

GCE AS LEVEL

RELIGIOUS STUDIES: PHILOSOPHY SCHEME OF LEARNING

Component 2: Philosophy of Religion First Year / AS

Component 2: Philosophy of Religion First Year / AS

The principal aim of this Scheme of Learning is to support teachers in the delivery of the new Eduqas AS and 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: 38 Lessons (Including assessments and feedback)

Lesson	Specification Detail	Activities	Resources	Assessment	Independent Learning
Theme 1: Arguments for the existence of God - inductive					
A. Inductive arguments - cosmological					
1	Inductive proofs; the concept of ' <i>a posteriori</i> '	<p>Intro: Groups of 4 discuss the question: 'What is knowledge?' Nominate a person from each group to write down their best idea up on the board. Whole class discuss and vote on best ideas.</p> <p>Hand out reading on key terminology: Inductive / Deductive / '<i>a posteriori</i>' / <i>a priori</i> / Valid / Sound. Read and then together make a glossary of these terms.</p> <p>Look at examples of arguments, identify which are valid, sound, deductive and so on. Feedback to the whole class and debate.</p>	<p>https://www.youtube.com/watch?v=WJ0VBngD3KE&list=PL2ggVdhXSioy_AVSBSeQ4_Vq_cOdot6hD</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 5</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson</p>	<p>Assessment for Learning: Application of vocab to examples of arguments, self – assessment / teacher assessment / peer assessment through discussion and adaptation.</p> <p>Summative Assessment of Learning: Mini white</p>	

			<p>Thornes, 2004) Chapter 3 The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 7 https://spaces.hightail.com/space/Lyca2</p>	<p>board task at the end of the lesson to test vocab and definitions.</p>	
2	<p>St Thomas Aquinas' first Three Ways - (motion or change; cause and effect; contingency and necessity).</p>	<p>Intro: Give out a scrap paper on arrival to the lesson. Learners should put a question on it regarding the reading / film completed before the lesson.</p> <p>Fold their entry tickets / scrap paper and place in a box in the centre of the room. Mix them up, then everyone takes a ticket out of the box. Those who can easily answer their question should do so for the whole class. Those who need help can have a few minutes to discuss with a neighbour and then can answer to the whole class if they can. Those who are still unsure can have a go at answering and then the whole class can help if they can. Finally, you should be left with the questions that learners don't know the answer to. Work through each in turn – learners can take notes as they go.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=XSlS-lvF9o&list=PL2ggVdhXSioy_AVSBSeQ4_Vq_cOdot6hD&index=2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) https://spaces.hightail.com/space/Lyca2</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 5</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 3</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 7</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 3</p>	<p>Assessment for learning. Entry tickets task with questions on regarding the first piece of directed learning. Self – assessment / teacher assessment / peer assessment through discussion.</p>	<p>Look at the first lesson on Aquinas in readiness for the lesson. Answer comprehension questions to demonstrate that the task is completed – bring to the lesson as an entrance ticket.</p>

3	<p>The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator).</p>	<p>Intro: Pairs at the start of the lesson. Discuss: 'Does Infinity Exist?' then group each pair into fours to continue sharing ideas. Feedback to the whole class.</p> <p>In their groups – give out Big Paper – ask learners to list as many similarities and differences between Craig and Aquinas as possible. – As they go through this task they should note on some rough paper any questions or confusion they have about either approach.</p> <p>Nominate a spokesperson to feedback and learners should suggest which argument they think is stronger and why.</p> <p>Anticipate a lack of understanding regarding the nature of Infinity from the Kalam. During this feedback, ask learners to attempt to answer each other's questions first if possible.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=gGiPxUtb3HQ&list=PL2ggVdhXSioy_AVSBSeQ4_Vq_cOdot6hD&index=3</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 5</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 7</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Assessment for Learning: Formative assessment - Ability of groups to compare and contrast Aquinas and Craig. Assessment as learning: Self – assessment / teacher assessment / peer assessment through discussion and questions / answers arising from this task.</p>	<p>Watch film / read about William Lane Craig. Find out what 'Set theory' is in mathematical terms.</p>
---	---	---	--	---	---

