

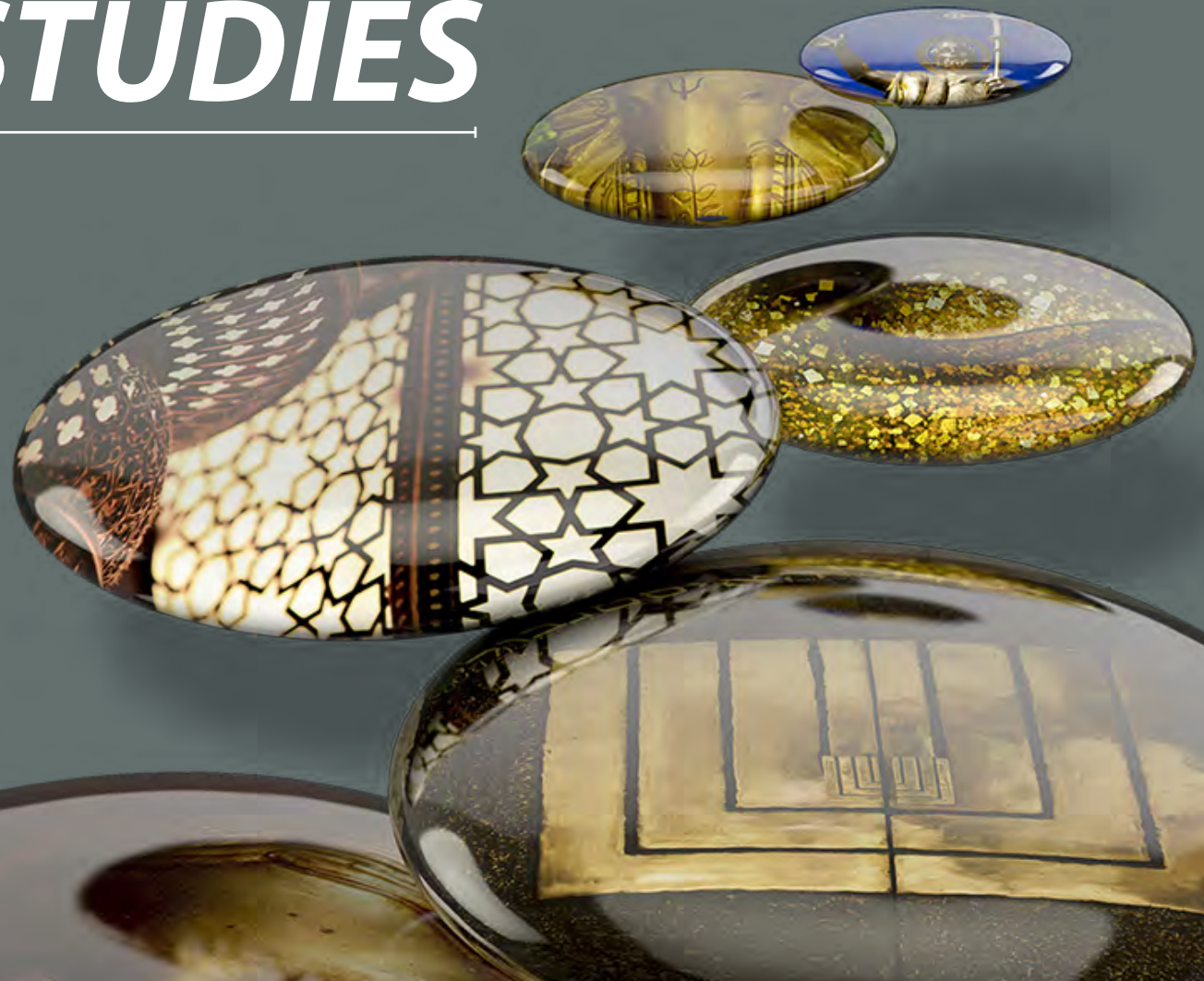
**A LEVEL**  
*Delivery Guide*

# ***RELIGIOUS STUDIES***

H573  
For first teaching in 2016

## **Philosophy of Religion (H573/01)**

Version 1



# A LEVEL **RELIGIOUS STUDIES**

## **Philosophy of Religion (H573/01)**

This curriculum plan is intended to provide support and guidance for teachers delivering Component 01 of OCR's AS and A Level in Religious Studies; Philosophy of Religion. It aims to address the content of this component in a way which makes it manageable for teachers and students, and provides details of useful resources, scholarly views, academic approaches and sources of wisdom and authority.

