

GCE A LEVEL

RELIGIOUS STUDIES: PHILOSOPHY SCHEME OF LEARNING

Unit 5: Philosophy of Religion Second Year / A Level

Unit 5: Philosophy of Religion Second Year / A Level

The principal aim of this Scheme of Learning is to support teachers in the delivery of the new WJEC A level Religious Studies specification. It is not intended as a comprehensive reference, but as support for professional teachers to develop stimulating and exciting courses tailored to the needs and skills of their own students in their particular centres.

In addition, this document must not be used instead of the specification, but must be used to support the delivery of it. It offers assistance to teachers with regard to possible classroom activities, links to digital resources (both our own, freely available, digital materials and some from external sources), text books and other resources, to provide ideas when planning interesting, topical and engaging lessons.

The Intention of this scheme of work is that learners will participate in some independent learning tasks prior to attendance at the lesson. In this way, learners should arrive at the lesson with questions concerning areas that they do not understand, and there is more time for analysis and evaluation of the material within the lesson time. For those who do not wish to take this approach, the activity suggestions should still be flexible enough to be adapted.

Time Taken: 34 Lessons (including assessments and feedback)

Lesson	Specification Detail	Activities	Resources	Assessment	Independent Learning
Theme 1: Challenges to religious belief – the problem of evil and suffering					
A. Religious belief as a product of the human mind – Sigmund Freud					
1	<p>Religion as an illusion and/or a neurosis with reference to collective neurosis; primal horde; Oedipus complex; wish fulfilment and reaction against helplessness.</p> <p>Supportive evidence including reference to redirection of guilt complexes and reference to instinctive desires deriving from evolutionary basis (Charles Darwin).</p>	<p>Compare case studies of neurotic behaviours with the practices of communion or other religious rituals.</p> <p>Draw a chart to note similarities and differences.</p>	<p>http://resource.download.wjec.co.uk_s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/freud-ao1-eduqas.pdf</p> <p>https://www.youtube.com/watch?v=8barr3HpJeo&index=1&list=PL2ggVd hXSioz6Wxrx5BGhMrXJItHSrRj3&t=93s</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) Philosophy of Religion for A-Level -</p>	<p>Via 3,2,1 Entrance slips.</p> <p>Comparison activity.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Students should come to lesson with entrance ticket:</p> <p>3 things they have learned.</p> <p>2 questions they would like to ask.</p> <p>1 thing they would like to challenge.</p>

			Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 9 Freud and Jung on Religion - Michael Palmer (Routledge, 1997)		
2	Challenges including lack of anthropological evidence for primal horde; no firm psychological evidence for universal Oedipus complex; evidence base too narrow.	Pool ideas for problems with Freud on the board. In pairs or groups of three, arrange in a hierarchy according to how good the challenges are. Choose one, give an example / evidence to demonstrate the argument. Think of a way Freud might defend himself against such a challenge. Present ideas to class.	http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/freud-ao2-eduqas.pdf WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) Philosophy of Religion for A-Level - Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 9 Freud and Jung on Religion - Michael Palmer (Routledge, 1997)	Presentation to class.	Watch film / read chapter in advance of lesson. Evidence can be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal. Should include: What was the task – why did I have to do it? How did it link to my exam?