C. Challenges to inductive arguments:

4.	<p>David Hume - empirical objections and critique of causes (cosmological).</p>	<p>Intro: In groups of 2 or 3, how many of Hume's objections can they remember in 4 minutes? The group who gets the most / closest answers can nominate a scribe who can list them on the main board.</p> <p>Fill in any gaps as a whole class.</p> <p>Put up the question: 'Hume's challenges are effective against the Cosmological arguments' proofs of God's existence' Assess this view.</p> <p>Ask learners to construct some reasons why Hume is / is not effective in his arguments. Pool ideas. Learners can vote on which argument seems the strongest (not whose do they most agree with) but they must justify their responses.</p> <p>Write up as a Part B essay response.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=EmUOZAwBEN0&list=PL2ggVdhXSioy_AVSBSeQ4_Vq_cOdot6hD&index=7</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 5</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 3</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 7</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Formative Assessment for / as Learning: How many of Hume's objections they a. remember, b. understand and c. use.</p> <p>Formative Assessment for Learning: Draft ideas for Part B response to Hume.</p>	<p>Watch film / read about Hume's challenges to the Cosmological arguments. Make notes and divide challenges into two lists: 1. Challenges from empirical evidence 2. Challenges to the assumptions of causality.</p>
----	---	---	---	---	---

B. Inductive arguments - teleological:

5.	<p>St Thomas Aquinas' Fifth Way - concept of governance; archer and arrow analogy. William Paley's watchmaker - analogy of complex design.</p>	<p>Intro: Mix and match task in groups. Either on an interactive whiteboard or in paper form. Learners can take it in turns to work out who said which statements. Match premises with the correct scholar. Discuss the best order of premises and examples when presenting the argument.</p> <p>Show learners some You Tube videos (can be found on the Philosophy and Ethics YouTube Channel) of apparent design in nature. Place signs at either end of the room (Agree / Disagree) and ask them to move and sit under the sign that best represents their view to the statement "There is evidence of design in nature."</p> <p>Learners should be able to justify their choice of seating and should try and persuade others to join their side.</p> <p>Write up the best arguments that have been heard for and against design in nature.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=k mQMxR0cBwc&list=PL2ggVdhXSioy_A VSBSeQ4 Vq_cOdot6hD&index=4</p> <p>https://www.youtube.com/watch?v=E 9KMaDf9JTo&list=PL2ggVdhXSioy_A VSBSeQ4 Vq_cOdot6hD&index=5</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 6</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 4</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 9</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 4</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Formative assessment: Outcome of mix and match task. (Can use as a prompt for Q&A session if there is a lack of understanding.)</p> <p>Outcome of discussion task.</p>	<p>Watch film / read about Aquinas and Paley's teleological argument in advance. Make two lists: Aquinas' main points, Paley's main points.</p>
----	--	---	--	---	---

<p>6.</p>	<p>F. R. Tennant's anthropic and aesthetic arguments - the universe specifically designed for intelligent human life.</p>	<p>Entrance tickets task: Learners should write a question they have (knowledge or evaluation) on a scrap piece of paper as they enter the room. Place in a box in the centre of the room. Everyone take one and try to answer. Those that can should answer for the whole class, those that need to confer, should do and then can answer. Those who don't know, can offer the question to the whole class to try and answer. Teacher can help if necessary.</p> <p>Groups of 4. Big paper and marker pens. Answer the question: 'Tennant's teleological argument is not effective in the 21st century.' Discuss. Talk about the question, jot down ideas on the big paper. Feedback with a conclusion that has been justified by reasons.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=1Bu9dXgsP2A&list=PL2ggVdhXSioy_AVSBSeQ4_Vq_cOdot6hD&index=6</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 6</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 4</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 9</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 4</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Formative assessment for learning: Via the entrance ticket task and through the evaluation task with conclusion. Teacher should move amongst groups assessing informally as the groups work.</p>	<p>Watch film / read about Tennant. Answer comprehension questions to demonstrate task has been completed.</p>
-----------	---	--	---	---	--