The purpose of this course plan is to demonstrate how the specification might be translated into a teaching scheme. One of the first things which teachers are required to do with a new specification is to work out how much time to allocate to each part of the specification and to ensure that full specification coverage can be taught in a set time frame, given timetabling constraints. Whilst OCR's A Level in Religious Studies does not have stated 'Guided Learning Hours' in the specification, the generally recommended time for the study of an A Level is 360 hours across two years. We recognise that in reality some of these hours are lost to revision, mock exams, school events etc., and so we have designed this planner based on each of the three components of the A Level being taught in 100 hours overall (50 for the AS Level). This is in no way prescriptive or definitive; it is just one suggestion of how a teacher may plan the course.

This planner is intended to 'unpack' the specification content only. Teachers should build in revision, recap and assessment preparation as they deem necessary according to their context and learners. The weighting of hours allocated to content may also fluctuate from teacher to teacher and context to context, depending on the strengths of the teacher and their students. Please do adapt the amount of hours assigned to the various elements of material to suit both your needs and those of your learners.

The material for linear A Levels can be taught in a wide variety of ways, and how teachers approach this material will differ. If you are teaching a mixture of AS and A Level students in one class you will need to co-teach the two courses. Therefore you would be advised to teach the AS and A Level common content (indicated in this document by \* next to the topics) in the first year, before moving onto the A Level only content in the second.

If you are not entering students for the AS Level, you are free to arrange the material as you wish. You may wish to complete the course one component at a time, or run them in parallel across the two years.

The following curriculum plan suggests one possible order of teaching, but this is by no means the only way this material can be taught. It is important to note that this is only a proposed way through teaching the A Level. It isn't the intention to suggest that centres

must follow this plan in order to be successful. This plan is intended to illustrate one way to deliver this component over a two year course. There are many possible approaches and centres are encouraged to reflect on good practice and develop their year plans and schemes of work in light of previous successful approaches, the resources available to them and of course their students' academic needs and abilities.

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Ancient Philosophical Influences*	Philosophical views of Plato – understanding of reality, the cave and the forms	5	<p>Possible introduction to nature of Philosophy and Faith vs Reason</p> <p>Background to Plato's teaching:</p> <ul style="list-style-type: none"> <li>- Influence of Socrates – Socratic Dialogue and the death of Socrates,</li> <li>- Heraclitus on change,</li> <li>- Pythagorean ideas.</li> </ul> <p>Outlining of the analogy of the cave – understanding of the symbolism:</p> <ul style="list-style-type: none"> <li>- the shadows,</li> <li>- the chained prisoners,</li> <li>- the escaped prisoner,</li> <li>- the sun,</li> <li>- the world outside the cave.</li> </ul> <p>Key themes in the story of the cave – reason vs senses, forms vs particulars (appearance), political rule.</p> <p>Key Characteristics of the forms and Plato's arguments for the forms:</p> <ul style="list-style-type: none"> <li>- the one over many argument,</li> <li>- the ideal standard argument.</li> </ul> <p>Arguments against the forms:</p> <ul style="list-style-type: none"> <li>- the 3<sup>rd</sup> man argument,</li> <li>- lack of empirical evidence etc.</li> </ul>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p16-28</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS Religious Studies (Taylor, Eyre &amp; Knight) p10-17</p> <p>Philosophy of Religion AS (Wilkinson &amp; Campbell)</p> <p>Plato's Republic book 7 514-521c</p> <p>Stephen Law 'Philosophy Files' – What is real is an engaging introduction to the cave and the forms.</p> <p><a href="http://plato.stanford.edu/entries/plato/">http://plato.stanford.edu/entries/plato/</a> on Plato's ideas</p> <p>Text of the Cave analogy <a href="http://classics.mit.edu/Plato/republic.8.vii.html">http://classics.mit.edu/Plato/republic.8.vii.html</a></p>