B. Religious belief as a product of the human mind – Carl Jung

3	<p>Religion necessary for personal growth, with reference to: collective unconscious, individuation, archetypes, and the God within.</p> <p>Supportive evidence including recognition of religion as a source of comfort and promotion of positive personal and social mindsets arising from religious belief.</p>	<p>Look at the list of different archetypes. In pairs or groups of three, try and think of as many stories, films, myths, songs and pictures of any kind in which these archetypes appear. Competition to see which group find the most. Share ideas.</p>	<p>https://www.youtube.com/watch?v=AeftcdXPt_0&list=PL2ggVdhXSioz6Wxrx5BGhMrXJItHSrRJ3&index=2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) Philosophy of Religion for A-Level - Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 9 Freud and Jung on Religion - Michael Palmer (Routledge, 1997)</p>	<p>Based on questions that learners ask and their responses to questions from others.</p>	<p>Watch film / read chapter in advance of lesson. Bring a question on a piece of paper to the lesson based on this work. Pull questions out of a hat and get the class to try answering them together at the start of the lesson.</p>
4	<p>Challenges including lack of empirical evidence for Jungian concepts and reductionist views regarding religious belief arising from acceptance of Jung's ideas.</p>	<ol style="list-style-type: none"> 1. In pairs (with no spec or books), pool ideas for areas of challenge to Jung. 2. Guess / construct imaginary Part B questions that could be asked. 3. Check against spec. Which questions correspond to points on the spec? 4. Choose a question focusing on each point on the spec. Come up with 3 or 4 initial ideas / answers for each question. 5. Give a reason for each idea. 6. Find a scholar or example to support each idea. 7. Identify the best and worst ideas. Give a reason why the ideas are good or bad. 8. If possible, find a link with previous material studied. 9. Now see what the text book says. How could you improve your ideas? 	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) Philosophy of Religion for A-Level - Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 9 Freud and Jung on Religion - Michael Palmer (Routledge, 1997)</p>	<p>Construction of draft essay.</p>	<p>Watch film / read chapter in advance of lesson. List support and challenges to Jung in preparation for the lesson.</p> <p>Draft Part B essay from lesson notes.</p>

C. Issues relating to rejection of religion - Atheism

5	<p>Rejection of belief in deities; the difference between agnosticism and atheism; the rise of New Atheism (antitheism); its main criticisms of religion: non-thinking; infantile worldview; impedes scientific progress.</p>	<p>Listen to Ricky Gervais – the unbelievers interview. https://www.youtube.com/watch?v=iUUpvrP-gzQ</p> <p>What reasons does he give for the existence of religion?</p> <p>Make a chart of atheistic challenges from spec. What evidence do Dawkins et al give for these claims?</p>	<p>http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/atheism-ao1-eduqas.pdf</p> <p>https://www.youtube.com/watch?v=03VSGHvNXhg&list=PL2ggVdhXSioz6Wxrx5BGhMrXJItHSrRJ3&index=3</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Outcome of discussion considering what evidence can be found for Atheistic claims.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Collect evidence of task via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>List the main objections from the new atheists and couple with evidence of current news stories, e.g. flat-earth theories etc.</p>
6	<p>Religious responses to the challenge of New Atheism: rejection by religious groups of new-atheist claims regarding incompatibility of science and religion; increase in fundamentalist religious activity relating to morality and community; increase in religious apologists in media.</p>	<p>Share and compare the responses of religious people that students found before the lesson.</p> <p>http://www.independent.co.uk/news/science/atheists-agnostic-religion-close-minded-tolerant-catholics-uk-france-spain-study-belgium-catholic-a7819221.html</p> <p>Consider the article – Atheists are Less Tolerant than Religious people. Look at the comments below the article. What do learners notice about the religious-style responses to this article.</p>	<p>http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/miracles-ao2-eduqas.pdf</p> <p>The Dawkins Delusion - Alister McGrath and Joanna Collicutt McGrath (The Society for Promoting Christian Knowledge, 2007)</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Discussion, drawing out several types of response from learners.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Find a video on YouTube or Vimeo of a religious response to The New Atheists. Summarise the main argument that is put forward.</p>
7	<p>Preparation for essay writing.</p>	<p>Give learners a copy of the specification that will be tested. In groups – brainstorm ideas for possible</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate,</p>	<p>Essay drafts – groups can present their ideas and rest of the</p>	<p>Revision for timed essay.</p>

		<p>questions. Big paper for each group – choose their best question and write into the middle. Assign that question to the neighbouring group. Each group should brainstorm ideas for what should go into that essay.</p> <p>Create must / should / could criteria. Each big-paper answer should aim for as many of the criteria as possible.</p>	2017)	class can analyse the strengths and weaknesses.	
8	Timed essay.	Choose past paper question / exemplar question from text book / exam board materials.	<p>http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-studies-sams-from-2016.pdf?language_id=1&dotcache=no&dotcache=refresh</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	Formal assessment: timed essay.	Revision in advance of the lesson.
	<i>Extension Tasks:</i>	<i>Create a poster or leaflet that could be used as a revision aid for the challenges to religious belief. Have three sections; Freud, Jung and Atheism. Use the specification details to help you identify the key ideas that should be referred to in the resource.</i>	https://www.postermywall.com/index.php/l/poster-maker#.WZSY5IGGPD4	<i>Poster could be checked for accuracy / vocab / understanding. Use a must / should / could criteria for success and differentiation.</i>	

