the world since creation.

David
Hume's View

Miracles (2)

Maurice Wiles' View

Weaknesses

- Potentially might frame Wiles as more of a deist than a theist.
- Does not fit with traditional teaching and biblical narratives.
- Miracles have traditionally shown God's love and power – however, in Wiles' view this is not possible, which undercuts the meaning of miracles and subsequent teaching.
- Can human reason be considered able to limit the role and characterisation of God?

Strengths

- Allows a religious explanation rather than abandonment.
- Solves the problem of intermittent miracles (i.e. a God who intervenes sometimes, but not all the time).
- Potentially could be argued to solve the problem of evil, which is considered to be one of the biggest issue for theists. If God intervenes sometimes then this would bring in the problem of evil – why would a good God only save some? If he does not intervene, this is solved.

- Maurice Wiles (1923–2005) was a Christian theologian who argued that miracles were a real thing.
- He believed that they were not caused by God.
- He tied his theory on miracles to the idea of God choosing to intervene or not.
- Either God would act in an arbitrary way (contrary to Christianity) or he would not act at all.
- However, he argues that choosing to intervene is a better option.
- He argues that there was one significant miracle in the Bible.
- He argues that the miracles in the Bible were not caused by God.
- He argues, however, that prayer can be effective.

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Miracles (3)

Miracles are highly important within the Bible and the ministry of Jesus – without the miracle of the resurrection, the faith of Christianity could not exist. Therefore, if we deny miracles, we remove the value of miracles for religious faith.

If miracles are merely the result of our psychology, as Hume posits, then is God merely part of our psychology?

Wiles' version of the problem of evil (i.e. that God does not intervene and that they did not occur) does go some way to solve the problem of evil. Indeed, it was written as a response to this challenge.

Significance of these views to Religious Belief

Miracles (3)

- Wiles and Hume agree on a key point of the existence of miracles while Wiles believes there are miracles.
- Hume is realist in his approach to miracles.
 - Hume views miracles as not being the case, the idea of intervention is not valid.
 - Their ideas about the value of miracles violate the laws of nature and the religious value of tales of miracles.

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Self, Death and the Afterlife (1)

Descartes argued for substance dualism in his 1641 *Meditations on First Philosophy*. He believed that the body and soul were two distinctly different substances with divergent essential natures. He terms these:

- Body = *res extensa* – an extended substance
- Mind/Soul = *res cognita* – a mental, non-extended substance

His arguments for the existence of the soul are as follows:

Argument from doubt

- I am able to doubt that my physical body exists.
- Doubt is a form of thinking and I cannot doubt that I am thinking.
- I can doubt/think; therefore, I am.

Argument from divisibility and non-divisibility:

- All bodies are extended in space (and are divisible).
- Minds are not divisible (and extended).
- Therefore, these two things are considered to be **radically** different.

Argument from clear and distinct perception:

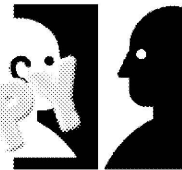
- I can perceive things as being created as two separate things.
- I have a clear idea of myself as a non-extended thing.
- I have an idea of my body as an extended, divisible thing.
- These two things need to exist separately.
- Therefore, myself and my body are distinct.

Interaction: Descartes also argues that the pineal gland in the brain is the point at which the separate entities of the soul and body are able to interact. This is the physical point where these two separate substances are joined.



Descartes' Argument for the Existence of the Soul

Self, Death and the Afterlife



Dualism
Substance Dualism
Monism
Materialism

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Self, Death and the Afterlife (2)

Replica theory

This is a thought experiment posited by John Hick about the afterlife. He argues we cannot conceive of an individual without a body. Therefore, if there is an afterlife, there must be a body. To convey his idea of a replica of the afterlife, Hick uses the following scenarios regarding the death of John Smith. In the first, a replica of this man appears with the same DNA, memories, etc., as the original John Smith had. He then chooses between two scenarios as to whether or not to accept this new replica man as being John Smith. Within the context of the thought experiment, this works logically. It fits well with Hick's theory of 'soul-making' regarding evil and suffering. By stipulating only one replica at a time Hick somewhat avoids the potential issue of obvious dualism within identity which would have resulted in a paradox. However, Vardy critiques this idea on the basis of value – he argues that a copy of something is not as valuable as the original. The new John would not have the same value as the old. Brian Davies stipulates that replica theory does little to offer comfort to those concerned about what waits for them in the afterlife.