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Ancient Philosophical Influences*	Philosophical views of Aristotle – understanding of reality, four causes, Prime Mover	5	<p>Introduction to Aristotle via school of Athens painting focusing particularly on the hand gestures involved – Plato pointing upwards, Aristotle downwards (this world, empiricism) Research on his life and interests.</p> <p>Outline the four causes as an explanation of an object or event – e.g.) A statue being made, a brick smashing a window:</p> <ul style="list-style-type: none"> <li>- the material cause,</li> <li>- efficient cause,</li> <li>- formal cause,</li> <li>- final cause –</li> </ul> <p>Plato and Aristotle's different use of the idea of 'form.' The teleological nature of explanation in Aristotle.</p> <p>Strengths and weaknesses of the causes idea:</p> <ul style="list-style-type: none"> <li>- Does everything have purpose?</li> <li>- Do causes overlap?</li> </ul> <p>Discussion of overall explanation of movement and change in the universe – leading to unmoved mover/ uncaused cause.</p> <p>Characteristics of the Prime Mover as immutable and if immutable then also eternal, impassive and necessary.</p> <p>Prime Mover as a teleological not an efficient first cause. (Analogy of cat drawn to a saucer of milk or iron filings drawn to magnet rather than the idea of a domino rally)</p> <p>Consider strengths and weaknesses of the Prime Mover such as the answer given to evil and suffering yet the inability to answer prayer.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p29-39</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS Religious Studies (Taylor, Eyre &amp; Knight) p18-23</p> <p>The four causes <a href="http://classics.mit.edu/Aristotle/physics.2.ii.html">http://classics.mit.edu/Aristotle/physics.2.ii.html</a></p>

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Ancient Philosophical Influences*	Comparison of Plato and Aristotle – reason vs senses, the Form of the Good vs Prime Mover	2	<p>A sorting exercise may be useful at this point to establish the differences between the two thinkers.</p> <p>Brief overview of reason/rationalism (Plato):</p> <ul style="list-style-type: none"> <li>- innate ideas,</li> <li>- a priori knowledge,</li> <li>- method of deduction.</li> </ul> <p>Brief overview of senses/empiricism (Aristotle):</p> <ul style="list-style-type: none"> <li>- mind as tabula rasa (blank slate),</li> <li>- a posteriori knowledge,</li> <li>- method of induction.</li> </ul> <p>Consider the strengths and weaknesses of the two respective methods, The following may stimulate discussion:</p> <ul style="list-style-type: none"> <li>- A priori knowledge – how do we know Maths? Or Descartes' wax example.</li> <li>- Innate ideas – Chomsky's universal grammar, or the idea of God (see later topics).</li> <li>- Induction – how do we know that water will boil at 100 degrees or that the sun will rise tomorrow (Hume on induction)?</li> </ul>	<p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Descartes Wax example is found in his Meditations chapter 2</p>
Soul, Mind and Body*	Soul, mind and body in the thinking of Plato and Aristotle	2	<p>Introduce issues of 'personal identity' (what makes me me?) via puzzles e.g. Theseus ship thought experiment, Locke's Prince and Pauper, brain swap, soul swap thought experiments. Given that every cell in our body is replaced over time, is there such a thing as me?</p> <p>Compare Plato and Aristotle's ideas on the soul:</p> <ul style="list-style-type: none"> <li>- Plato's soul as pre-existent, non-physical, source of knowledge, the opposite in every sense of the body.</li> <li>- Arguments for the soul given by Plato: recollection, opposites, linguistic argument.</li> <li>- Aristotle soul as formal cause of a person, all living things as ensouled in this sense, the body-soul as ending at death.</li> <li>- Arguments for and against his view.</li> </ul>	<p>Theseus ship stimulus <a href="https://www.youtube.com/watch?v=GQJB7DZyqIE">https://www.youtube.com/watch?v=GQJB7DZyqIE</a></p> <p>Foundations for the Study of Religion (Ahluwalia)</p> <p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p40-55</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p89-99</p> <p>Ancient views of the soul <a href="http://plato.stanford.edu/entries/ancient-soul/">http://plato.stanford.edu/entries/ancient-soul/</a></p>