Theme 2: Religious Experience

A. The influence of religious experience on religious practice and faith:

9	<p>Value for religious community including: affirmation of belief system; promotion of faith value system; strengthening cohesion of religious community.</p> <p>Value for individual including faith restoring; strengthening faith in face of opposition; renewal of commitment to religious ideals and doctrines.</p>	<p>Open by sharing findings from independent learning task. https://www.youtube.com/watch?v=AYc4hmrHthg Watch William Lane Craig responding to the question Can we trust religious experiences?</p> <p>Group work: Create a concept diagram to show: If someone has a religious experience what could that lead to? And/or if someone has religious faith how does that change how they interpret an experience? https://www.pinterest.co.uk/search/pins/?q=Concept%20diagram%20bubble&rs=guide</p>	<p>Philosophy of Religion for A-Level - Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 3 Philosophy of Religion 5, Revelation and Religious Experience - Jonathan Webber (Abacus, 1995) An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 7 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 1 The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 17 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Concept diagrams could be handed in. If time allows, learners could present their diagrams to the class.</p>	<p>Revisit first-year materials on religious experience.</p> <p>Google ‘Experience God’. Make a list of reasons why the website learners visit suggest that experience of God is important.</p>
10	<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</p> <ul style="list-style-type: none"> • The impact of religious experiences upon religious belief and practice. • Whether religious communities are entirely dependent on religious experiences. 	<p>Look at religious experience accounts of key religious founders e.g. Jesus (Baptism), St. Paul (Damascus) St. Augustine, Wesley etc.</p> <p>Consider: does religion rely on these experiences for its existence? In what way does it make a difference to faith?</p>	<p>https://www.truetube.co.uk/film/pauls-conversion WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Class debate: place “agree” and “disagree” signs on opposite sides of the room. Learners should move to the side that best represents their view in the light of the question.</p> <p>Learners should be</p>	<p>Revisit first-year materials on types of religious experience.</p> <p>Look up the following stories: Jesus baptism, Muhammed meets Jibril, Buddha tempted by Mara, Guru Nanak’s 3 days in the river.</p>

				<p>prepared to justify their position with reasoning.</p> <p>Each side should be prepared to work to persuade people on the opposite side to change their view.</p>	<p>Bring a synopsis of the stories to the lesson.</p>
--	--	--	--	---	---

B. Miracles the definitions of:

11	<p>St Thomas Aquinas (miracles different from the usual order), David Hume (transgression of a law of nature), R.F. Holland (contingency miracle), Richard Swinburne (religious significance).</p>	<p>Ask learners to give examples of events that they would call miraculous from independent learning task. Write each one briefly on a piece of paper and then as a whole class see what they have in common / what is different about them. Try and arrange them into categories and then define what a miracle is. Watch this clip https://www.youtube.com/watch?v=OQSNhk5ICTI Yosemitebear Mountain Double Rainbow 1-8-10 Is it a miracle? Why/why not?</p> <p>Which scholarly definitions would best fit any of these examples?</p>	<p>https://www.youtube.com/watch?v=nXQlvr316bY&index=1&list=PL2ggVd hXSioyz-PaKtRnzChOVVVgXp4Wi</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 17</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 6</p> <p>An Introduction to the Philosophy of Religion Brian Davies (OPUS, 1993) Chapter 10</p> <p>Philosophy of Religion for A-Level - Jordon, Lockyer and Tate (Nelson Thornes, 2002) Chapter 12</p>	<p>Return to miracle examples from the start of the lesson.</p> <p>Ask learners to classify which scholars would define the events is miraculous and which would not. E.g. Holland might allow examples that could be deemed coincidental like the double rainbow.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Look for an example from recent news of an event that has been called miraculous. Do learners agree with this label? Bring to the lesson for share and compare.</p>
12	<p>Consideration of reasons why religious believers accept that miracles occur: evidence from sacred writings; affirmation of faith traditions; personal experience.</p>	<p>Look up the following Biblical miracles:</p> <p>Genesis 1:1-31</p> <p>Mark 5:1-20</p> <p>Matthew 14: 22-33</p> <p>Exodus 7:14-11:10</p> <p>Exodus 14</p> <p>Matthew 14: 13-21</p> <p>John 11:1-44</p> <p>Joshua 10</p> <p>Luke 24</p>	<p>http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/miracles-ao1-eduqas.pdf</p> <p>http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/miracles-ao2-eduqas.pdf</p>	<p>Verbal reasoning from learners that explain why there are beliefs in miracles.</p> <p>Learners could pool ideas on an Interactive Whiteboard and then they could arrange them in a hierarchy</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p>