Immortality of the Soul In Plato

This is a philosophical idea that the soul is a separate part of human beings. Plato is the one who argues the soul is separate. It is immortal and cannot be corrupted by disease. The soul is not part of the world and the body is part of the world. The cycle is similar for the soul to the body. The existence of the soul goes as follows:

- We are able in our minds to have ideas of things that are not in the world.*
- We have ideas of different things.*
- We have a drive towards the good.*
- We are able to examine our own souls.*
- We want to live forever.*
- We have ideas and stories of things that are not in the world.*
- We share an idea of more things.*

The Possibility of Continuing Existence

Resurrection

This is the returning to life after the occurrence of death. The best-known example is Jesus Christ in the Christian faith. This is bodily resurrection; the belief that the physical body will be resurrected by God. Within Christianity, heavenly bodies will have certain 'qualities'. These are:

- Impassability – those resurrected will be free from suffering and beyond the experience of humans who are subject to suffering.*
- Glory/Brilliance – to experience this requires a body; however, this is described as manifesting in a variety of different ways.*
- Powerful – the heavenly bodies of the resurrected are freed from the feeble limits of earthly bodies.*

Rebirth

Rebirth is the Buddhist notion that upon death, the soul is reborn into a new body and is born again into the world or a different realm. It emphasises the idea that the same being is transferred to the new one. A common way used to explain this is the lighting of a candle from another candle. The cycle of rebirth is known as nirvana. To obtain nirvana, one must understand the nature of ultimate reality, which is the understanding of the nature of dukkha (suffering), anicca (impermanence) and anatta (no-soul) – the three marks of existence.

There is a similar notion of karma within Buddhism. The emphasis is on the intention behind moral actions. It is not the actions matter but the intention or intended outcome that is important.

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Mark Schemes

Levels of Response (A Level)

Level	Levels of Response (A01)
5 (9–10 marks)	<ul style="list-style-type: none"> Answer will communicate a strong knowledge base showing nuance with fully relevant information included. Reference to the scholars, views and sources of wisdom and authority correct. Use of specific language will be applied accurately, demonstrating context and meaning of these phrases.
4 (7–8 marks)	<ul style="list-style-type: none"> Answer will communicate a good knowledge base showing nuance with mostly relevant information included. Reference to the scholars, views and sources of wisdom and authority correct. Use of specific language will be applied accurately, demonstrating context and meaning of these phrases.
3 (5–6 marks)	<ul style="list-style-type: none"> Answer will communicate an adequate knowledge base showing some relevant information included. Reference to the scholars, views and sources of wisdom and authority correct. Use of specific language will be applied, demonstrating satisfactory meaning of these phrases.
2 (3–4 marks)	<ul style="list-style-type: none"> Answer will communicate a limited knowledge base showing under information included. Reference to the scholars, views and sources of wisdom and authority correct. Use of specific language will be applied, demonstrating satisfactory the context and meaning of these phrases.
1 (1–2 marks)	<ul style="list-style-type: none"> Answer will communicate a poor knowledge base showing very limited understanding with little relevant information included. Reference to the scholars, views and sources of wisdom and authority. Use of specific language will not be applied, or if it is it will be applied incorrectly.

Level	Levels of Response (A02)
6 (13–15 marks)	<ul style="list-style-type: none"> Answer will display outstanding analysis and evaluation of the content. Reference to the scholars, views and sources of wisdom and authority correct. A strong argument will be displayed showing nuanced and balanced understanding. Use of specific language will be applied accurately, demonstrating context and meaning of these phrases.
4 (10–12 marks)	<ul style="list-style-type: none"> Answer will display above average analysis and evaluation of the content. Reference to the scholars, views and sources of wisdom and authority correct. An above average argument will be displayed showing balanced understanding. Use of specific language will be applied accurately, demonstrating context and meaning of these phrases.
3 (7–9 marks)	<ul style="list-style-type: none"> Answer will display sufficient analysis and evaluation of the content. Reference to the scholars, views and sources of wisdom and authority correct. A sufficient argument will be displayed showing some balanced understanding. Use of specific language will be applied sufficiently, demonstrating context and meaning of these phrases.
2 (4–6 marks)	<ul style="list-style-type: none"> Answer will display fairly basic analysis and evaluation of the content. Reference to the scholars, views and sources of wisdom and authority. A basic argument will be displayed showing some understanding. Use of specific language will be applied, demonstrating satisfactory context and meaning of these phrases.
1 (1–3 marks)	<ul style="list-style-type: none"> Answer will display poor, or lack, evaluation of the content raised by the question. Reference to the scholars, views and sources of wisdom and authority. A poor argument will be displayed showing limited understanding. Use of specific language will not be applied, or if it is it will be applied incorrectly.