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Soul, Mind and Body*	Substance Dualism	3	<p>Belief that there is a separate non-physical mind/soul in addition to the physical body.</p> <p>Descartes case for dualism:</p> <ul style="list-style-type: none"> <li>- The waves of doubt, why the body can be doubted.</li> <li>- The Cogito ( I think therefore I am) as an example of something that cannot be doubted.</li> <li>- Descartes' three arguments for the soul: Divisibility, doubt, clear and distinct ideas – These rest on Leibniz law the idea that if there is one aspect in which things differ then logically they must be two different things.</li> <li>- Evaluation of these arguments.</li> </ul>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Descartes, The Meditations chapter 2 and chapter 6 Online version here <a href="http://www.earlymoderntexts.com/assets/pdfs/descartes1641.pdf">http://www.earlymoderntexts.com/assets/pdfs/descartes1641.pdf</a> Descartes, Principles of Philosophy 1.60-65 <a href="http://www.earlymoderntexts.com/assets/pdfs/descartes1644part1.pdf">http://www.earlymoderntexts.com/assets/pdfs/descartes1644part1.pdf</a></p>
	Materialism	3	<p>Belief that consciousness is a feature of the physical brain and that there is no separate substance.</p> <p>The ability of science to expand our knowledge of the world and the workings of the brain – the 'explanatory gap' has been greatly reduced. (Dawkins view that science will eventually kill off the soul)</p> <p>Different types of materialism such as identity theory – the mind is the brain, and behaviourism (although this does not have to be interpreted in a materialist manner).</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p89-99</p> <p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p40-55 Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Blackmore, S (2010) Consciousness chapter 1 &amp; 2 provide a good summary.</p> <p>Ryle, G (1949) The concept of mind chapter 1.</p> <p>Dawkins' view on the soul <a href="https://www.edge.org/conversation/richard_dawkins-steven_pinker-is-science-killing-the-soul">https://www.edge.org/conversation/richard_dawkins-steven_pinker-is-science-killing-the-soul</a></p>

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Soul, Mind and Body*	Issues related to ideas about soul, mind and body	3	<p>Review of case for dualism from Descartes and Plato and case for materialism from Aristotle, Dawkins and Blackmore.</p> <p>Consider arguments for the soul: qualia, explanatory gap, alleged out of body experiences.</p> <p>Arguments against the soul: Problem of interaction, other minds, Ryle's category mistakes as a criticism of Dualism.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p40-55</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Ryle, G (1949) The concept of mind chapter 1</p>
Arguments based on observation*	Teleological Argument	3	<p>Presentation of Paley's teleological argument. Attempting to solve jigsaws may reinforce the view that intelligence rather than chance best explains complexity. Paley's watch links intelligence to complexity.</p> <p>Paley's view that the argument remains valid even if we had not seen a watch, the watch was broken, the watch was able to reproduce itself.</p> <p>Aquinas' teleological argument (may be an opportunity to revisit the Aristotelean view of the universe) that the arrow requires the archer in order to hit the target.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p56-80</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS &amp; A2 Philosophy of Religion (M Taylor)</p> <p>Paley, Natural Theology chapter 1.</p> <p><a href="http://naturaltheology.us/state-of-the-argument/192.html">http://naturaltheology.us/state-of-the-argument/192.html</a></p> <p>Aquinas 5 ways <a href="http://www.newadvent.org/summa/1002.htm">http://www.newadvent.org/summa/1002.htm</a></p>
	Cosmological Argument	3	<p>Presentation of Aquinas' first and second ways leading to idea of unmoved mover and uncaused cause – Aquinas does not necessarily think of causes extending back in time, but refers to present causes also.</p> <p>Introduce idea of necessity and contingency. Aquinas' 3rd way. It may be possible to look at Kalam version of the argument also as an example of contribution of Islamic thought.</p> <p>Leibniz principle of sufficient reason as a background to cosmological arguments.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p56-80</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS &amp; A2 Philosophy of Religion (M Taylor)</p> <p>Aquinas 5 ways <a href="http://www.newadvent.org/summa/1002.htm">http://www.newadvent.org/summa/1002.htm</a></p>