		<p>Learners could read the accounts and discuss why a religious believer would accept that miracles do occur. Consider: the source of such stories, confirmation of prior-faith position (R.M. Hare / Basil Mitchell), and whether or not they have had a religious experience themselves.</p>	<p>https://www.youtube.com/watch?v=JtfPp4o8SYA&index=4&list=PL2ggVdhXSioyz-PaKtRnzChOVVVgXp4Wi WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>of good to bad reasoning. Why do they want to dismiss some reasons, but would accept others?</p>	<p>Research R.M. Hare and ‘bliks’ or Basil Mitchell and parable of the stranger and the partisan. How do learners think this might be useful to help understand why people might accept that God performs miracles.</p>
--	--	--	--	---	---

C. A comparative study of two key scholars from within and outside the Christian tradition and their contrasting views on the possibility of miracles:

13	Feedback from timed essay	DIRT time Green pen feedback and target setting for students. See some students individually where necessary.	Exemplar responses from text books. WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Student responses in green pen feedback and target setting.	Re-drafting key paragraphs.
14	David Hume – his scepticism of miracles including challenges relating to testimony based belief; credibility of witnesses; susceptibility of belief; contradictory nature of faith claims.	As a whole class, read quotes from Hume relating to each of his individual objections. Divide into pairs, try and identify what he means, translate into modern English, and feedback to the whole class. Make a list or summary of each of the objections from Hume. In small groups discuss any strengths and weaknesses of each of the arguments. Feedback to the class.	https://www.youtube.com/watch?v=u9OzarqbChc&index=2&list=PL2ggVdhXSioyz-PaKtRnzChOVVVgXp4Wi Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 6 An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 10 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Learners produce a written summary – limited to 3 lines maximum – for each of Hume’s arguments. Pair up and compare ideas. Learners should analyse where their ideas are the same or different. Where they differ or have gaps can they identify the problems themselves? If not, highlight the areas of weakness and address as a class.	Watch film / read chapter in advance of lesson. Complete a ‘5 minute lesson plan’ template that shows how you would try and teach these arguments to someone else.
15	Richard Swinburne – his defence of miracles, including definitions of natural laws and contradictions of Hume’s arguments regarding contradictory nature of faith claims and credibility of witnesses.	To open the lesson learners could test one another using their quick quizzes prepared prior to the lesson. Summarise Swinburne’s reasons for accepting miracles. Look at an example of a modern ‘miracle’ (learners could use their own from previous lessons) and	http://www.qcc.cuny.edu/SocialSciences/ppecorino/INTRO_TEXT/Chapter%203%20Religion/CH-3-Documents/ch3-Swinburne-possibility-Miracles.pdf WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Results of the concept diagram. If these are done in groups, they could be presented to the whole class – time permitting.	Watch film / read chapter in advance of lesson. Create a quiz containing 10 questions (with answers) that you could use to test another learner’s