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Answers

Religious Language: Challenge of and Responses to Verification

1. Answers should include the following two forms of verification, however it does not matter how they are written.
 - A) Strong – Statements proved in experience
 - B) Weak – Statements which could be theoretically proved
2.
 - A. parable
 - B. falsification
 - C. gardener
 - D. Weeds
 - E. theists
 - F. meaningless
3.

Cognitive: ideas which express propositions and can be said to be either true or false

Non-Cognitive: ideas which do not express propositions and cannot be said to be true or false

Analytic: statements which contain meaning and evidence within themselves.

Synthetic: statements which do not contain meaning and evidence within themselves

Contingent: statements that could be either true or false dependent on the context

Tautologies: Statements whose definitions prove themselves (a priori)
4. Answers could give any possible example which demonstrate the nature of cognitive statements. Possible examples include but are not limited to:

Cognitive: $1+1=2$

Non-Cognitive: Lying is immoral
5. **A:** Language **B:** Dawkins **C:** Accepted
6. R M Hare challenged Flew's ideas with his own analogy, about a madman who believes that the world is full of madmen. He argues that while the dons might not want to kill the madman, he truly believes that the madman might be looking at the same evidence as his friends who deny the madman's claims but they might be interpreting it differently depending on their world view. Hare argues that religious statements are unfalsifiable. He also uses a parable known as the Parable of the Lunatic which revolves around a lunatic who believes dons are out to kill him with no evidence to support his claim. He kills them, despite not being reality.
7. Answers could include, but are not limited to, the following content. Responses should be marked according to the mark scheme for A Level.
 - A J Ayer was an English philosopher best known for his theories of verificationism.
 - His ideas were heavily influenced by logical positivism, a philosophical movement of the 20th century commonly associated with the Vienna Circle (whose thoughts heavily influenced Ayer).
 - He posited that there are two forms of verifiable statements: those which have strong verification and those which have weak verification.
 - Strong statements have been proved in experience.
 - Weak statements could theoretically be proved, but have not yet been.
 - There are issues – empirical statements cannot be trusted as humans are flawed and tautologies it is impossible to make any statement of meaning.
 - Religious statements by either criterion have no meaning, whether proposed as fact or as a theory.
 - However, if they instead have emotional or symbolic meaning for the individual, then to demonstrate them as wholly fact, he would treat the phrases 'There is a God' as being unverifiable.
 - This does not mean they hold no significance for the person saying them – they can still be proved to be meaningful.
 - It would render the entire discipline of philosophy completely and utterly meaningless.
 - While it is a useful tool in examining religious language, it should be noted that it has considerable flaws in that it does disprove itself.

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Religious Language: Religion as Analogy