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Arguments based on observation*	Challenges to the arguments from observation	5	<p>Hume's criticism of these arguments:</p> <ul style="list-style-type: none"> <li>- the appropriateness of such analogies,</li> <li>- poor design, the possibility of multiple limited designers,</li> <li>- the Epicurean Thesis that in an infinite amount of time order may randomly arise,</li> <li>- the fallacy of composition</li> </ul> <p>Mill's objection that nature does far worse atrocities than those of human beings may be used particularly as a critique of design.</p> <p>Darwinian evolution as an alternative explanation of apparent design within the universe – can the believer respond to this. Does it affect both arguments of just the teleological?</p> <p>Although not required by this spec. the section of Copleston-Russell debate on sufficient reason vs universe is just there (fallacy of composition) may be worth discussing.</p> <p>Responses to the challenges – Tennant and Swinburne's anthropic arguments.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p56-80</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR AS &amp; A2 Philosophy of Religion (M Taylor)</p> <p><a href="http://www.davidhume.org/texts/dnr.html">http://www.davidhume.org/texts/dnr.html</a> chapter 2.</p> <p>Copleston-Russell audio <a href="https://www.youtube.com/watch?v=-BWFpBTqSN0">https://www.youtube.com/watch?v=-BWFpBTqSN0</a></p> <p>Dawkins, R (1991) The Blind Watchmaker chapter 1 Palmer, M (2002) the Question of God. Chapter 2 &amp; 3</p>



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The Problem of evil*	Presentations of the problem of evil	2	<p>The distinction between moral and natural evil. The evidential problem of evil.</p> <p>The logical problem of evil – the inconsistent triad which could link back to Mill if covered on teleological argument.</p> <p>Mackie's presentation of problem of evil and attack on divine attributes (God as omniscient) may present stretch and challenge.</p> <p>Suggest possible solutions:</p> <ul style="list-style-type: none"> <li>- a deistic type Prime Mover,</li> <li>- denial of reality of evil,</li> <li>- limited God,</li> <li>- free will,</li> <li>- character building.</li> </ul> <p>Consideration as to the helpfulness of each of these solutions.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p113-133</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Mackie, J 'The Miracle of Theism'</p>
	<p>Augustine theodicy – justification of God's action/inaction</p> <p>Discuss of issues relating to the problem of evil</p>	4	<p>Augustine on evil – review what is known of Augustine if DCT option taught and topic already covered.</p> <p>Overview of life and influences on Augustine: Manicheism, sexuality, experience of grace</p> <p>Key themes in Augustine's theodicy:</p> <ul style="list-style-type: none"> <li>- the original perfection,</li> <li>- the fall,</li> <li>- free will,</li> <li>- corruption of the natural world,</li> <li>- aesthetic theme,</li> <li>- predestination and grace.</li> </ul> <p>Issues with Augustinian theodicy:</p> <ul style="list-style-type: none"> <li>- biological errors regarding 'all in Adam's loins',</li> <li>- belief in literal Adam and Eve,</li> <li>- can a 'perfect world' go wrong,</li> <li>- tension between free will and predestination.</li> </ul>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p113-133</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Augustine 'The City of God' part 2  <a href="http://www.unilib.org/ebooks/Saint%20Augustine%20-%20City%20of%20God.pdf">http://www.unilib.org/ebooks/Saint%20Augustine%20-%20City%20of%20God.pdf</a></p> <p>Augustine, 'What is evil?' in Davies, B (2000) Philosophy of Religion: a guide and anthology.</p>

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The Problem of evil*	<p>Hick's theodicy – justification of God's action/inaction</p> <p>Discuss of issues relating to the problem of evil</p>	4	<p>Brief introduction to Irenaeus as the background to Hick's theodicy. Idea of character being moulded: Potter and the Clay, Jonah and the whale.</p> <p>Hick's presentation of Irenaean theodicy in 'Evil and the God of Love:</p> <ul style="list-style-type: none"> <li>- the need for free will,</li> <li>- evil as an instrumental good,</li> <li>- idea of epistemic distance,</li> <li>- soul making (John Keats).</li> </ul> <p>Hick's universalism – a God of love could not condemn people to hell.</p> <p>Swinburne's development of similar ideas could be considered for stretch and challenge: A world without evil would be a 'toy world', natural laws must be constant, we must be free even to damn ourselves to hell.</p> <p>Consider issues of such approaches such as:</p> <ul style="list-style-type: none"> <li>- the instrumental criticism of D Z Phillips.</li> <li>- suffering that appears dysteleological, Dostoevsky – brothers Karamazov 'I must return my ticket'</li> <li>- Mackie's suggestion that God could have given free will to only do good things. Hick's response that this would not be real free will.</li> </ul>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p113-133</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Hick, J 'Evil and the God of Love' Part 4.</p> <p>Swinburne, R 'Is there a God?'</p> <p>Mackie, J 'The Miracle of Theism'</p>