		apply Swinburne’s criteria to it. Learners could create a concept diagram to show why Swinburne might accept it, whilst Hume might not.	https://www.youtube.com/watch?v=23YMT3SJ-l8&t=27s		knowledge of the independent learning for this lesson.
16	<p>Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:</p> <ul style="list-style-type: none"> • The effectiveness of the challenges to belief in miracles. • The extent to which Swinburne’s responses to Hume can be accepted as valid. 	<p>Test the principles of testimony and credulity.</p> <p>Learners should write on rough paper about an experience they have had that was not witnessed by any other member of the class. On another piece of paper, they can write an experience that is fabricated or exaggerated. Place in a hat. Pick out accounts at random. If we apply the principles, what difficulties do we encounter? Can we defend Swinburne in any way?</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Verbal reasoning for their justification or rejection of Swinburne’s position.</p> <p>At the end of the lesson, learners could be encouraged to write a conclusion to the question, ‘Swinburne’s responses to Hume are ineffective’. Evaluate this view.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Consider in advance whether they would apply the principles of credulity and testimony to any other areas of life.</p>
17	Timed essay.	Choose past-paper or exemplar question from text book or exam board materials.	<p>http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-studies-sams-from-2016.pdf?language_id=1&dotcache=no&dotcache=refresh</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	Formal assessment: timed essay.	Revision in preparation for assessment.

	<p><i>Extension tasks:</i></p>	<p><i>Complete a 'take away' homework. Choose from creating a revision aid (create) attempting a plan for an exemplar Part B question (analyse and evaluate) making flash cards for the key vocabulary (remember).</i></p> <p><i>Class debate, divided into two teams – one Humean, one Swinburnian. Each team has a spokesperson but they must give their actor the arguments they need to challenge the other team. Subject for debate: "Miracles are so improbable that it is safe to say that they never happen" Students could get into character / costume!</i></p>	<p>https://getrevising.co.uk/make</p>	<p><i>Assessment via the end product / reasoning given in discussion.</i></p>	
--	--------------------------------	---	--	---	--

Theme 3: Religious language

A. Inherent problems of religious language:

18	<p>Limitations of language for traditional conceptions of God such as infinite and timeless; challenge to sacred texts and religious pronouncements as unintelligible; challenge that religious language is not a common shared base and experience; the differences between cognitive and non-cognitive language.</p>	<p>In pairs, analyse examples of religious language from scripture, sermons or creeds etc. What problems do students spot in trying to understand what they mean? Pool ideas.</p>	<p>https://www.youtube.com/watch?v=8pzGW1XfDTg&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=1 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Informal assessment via outcome of discussion. Quiz at the end of the lesson. Who can come up with the longest list of problems of religious language without reference to notes? Prize for the longest list.</p>	<p>Watch film / read chapter in advance of lesson. Entrance tickets: 3,2,1 activity – 3 things learned, 2 questions / difficulties and 1 example of religious language that could illustrate some of these problems.</p>
----	--	---	---	--	---

B. Religious language as cognitive, but meaningless

19	<p>Logical Positivism - Verification</p>	<p>Give out examples of ordinary statements and cut out separately. Having learned the principles of logical positivism, arrange the statements into two piles – meaningful or meaningless according to the verification principle. Add their own examples from the independent learning tasks. Do students agree on their piles? Do they see any difficulties?</p> <p>e.g. Water boils at 100°C / all bachelors are single / a sunset is beautiful / God exists / murder is wrong / the cat sat on the mat etc.</p>	<p>https://www.youtube.com/watch?v=381eZrBU86s&t=1s&list=PL2ggVdhXSiOXVEVyZsyinGanBhv5ywAL7&index=2</p> <p>An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 1</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2</p> <p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007)</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Result of the arrangements of the statements into the correct piles. Tutor should check that they have been arranged correctly. Where there is disagreement, assessment can be achieved via listening to reasoning.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Learners can come up with their own examples for language that fits the three definitions of meaningful – analytic, synthetic, or meaningless language.</p>
20	<p>(A. J. Ayer) – religious ethical language as meaningless; there can be no way in which we could verify the truth or falsehood of the propositions (e.g. God is good, murder is wrong)</p>	<p>Return to the ordinary statements from previous lesson. Add any new ones that have been constructed at home. Rearrange into meaningful and meaningless according to AJ Ayer. Has he solved the problems noted yesterday? Has he caused any different ones?</p>	<p>http://resource.download.wjec.co.uk/s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/cognitive-ao1-eduqas.pdf</p> <p>An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 1</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2</p> <p>Philosophy of Religion 1 – Religious</p>	<p>Result of the arrangements of the statements into the correct piles. Tutor should check that they have been arranged correctly. Where there is disagreement, assessment can be achieved via listening to reasoning.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Come up with examples of</p>