1. Analogy is the use of comparison between two dissimilar or similar things towards a separate concept. This is one of the methods used to explain belief in God.
2. A – Via Negativa
3. **Univocal:** Words which only have one meaning – can only be interpreted in one way.
Equivocal: Words which have more than one meaning
4. Analogy of proportionality is a theory which is part of Aquinas' theory on Religion. It uses the same word to describe two different things but the word is used in a different way. e.g. to say 'That dog is a good pet' and 'That girl is a good person' uses the same word 'good'. A human, is capable of being good to a much higher degree than a dog. The same applies when we say 'Dave loves Jane' but the nature of God's love is infinitely higher.
5. Answers will vary depending on which symbol the students have chosen however they should grasp the importance and role of symbols.
6. Answers could include any three of the following strengths:
 - Symbols make sense to human psyche – we use symbols a lot in life, from cars to flags to communicate meaning.
 - They are useful in communicating religious ideas.
 - They help us to communicate ideas about the meaning of life and the meaning of religion.
 - They allow discussions of the concept of God without the need for literally believing in the via negativa.
7. Answers could include any three of the following weaknesses:
 - Symbols can become trivialised and the original meaning can be lost.
 - Symbols may only make sense in certain communities or contexts.
 - They may also be interpreted very differently across different contexts.
 - Symbols could become the focus of worship, e.g. the relics of saints.
 - Symbols could become outdated, e.g. myths.
 - They need to be appropriate and modernised to make sense to contemporary people.
8. Answers could include, but are not limited to, the following content. Responses should be marked according to the mark scheme for A Level.
 - Philosopher Paul Tillich (1886–1965) is considered to be one of the most important philosophers of symbols within religious language.
 - In his work, he laid a great emphasis on the importance of symbols within religion. He argued that the importance of understanding how this works when discussing philosophy of religion is to communicate something deeper about religious belief.
 - He argues that language is symbolic in a specific way, and that this special way is essential for religious discussions.
 - Tillich draws a distinction between a symbol and a sign. This distinction is important.
 - A sign is a practical necessity communicating basic information, but a symbol is something that points to something beyond itself. For example, a flag communicates a deeper nationalistic sentiment beyond simply representing a country.
 - He also argues that symbols have no finality – ergo, they are subject to change and decay.
 - Whereas a sign might be something as simple as a road sign.
 - He also asserts that symbols participate in the thing to which they point – the symbol is not just a pointer, it symbolises, for example.
 - Tillich's thoughts on symbolism are cognitive as it is reasonable to enquire about the meaning of symbols.
 - An example of Tillich's idea about religious symbol is that of the imagery used in the Bible. The Bible argues that it symbolises the power of God, but that this symbol has somewhat of a life cycle. In the writing of the Bible, kings had absolute power and, therefore, this symbolised God's perceived power. Nowadays, the monarchs of the West (e.g. the British monarch) are largely symbolic. This symbol has gone through a life cycle and no longer fulfils its original purpose.

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Miracles

1. a) Anti-realist:
An anti-realist view of miracles is one that denies that idea that we are able to know things independently of the mind, as it is through the mind that we interpret what we see. 'God' can never have a cognitive meaning. Therefore, miracles do not actually happen. Hick believes that miracles are not the intervention of God but rather naturally occurring events towards the wider wonder of being. Hick believed that such events were a part of the natural world which occurred in normality. R F Holland argues that many people attribute beneficial consequences as being miracles erroneously.
- b) Realist:
The view of miracles as a realist is linked to a realist view of the world. Realists believe that we can understand the world via observation and science and that these are truths. A realist views miracles as real things which have been potentially caused by a supernatural power. include Hume and Mackie – however it should be noted that both of these philosophers argued that 'miraculous' events were caused by God, simply that they actually happened.
2. **Improbable** – Something that is unlikely to happen given past experience or scientific principles.
Naturalistic – A scientific principle about how the world works. It is based on empirical evidence and can be constant and unbreakable.
3. Answers here will vary depending on the example of a miracle as a natural event. In their answer choose to make reference to a biblical miracle or a modern event. An example of a miracle which could be used here is that of Jesus walking on water.
4. David Hume:
 - Hume critiques accounts of miracles as he argues that they are never witnessed by a large number of people who would consider to have sufficient sense.
 - He also argues that they are often witnessed by religious believers, whose accounts are biased and, therefore, less reliable.
 - He argues that they cannot be proved empirically.
 - He believed miracles were impossible.
 - He argues that miracles are interpreted as such because our psychology lends itself to believe in miracles.
 - He also argues that it tends to be people who come from a lower-educated background who witness miracles.
 - He also puts forward that many different religions have different miracle stories and, therefore, this challenges the validity of miracles.
5. The words in bold below are the missing words from the paragraph:
 - **Maurice Wiles** (1923–2005) was an Anglican priest and academic theologian who argued that miracles were a **real thing**.
 - He believed that they were not consistent with **Christian theology**.
 - He tied his theory on miracles to the problem of **evil**. He argues that it would be unreasonable for God to choose to not intervene in historical events such as Hiroshima or Auschwitz.
 - Either God would act in an arbitrary way (which Wiles considered to be **inconsistent** with Christianity), or he would not act at all. However, he argues that choosing to not act does not **contradict** Christianity.
6. a) **Hume:**
Strengths (Choose one of the following):
 - Hume's argument is based on reason and empirical evidence.
 - His argument has been so popular that it has become inherent in discussions of miracles.
 - His argument from reason is more easily upheld rather than merely stated.
 - Our knowledge can identify with the fact that many religions report miracles but reason understands that all of these cannot be true. This fits with experience.
 - The bias is observable and conflicting accounts can be seen.*Weaknesses (Any one of the following):*
 - Hume's argument is inductive, which can only go as far as to prove probability, not conclusive proof.