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Arguments based on reason*	The Ontological argument	5	<p>Introduce and review key terms: A priori, a posteriori, contingency, necessity, Ontological.</p> <p>Anselm's first version of the Ontological Argument as outlined in proslogion 2.</p> <p>Gaunilo's criticism of the arguments – the perfect island and the difficulty of moving from thought to reality.</p> <p>Anselm's second version of the Ontological Argument in proslogion 3 (although not a response to Gaunilo – students could consider whether this version avoids the difficulties of the previous).</p> <p>Kant's criticisms of the Ontological Argument – specifically Descartes version – that the Ontological Argument is essentially analytic describing the concept of God without describing anything in the world, that existence is not a predicate and cannot be treated as such. Russell's view on predication – that it makes no sense to predicate something if the subject may not exist.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p81-94</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Anselm's argument in Proslogion chapter 2 and 3  <a href="http://sourcebooks.fordham.edu/halsall/basis/anselm-proslogium.asp">http://sourcebooks.fordham.edu/halsall/basis/anselm-proslogium.asp</a></p> <p>Gaunilo's objection and Anselm's reply  <a href="http://sourcebooks.fordham.edu/halsall/basis/anselm-gaunilo.asp">http://sourcebooks.fordham.edu/halsall/basis/anselm-gaunilo.asp</a></p> <p>Kant, 'A critique of pure reason.' Second Division III.IV</p>
	Issues related to arguments from reason	3	<p>Consider whether the issues highlighted above can be overcome. Modern versions of the ontological argument as possible improvements on Anselm's version: Descartes, Malcolm or Plantinga.</p> <p>Can arguments using reason prove God's existence? Aquinas' criticism.</p> <p>Which type of argument is better? The A Priori or the A posteriori?</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p81-94</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>Plantinga, A (1978) God, Freedom and Evil</p>

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Religious Experience*	Nature and influence of religious experience – mystical and conversion experiences	4	<p>Real life example of a religious experience may be used to stimulate discussion.</p> <p>Nature of experience – Mystical: 4 criteria present in mystical experiences according to William James:</p> <ul style="list-style-type: none"> <li>- Ineffable,</li> <li>- Noetic,</li> <li>- Transient,</li> <li>- Passive.</li> </ul> <p>Numinous experiences – Otto’s account of experience of the ‘wholly other.’ Numinous experiences as mysterium, tremendum et fascinans. Example of Isaiah chapter 6.</p> <p>Conversion experience – James’ two types of conversion, St Paul as example or Yusuf Islam (Cat Stevens).</p>	<p>Example of a religious experience: Davey Falcus <a href="https://www.youtube.com/watch?v=GbvPnotaZYw">https://www.youtube.com/watch?v=GbvPnotaZYw</a></p> <p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p95-112</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p34-37</p> <p>Hay, D ‘Religious Experience Today’</p> <p>Otto, R The idea of the Holy chapter 4 &amp; 5</p> <p>James, W ‘The Varieties of Religious Experience.’ Lectures 9,10,16,17 and 20</p>
	Different understandings of religious experience	4	<p>View of James and Swinburne that Religious Experiences are genuine – Swinburne on testimony, James on pragmatism and judging the fruit.</p> <p>View of Freud and Feuerbach that religious experience has a psychological explanation – humans invent concept of God, God as answer to deep psychological needs, religious experience as subconsciously triggered like dreams.</p> <p>View of Russell that religious experience has a physiological basis, supported by Dawkins and others, Persinger’s God helmet.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p95-112</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p44-47</p> <p>James, W ‘The Varieties of Religious Experience.’ Lectures 9,10,16,17 and 20</p> <p>The God helmet <a href="https://www.youtube.com/watch?v=_O_aGlm9QjU">https://www.youtube.com/watch?v=_O_aGlm9QjU</a></p>