			<p>Language - Peter Cole and John Lee. (Abacus, 2007)</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>		statements to bring to the lesson that meet Ayers’ criteria of strong / weak verification and verification in practice / principle.
21	Falsification nothing can counter the belief (Antony Flew).	<p>https://www.youtube.com/watch?v=TgmEEDyeDv8 Watch the story of the Deathly Hallows from Harry Potter. In the book, Hermione and others offer a lot of evidence to challenge the Hallows as a myth. Why would Harry continue to believe that they were real?</p> <p>Tell the first half of Wisdom’s Gardener parable. Get students to design experiments they could perform to test for the existence of the gardener.</p> <p>Discuss how the gardener could still exist even if the experiments don’t yield evidence.</p>	<p>https://www.youtube.com/watch?v=kpFvgDGEvrM&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=4</p> <p>An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 1</p> <p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007)</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Experiments should be shared with the rest of the class.</p> <p>Discussion should be had with learners regarding the meaningfulness of the statement ‘the gardener exists’ if no evidence can be collected to demonstrate its falsity.</p> <p>Learners could write a summary of the falsification principle and how it differs from the verification principle.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Can learners think of any characters from film or book that refuse to give up a belief, regardless of evidence to the contrary? Be ready to discuss in lesson.</p>
22	Criticisms of verification: the verification principle cannot itself be verified; neither can historical events; universal scientific statements; the concept of	<p>Learners create a diagram showing the three scholarly views. The diagram should include:</p> <ul style="list-style-type: none"> • Name of scholar • Parable they use 	<p>http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/eduqas/pdf/cognitive-ao2-eduqas.pdf</p>	<p>Results of diagram for falsification.</p>	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual</p>

<p>eschatological verification goes against this.</p> <p>Criticisms of falsification: Richard Hare – blik (the way that a person views the world gives meaning to them even if others do not share the same view); Basil Mitchell – partisan and the stranger (certain things can be meaningful even when they cannot be falsified); Swinburne – toys in the cupboard (concept meaningful even though falsifying the statement is not possible).</p>	<ul style="list-style-type: none"> • Summary of their main point • Key vocabulary where appropriate. 	<p>https://www.youtube.com/watch?v=wJKobhY7KD0&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=5</p> <p>https://www.youtube.com/watch?v=jXSGuGq63eo&t=1s&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=3</p> <p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007)</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Come to the lesson with entrance ticket that contains a counter argument to one or more of these criticisms.</p>
--	--	--	--

C. Religious language as non-cognitive and analogical:

23	Feedback from Assessment. (No 17)	DIRT time. Green-pen feedback and target setting for students. See some students individually where necessary.	http://resource.download.wjec.co.uk.s3.amazonaws.com/vtc/2016-17/16-17_2-18/AO1.mp4 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Student responses in green pen feedback and target setting.	Redrafting key paragraphs.
24	Proportion and attribution (St Thomas Aquinas).	Draw a flow chart of Aquinas' type of analogy – include the different types of proportion (metaphorical and real) and attribution (intrinsic / extrinsic). Look at examples of religious language from scripture. Try and identify which types of analogy learners can see evident and explain why. Psalm 119:41 Daniel 2:20-21 1 Corinthians 3:19 John 1:1-5 Genesis 1:26-27	https://www.youtube.com/watch?v=EHW4sbHYEyg&t=1s&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=6 http://lpphilosophy.weebly.com/uploads/1/3/9/1/13919703/religious_language_as_analogy.doc https://prezi.com/2ihadaqomubi/analogy-of-attribution-and-proportionality/ An Introduction to the Philosophy of Religion - Brian Davies (OPUS, 1993) Chapter 2 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2	Reasoning and application of types of analogy to biblical examples.	Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal. Try and think of examples for as many of the different types of analogical languages as you can, e.g. the man's hand was steady as a rock = metaphorical proportion.

			WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)		
25	Qualifier and disclosure (Ian Ramsey).	Learners can come up with their own examples of models and qualifiers. They could refer back to scripture used the day before and identify models and qualifiers used. Verbal justification of what is being disclosed and whether such ideas can be seen as meaningful.	https://www.youtube.com/watch?v=ITbQRhbNNRQ&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=7 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Pop quiz at the end of the lesson to see how much learners have taken on. Go over key vocabulary and examples from Ramsey.	Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal. Bring to the lesson a ‘tweet’ that can summarise Ramsey’s main ideas. Use # for key vocabulary. (must be informative – useful for revision stimulus) 140 Characters max.
26	Challenges including how far analogies can give meaningful insights into religious language. A consideration of how these two views (Aquinas/Ramsey) can be used to help understand religious teachings.	Look at the list made of inherent problems of religious language made from the first lesson. Which of these have Aquinas / Ramsey apparently solved? Which remain a problem?	Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Create a chart of inherent problems. Column 2 should be headed “solved”, and column 3 “not solved”. Next to each problem, learners can put reasons why they think analogy does or does not solve the problems	Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.

				listed.	Make a mind map of the main problems of religious language that were discussed in the first lesson as a reminder.
	<i>Extension Tasks: Application of Examples to Religious Language.</i>	<i>Watch an extract from Harvey. Discuss the idea whether there is any difference between Harvey and no rabbit at all. Consider how this might be applied to religious belief.</i>	http://www.huffingtonpost.com/bert-montgomery/of-an-invisible-rabbit-an_b_9551764.html	<i>Results of discussion.</i>	

A. Theme 4: Religious language (part 2)

27	<p>Functions of symbols (John Randall).</p>	<p>Open with bran-tub task: learners bring entrance questions / challenges to be put in the bran tub regarding Randall. All pick a random question and try to answer themselves to the class, collaborate when necessary.</p> <p>Look at Matthew 8:5-13. Using Randall's criteria for the function of symbols, discuss and attempt to identify each of the features from his list, e.g. what emotional response would believers have as a result of hearing this story?</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017) https://static.pushmeppress.com/assets/docs/Myth and Symbol.pdf http://www.philosophyzer.com/john-herman-randall-jnr/</p>	<p>3,2,1 exit tickets: 3 things they learned, 2 things they want to know more about, 1 question they have. Tickets should be filled in for a learner to leave the room.</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, hand-written learning journal.</p> <p>Entrance ticket: come with a question on rough paper to be added to the bran tub task.</p>
28	<p>God as that which concerns us ultimately (Paul Tillich).</p>	<p>Look at some examples of religious language, e.g. John 14:2-7 and Matthew 13:31-32. In small groups identify the symbols.</p> <p>Look at Tillich's description of the function of symbols and attempt to identify examples of these things happening in the text, e.g. point beyond themselves, participate in that to which they point etc. Could present as a group poster and then explain ideas to the rest of the class.</p>	<p>https://www.youtube.com/watch?v=ITbQRhbNNRQ&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywal7&index=7 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Result of poster exercise. Learners can show or discuss the limitless ideas of what might be meant by a symbol.</p> <p>Result of discussing how meaningful this might be.</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Create a fact-checker diagram to demonstrate Tillich's main points about the function of symbols. Keep each point</p>

					concise and memorable rather than detailed.
29	Challenges including whether a symbol is adequate or gives the right insights. A consideration of how these two views (Randall/Tillich) can be used to help understand religious teachings.	Look at the list made of inherent problems of religious language made from the first lesson. Which of these has Randall / Tillich apparently solved? Which remain a problem?	<p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007)</p> <p>WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	Create a chart of inherent problems. Column 2 should be headed “solved”, column 3 “not solved”. Next to each problem, learners can put reasons why they think analogy does, or does not, solve the problems listed.	<p>Watch film / read chapter in advance of lesson.</p> <p>Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Make a list of possible problems that could be found when viewing religious language as purely symbolic. What do learners think that religious people would think of this idea?</p>