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- It boils down to opinion regarding reliability of testimony.
- Hume's argument seems to hinge on the negative character of those who report miracles – highly of the character of Tacitus (Roman historian) – who is known to have been a liar.
- Religious people have countered that perhaps people of lower-education were more in need of a divine encounter.

Wiles

Strengths (Any one of the following):

- Allows a reinterpretation of prayer rather than abandonment.
- Solves the issue of inconsistent miracles (i.e. a God who intervenes sometimes but not always).
- Potentially could be argued to solve the problem of evil, which is considered a major issue for theists. If God intervenes sometimes then this would bring in a good God only save some? If he does not intervene, this is solved.

Weaknesses (Any one of the following):

- Potentially might frame Wiles as more of a deist than a theist.
- Does not fit with traditional teaching and biblical narratives.
- Miracles have traditionally shown God's love and power – however, in Wiles' view, which undermines the meaning of miracles and subsequent teaching.
- Hume's argument from reason be considered able to limit the role and character of God.

b) Students could give any one of the following weaknesses:

- Miracles are highly important within the Bible and the ministry of Jesus. Without miracles, the resurrection, the faith of Christianity could not exist. Therefore, if we doubt the value of miracles for religious faith.
- If miracles are merely the result of our psychology as Hume posits, then miracles are just a psychology?
- Wiles' version of miracles (i.e. that God does not intervene and that the problem of evil is solved by a response to evil) is a way to solving the problem of evil. Indeed, it was written as a response to the problem of evil.

7. Answers could include, but are not limited to, the following content. Responses should be marked according to the mark scheme for A Level.

Arguments for:

- David Hume defined miracles as being a 'transgression of a law of nature by the interposition of some invisible agent' (1777).
- In fact his definition of what constitutes a miracle has become largely accepted, as it is very popular.
- Indeed, it is Hume's ideas on miracles being classified as a violation of natural law that is influential. As Hume defined it – a miracle is something which violates a law of nature, the exercising of will, and that will is of a deity.
- His arguments against miracles are largely accepted as they are such well-reasoned appeals to common sense and work logically within their structure.
- Furthermore, his argument from reason is more easily upheld rather than his argument from faith.
- His point regarding multiple religious experiences in multiple different traditions is a valid point of human experience and reason.
- Our knowledge can identify with the fact that many religions report religious experiences, but we understand that all of these cannot be true.
- This fits with experience of the world.
- The bias is observable in the accounts that can be seen.

Arguments against:

- Hume's argument is inductive, which can only go as far as to prove probability, not a conclusive proof.
- David Hume's argument only goes so far as to reject miracles should they not conform to natural law as being miracles.
- It boils down to opinion regarding reliability of testimony.
- Hume's argument seems to hinge on the negative character of those who report miracles – highly of the character of Tacitus (Roman historian), whom he believed to be incredibly dishonest.
- However, this historian is known to have reported miracles.
- This conflict causes issues with Hume's assertion that only ill-educated barbarians believe in miracles.
- Furthermore, religious people have countered that perhaps people of lower-education were more in need of a divine encounter – indeed, religious figures such as Jesus and the Virgin Mary were more in need of a divine encounter.

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time spent with the lowly and healed many individuals who were considered leper is highly unlikely to have been highly educated).

- Hume was biased as he was an atheist – meaning he did not believe in miracles. There is a deity who would exercise his will to cause a miracle.
- His argument was bound to be coloured by his pre-existing view. It is important to consider whether or not an argument is wholly successful.
- Surely we cannot say he has disproved miracles if people continue to believe in and proclaim as miracles.

Self, Death and the Afterlife

1. Argument from doubt:

- I am able to doubt that my physical body exists.
- Doubt is a form of thinking and I cannot doubt that I am thinking.
- I can doubt/think; therefore I exist.

Argument from dualism and non-divisibility:

- All things are extended in space (and are divisible).
- Mind is not divisible (and extended).
- Therefore, these two things are considered to be **radically** different.

Argument from clear and distinct perception:

- I can perceive things as being created as two separate things.
- I have a clear idea of myself as a non-extended thinking thing.
- I have an idea of my body as an extended non-thinking thing.
- These two things need to exist separately.
- Therefore, myself and my body are separate.