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Religious Experience*	Issues related to religious experience – is validity supported, are corporate experiences more valid, are experiences a basis for belief in God?	3	<p>Problems relating to religious experience:</p> <ul style="list-style-type: none"> <li>- interpretation of experience,</li> <li>- false memories,</li> <li>- problem of other minds – we cannot assess what other may or may not have experienced,</li> <li>- issue of conflicting truth claims – Hick’s pluralism as a possible response – can make links to Christianity and other faiths (Year 2 DCT).</li> </ul> <p>Corporate experiences as a possible response to the individual nature of religious experience. Do they provide a better argument? Possible examples include Fatima, Medugorje, Toronto Blessing.</p> <p>Evaluation of what may or may not be proved by religious experience.</p>	<p>OCR A Level Religious Studies (Wilkinson, Wilcockson &amp; Campbell) p95-112</p> <p>Oxford A Level Religious Studies for OCR (Ahluwalia &amp; Bowie)</p> <p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p44-47</p>

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The nature or attributes of God	<p>Understanding of the attributes: omnipotence,</p> <p>Issues related to understanding of the attributes</p>	4	<p>Overview of issues around the attributes of God via analogy of jigsaw or suitcase. Initial definitions of omnipotence, omniscience, omnibenevolence, eternity and free will.</p> <p>Puzzles and problems with the attributes of God and possible approaches.</p> <p>Different presentations of the idea of omnipotence:</p> <ul style="list-style-type: none"> <li>- the idea that God can do anything (as found in Descartes),</li> <li>- that God can do anything that is logically possible (Aquinas/Swinburne),</li> <li>- that omnipotence may be better understood as almighty (Geach),</li> <li>- that God may choose to self-limit (Plantinga).</li> </ul> <p>Aquinas' views on whether God can change the past or whether God can sin as well as possible solutions to the paradox of the stone could be explored.</p> <p>Consider coherence of different approaches to omnipotence.</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p 73, 76-77 Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Vardy, P The Puzzle of God contains a good chapter on omnipotence.</p>

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The nature or attributes of God	Understanding of the attributes: omniscience eternity & free will. Issues related to understanding of the attributes	5	<p>Different understandings of the relationship between God and time and their effect on the issue of omniscience and free will.</p> <p>Boethius' view that God is outside time and that all events are simultaneously present hence known but not foreknown. Consider whether this preserves free will. What might the disadvantages be? Anselm's view as an extension of this.</p> <p>Swinburne's idea of God as in time – backwardly and forwardly eternal. If free will is preserved what type of free will is it: compatibilist and contra-causal definitions of free will.</p> <p>The views of other thinkers who may sacrifice belief in free will or soften the idea of God's omniscience e.g.) Calvin and Process Theologians respectively.</p> <p>Consider the success of the different solutions to the issues of omniscience and free will.</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p74-81</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Boethius, Consolation of Philosophy Book V <a href="http://www.exclassics.com/consol/consol.pdf">http://www.exclassics.com/consol/consol.pdf</a></p> <p>Swinburne, R The coherence of Theism Part II</p>
	Understanding of the attributes: omnibenevolence, Issues related to understanding of the attributes	3	<p>Review Boethius – to what extent does he succeed in establishing that God is just in rewarding and punishing?</p> <p>Resolving apparent conflicts in divine attributes – e.g.) Mackie's view that God's omniscience further complicates the problem of evil. Can God truly be just?</p> <p>Consider solutions to issues presented by God's benevolence.</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p80-83</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Mackie, J The miracle of theism</p>



Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Religious language: Negative, analogical, or symbolic	The via Negativa	3	<p>The difficulty of describing God in human language – univocal language with its tendency to anthropomorphism, equivocal language with its tendency towards mystery/agnosticism.</p> <p>Via Negativa accepts impossibility of description of God – possible example include Maimonides and Pseudo-Dionysius.</p> <p>Difficulties of via negativa:</p> <ul style="list-style-type: none"> <li>- although preserving the mystery of God, is anything actually known?</li> <li>- does not reflect what religious language is like.</li> </ul>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p18-19</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p><a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p>
	The Via positiva	3	<p>Aquinas view that the way to avoid both errors is to treat religious language as analogical.</p> <ul style="list-style-type: none"> <li>- The analogy of attribution – which Aquinas illustrates by the example of the bulls urine.</li> <li>- The analogy of proper proportion. Hick's example of the faithfulness of a dog may illustrate this.</li> <li>- Ramsey's view of models and qualifiers.</li> </ul> <p>Challenges to analogy including:</p> <ul style="list-style-type: none"> <li>- Swinburne's view that Religious Language may be univocal,</li> <li>- the difficulty of knowing how far to press the analogy.</li> </ul>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p20-21</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Aquinas on analogy</p> <p><a href="http://www.newadvent.org/summa/1013.htm#article10">http://www.newadvent.org/summa/1013.htm#article10</a></p> <p><a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p>