B. Religious language as non-cognitive and mythical:

30	<p>Complex form of mythical language that communicates values and insights into purpose of existence. Supportive evidence – different forms of myths to convey meaning: creation myths; myths of good against evil; heroic myths. Myths help to overcome fears of the unknown; myths effective way of transmitting religious, social and ethical values.</p>	<p>In groups, learners can look at the genesis myths. How might a literalist, a scientist and a mythical interpretation look? What are the differences and which approach is more helpful when looking at this account? Can there be value in both? Why / why not?</p>	<p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Create a chart of inherent problems. Column 2 should be headed “solved”, column 3 “not solved”. Next to each problem, learners can put reasons why they think Analogy does or does not solve the problems listed.</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>What ‘myths’ have been used in literature or film that might be useful when conveying some deeper ‘truth’ or meaning? E.g. Harry Potter – value of courage, wisdom, friendship etc. Divergent – folly of the pursuit of a single virtue.</p>
31	<p>Challenges: problem of competing myths; meanings of myths change over time as they reflect the values of society as societal constructs; demythologisation of myths results in varying interpretations, myths often incompatible with scientific understanding of the world.</p>	<p>Look at the list made of inherent problems of religious language made from the first lesson. Which of these has apparently been solved? Which remain a problem?</p>	<p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Create a chart of inherent problems. Column 2 should be headed “solved”, column 3 “not solved”. Next to each problem, learners can put reasons why they think Myth does or does not solve the</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p>

				problems listed.	Make a list of all the problems that learners can think of with viewing all religious language as a myth. What do they think the religious response to this theory might be? Why?
--	--	--	--	------------------	---

C. Religious language as a language game:

32	<p>Meaningful to people who participate in same language game (Ludwig Wittgenstein).</p> <p>Supportive evidence – non-cognitive form of language provides meaning to participants within language game; consider use of language not meaning; language games fit with coherence theory of truth; religious language as expressions of belief.</p>	<p>Give learners instructions for the playing of different games and get them to team up. Without sharing the instructions they were given or talking at all, they should attempt to play the game with their partners (chaos should ensue). Learners should discuss why there were difficulties in achieving their goals.</p>	<p>https://www.youtube.com/watch?v=idQiShiG1PA&list=PL2ggVdhXSioxVEVyZsyinGanBhv5ywAL7&index=8</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 2 Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Create a chart of inherent problems. Column 2 should be headed “solved”, column 3 “not solved”. Next to each problem, learners can put reasons why they think analogy does or does not solve the problems listed.</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p> <p>Make a Wiki of all the important vocabulary associated with Wittgenstein’s language games, e.g. form of life, rule following, family resemblance etc.</p>
33	<p>Challenges, including rejection of any true propositions in religion that can be empirically verified; does not allow for meaningful conversations between separate groups of language users; does not provide adequate meaning for the word ‘God’.</p>	<p>Look at the list made of inherent problems of religious language made from the first lesson. Which of these has Wittgenstein apparently solved? Which remain a problem?</p>	<p>Philosophy of Religion 1 – Religious Language - Peter Cole and John Lee. (Abacus, 2007) WJEC A2 Studies in Philosophy of Religion – Delyth Ellerton-Harris (Illuminate, 2013) Chapter 2 WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)</p>	<p>Create a chart of inherent problems. Column 2 should be headed "solved", column 3 "not solved". Next to each problem learners can put reasons why they think language games theory does or does not solve the</p>	<p>Watch film / read chapter in advance of lesson. Evidence to be collected via a Virtual Learning Environment (VLE) with an automatic tick list, or hand-written learning journal.</p>

				problems listed.	Revision in preparation for formal assessment.
34	Timed essay.	Choose past paper question / exemplar question from text book / exam board materials.	http://www.eduqas.co.uk/qualifications/religious-studies/as-a-level/WJEC-Eduqas-A-level-religious-studies-sams-from-2016.pdf?language_id=1&dotcache=no&dotcache=refresh WJEC/Eduqas Religious Studies for A Level, Year 2 – Philosophy of Religion and Religion and Ethics. (Illuminate, 2017)	Formal assessment: timed essay.	Revision in preparation for formal assessment.
	<i>Extension Tasks: Look at wider scholarly ideas of the use of different kinds of language.</i>	<i>Watch Alan Watts talking about various kinds of language. How might his ideas help a discussion about the use of religious language and the solutions to the problems of such language?</i>	https://www.youtube.com/watch?v=DXDT4xEvo8	<i>Assessment achieved verbally through the result of learner discussion.</i>	