2. C Replica Theory

3. A) This is the returning to life after the occurrence of death.

- Impassability – those resurrected are physically beyond the pain and suffering and unable to experience suffering.
- Glory/Brightness – to experience this requires a body; however, this is a variety of different ways.
- Powerful – the heavenly bodies of the resurrected are freed from the frailties of the human body.

4.

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

5. Rebirth is the Buddhist notion that upon death, the **namarupa** (mind and body) is reborn again, possibly in the same or another realm. It emphasises the idea that no aspect of the person is transferred to the new one. A common example used to explain this is the lighting of a candle during rebirth: no substance travels from one to the other. The end of the cycle of rebirth is achieved when individuals must understand the nature of ultimate reality. This involves understanding the three marks of existence: dukkha (**suffering**), anicca (**impermanence**) and anatta (no-soul) – the three marks of existence.

6. This is a belief within religions such as Hinduism, the Scriptures of which (known as the Vedas) describe the cycle of reincarnation. Within Hinduism, life is a continuous chain of life and death known as samsara, which is independent of the body and changes form with each life cycle, which is known as the shashira. The shashira is the body which can perish and is subject to change, whereas the atma is the soul, which is immutable. The next form taken of a life cycle is a consequence of moral choices known as karma. Individuals seek to become moral in order to better their soul and achieve liberation, which is liberation from the never-ending life cycles.

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7. Answers could include, but are not limited to, the following content. Responses should be marked according to the mark scheme for A Level.

Arguments for:

- A materialist would argue in favour of this statement.
- A materialist is an individual who believes that human beings as an entity are the same regardless of whether or not one is discussing mind and body.
- Therefore, when one substance (the body) ceases to exist, it would follow that the self ceases to exist.
- Such an individual does not believe in the soul as being a separate spiritual entity, the self as being tied only to chemical reactions within the brain.
- When the brain and body die so does the self. No soul would follow so no afterlife.
- Furthermore, there is no current proof of the afterlife.
- All theories about the afterlife are rooted either in religious faith (i.e. rebirth) or in logical philosophy (Descartes' ideas) and are not based on scientific evidence of this world.

Arguments against:

- Descartes would argue against this statement. As a dualist, he believed that there are two separate entities. He has discussed this further in his three forms of argument regarding the existence of God. Therefore, we have more than just bodies and can arguably have an afterlife.
- Plato, an influential Greek philosopher, would also argue against this. As a dualist, he argued for the immortality of the soul.
- Those who are Christians would disagree with this statement, as there is a belief in resurrection within Christianity.
- This is the returning to life after the occurrence of death.
- The best-known example is Jesus Christ in the Christian faith.
- This is bodily resurrection; the belief that the physical body will be resurrected.
- Within Christianity, the different states of bodies of individuals will depend on their deeds, destined for heaven or hell. These states are termed 'qualities'.
- Impassability is the first quality, which posits that those resurrected are physically free from the suffering experience of humans and unable to experience suffering.
- The second quality of resurrected body is glory/brightness – to experience this is described as manifesting in a variety of different ways.
- The third is powerful and puts forward the idea that the heavenly bodies of the resurrected are beyond the feeble limits of earthly bodies.
- This is not the only Christian argument regarding the afterlife existing.
- John Hick argues we cannot conceive of an individual without a body. There must be a body.
- To convey his idea of a replica of the afterlife, Hick uses three different scenarios. One is John Smith and replicas of this man appearing with the same DNA and memories as John Smith had.
- He poses the question in each scenario as to whether or not we would accept that it is John Smith. This is a thought experiment designed to put forward the notion of the idea of a physical body.
- Rebirth is the Buddhist notion that upon death, the namarupa (mind and body) is reborn again, possibly in the world or another realm.
- It emphasises the idea that no aspect of the previous life is transferred to the next.
- The end of the cycle of rebirth is known as nirvana. To obtain this, individuals must reach ultimate reality. This involves fully understanding the nature of dukkha (suffering) and anatta (no-soul) – the three marks of existence.
- This is a belief with many variations such as Hinduism, the Scriptures of which (the Vedas) teach of reincarnation. Within Hinduism, life is a continuous chain of life and death.
- The atman is the self, which is independent of the body and changes form with each life cycle.
- The shashira is the body which can perish and is subject to change, whereas the atman is immutable.
- The next form taken in a life cycle is a consequence of moral choices made by the individual, known as karma. Individuals seek to become moral in order to better their soul to achieve liberation from the never-ending life cycles.

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