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Religious language: Negative, analogical, or symbolic	Symbol	3	<p>Tillich's view that religious language is mainly symbolic. The analogy with works of art in establishing emotional connection and communicating deeply.</p> <p>Tillich's view of symbols as cognitive as opposed to others such as Ramsey who see symbol as non-cognitive.</p> <p>Issues with symbolic language:</p> <ul style="list-style-type: none"> <li>- are symbols arbitrary or agreed.?</li> <li>- can symbols change meaning over time?</li> <li>- is cognitive knowledge of God possible?</li> </ul> <p>Comparison of approaches. Which if any are useful in conveying understanding of God and theological discussion?</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p22-23</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Tillich, P Dynamics of Faith part 3</p> <p><a href="http://www.iep.utm.edu/rel-lang/">http://www.iep.utm.edu/rel-lang/</a></p>
Twentieth century perspectives and philosophical comparisons	Logical Positivism	3	<p>The method of logical positivism:</p> <ul style="list-style-type: none"> <li>- the verification principle of the Vienna Circle</li> <li>- its subsequent improvement by A J Ayer</li> <li>- the implication for religion and ethics (Possible link to emotivism in meta ethics)</li> </ul> <p>Examination of Ayer's view as found in 'God Talk is evidently nonsense' and 'Language, truth and logic.'</p> <p>Issues with the verification principle including:</p> <ul style="list-style-type: none"> <li>- discussion as whether it fails its own test,</li> <li>- whether universals are excluded,</li> <li>- whether the principle is too rigorous,</li> <li>- Hick's assertion that religious language can be verified eschatologically – the parable of the celestial city.</li> </ul> <p>Is it correct to say that the verification principle renders religious language meaningless?</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p11-15</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Ayer, A J Language, Truth and Logic</p> <p>Ayer A J 'God talk is evidently nonsense.' And Swinburne, R 'God talk is not evidently nonsense.' Both in Davies, B (2000) Philosophy of Religion: a guide and anthology.</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Twentieth century perspectives and philosophical comparisons	Wittgenstein's views on language games and forms of life	2	<p>The evolution of Wittgenstein's view on language from the Tractatus to the later view of language games and forms of life.</p> <p>The idea that religious language is not cognitive yet is meaningful to the participants.</p> <p>Evaluation of Wittgenstein's approach:</p> <ul style="list-style-type: none"> <li>- Whilst avoiding the challenge of the verificationists, personal meaning may be unsatisfactory for religious believers who see themselves presenting a truth claim.</li> </ul>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p24-25</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p> <p>Wittgenstein, L Philosophical Investigations</p>
	The falsification symposium	3	<p>Flew's challenge to religious language that the real issue is that claims cannot be falsified. The link with Popper's view of science and pseudo-science. Flew's account of the garden.</p> <p>Hare's response (influenced by Wittgenstein) that religious belief is a blik – that Flew misunderstands the nature of religious belief. The parable of the lunatic.</p> <p>Mitchell's partisan – that religious belief can in theory be falsified, the believer has a prior commitment and may interpret evidence differently.</p> <p>Evaluation of the respective views.</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe) p16-17</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p>
	Comparison of the approaches of Aquinas and Wittgenstein and whether language is to be understood cognitively or non-cognitively	2	<p>Aquinas as cognitive vs Wittgenstein as non-cognitive.</p> <p>Respective application and interpretation of religious texts.</p>	<p>OCR A2 Religious Studies (Eyre, Knight &amp; Rowe)</p> <p>Philosophy of Religion A2 (Wilkinson &amp; Campbell)</p>



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