C. Challenges to inductive arguments

7.	<p>David Hume - problems with analogies; rejection of traditional theistic claims: designer not necessarily God of classical theism; apprentice god; plurality of gods; absent god (teleological).</p>	<p>Intro: On the board have the following statement: 'The universe is orderly, regular, purposeful and interconnected.' In pairs, learners should discuss this statement. Agree or disagree, and why? Pairs join forces to make groups of four. Feedback to whole class.</p> <p>Still in groups of four – try and list Hume's arguments. – Feedback until all are on the main board.</p> <p>Learners should now discuss in their groups which arguments are the most effective, and which fail. What problems / assumptions / errors might be made by Hume?</p> <p>Complete an evaluation worksheet: 'Hume's challenges to the Teleological Argument are extremely effective.'</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=yFMLNPM8EU&index=8&list=PL2ggVdhXSioyAVSBSeQ4Vq_cOdot6hD</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 6</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 3</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 9</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Formative Assessment for Learning: Feedback from group work and informal assessment of discussion work whilst teacher circulates during discussion. Where there is confusion regarding Hume's arguments a Q&A can take place for individual groups or for the whole class to iron out difficulties.</p>	<p>Watch film / read about Hume's challenges to the TA: Prepare a flash card for each argument with a picture on each one as an aide-memoire.</p>
8.	<p>Alternative scientific explanations including the Big Bang theory and Charles Darwin's theory of evolution by natural selection.</p>	<p>Look at the following essay question:</p> <p>'Scientific evidence proves beyond doubt, that there is no designer God.'</p> <p>As a whole class, consider what possible conclusions there might be:</p> <ol style="list-style-type: none"> 1. No designer – no doubt 	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=HfTeyOYsXE0&list=PL2ggVdhXSioyAVSBSeQ4Vq_cOdot6hD&index=9</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of</p>	<p>Formative Assessment for Learning: Each group poster resulting in discussion.</p> <p>Assessment of Learning through the end result.</p>	<p>Watch film / read about Darwin and the Big Bang. Make notes under two headings: Challenges to the cosmological argument and challenges to the</p>

		<p>2. No designer – some doubt 3. No proof against designer offered.</p> <p>Divide class into three groups and give each group an outcome. Ask each group to provide 4 ideas on big paper that could be used as support / evidence for that outcome.</p> <p>Display and feedback. Discuss ideas and offer counter arguments as a class. Write up into notes.</p> <p>Vote on most convincing conclusions. Which arguments are the best? Why?</p>	<p>Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 4 https://spaces.hightail.com/space/Lyc a2</p>		<p>teleological argument. Warn learners that there may be some overlap but equally there may be some challenges that don't apply well to some arguments.</p>
9.	<p>Essay Writing Skills.</p>	<p>With learners, go through the difference between Part A and Part B responses.</p> <p>Include:</p> <ul style="list-style-type: none"> • What is assessed • Structure • How to address questions directly • Time constraints and marks available <p>Look at past-paper questions on the topics covered and practice planning answers in pairs under a time limit:</p> <p>e.g.</p> <ul style="list-style-type: none"> • 4 minutes to make a list regarding what should be included for a Part A question. • 5 minutes to list arguments for and against a Part B question. • 2 minutes to construct a bullet point conclusion to a Part B question. 	<p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p>	<p>Informal summative Assessment of Learning / Formative Assessment for Learning. Their responses to the timed practice tasks.</p>	<p>Revision for timed essay.</p>

10	Timed essay.	Choose a 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 1 and AS– Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p>	Formal summative assessment of learning: timed essay.	Revision for timed essay.
	<i>Extension: Analysis and evaluation task for arguments.</i>	<p><i>Where time permits, groups can fill in an evaluation sheet for each of the arguments. In the sheet, document the strengths and weaknesses they spot in each argument and conclude how convincing they find the argument as evidence for the existence of God.</i></p> <p><i>Planning for timed essays: look through past-paper questions and complete a plan.</i></p> <ol style="list-style-type: none"> <i>1. Plan with notes</i> <i>2. Plan without notes</i> <i>3. Plan under timed conditions without notes. (gradually shorten the time).</i> <p><i>In each case the learner should check their own work against their notes.</i></p>	<p><i>Past paper questions on the VLE.</i></p> <p><i>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS– Philosophy of Religion and Religion and Ethics.</i> <i>Richard Gray and Karl Lawson</i> <i>(Illuminate, 2017)</i></p>	<i>Assessment for Learning: Planning and checking own work as a form of self-assessment in preparation for examined essays.</i>	

Theme 2: Arguments for the existence of God - deductive

A. Deductive arguments – origins of the ontological argument / C. Challenges to the ontological argument:

<p>11.</p>	<p>2A. Deductive proofs; the concept of '<i>a priori</i>'. St Anselm - God as the greatest possible being (Proslogion 2). St Anselm - God has necessary existence (Proslogion 3).</p> <p>2C. Challenges to the ontological argument: Gaunilo, his reply to St Anselm; his rejection of the idea of a greatest possible being that can be thought of as having separate existence outside of our minds; his analogy of the idea of the greatest island as a ridicule of St Anselm's logic.</p>	<p>Intro: Ask learners to brainstorm (in pairs or as a whole class) what the perfect sweet would be like. Once they have given it all its qualities - give out a sweet to each learner. Discuss whether or not it is better to have it in reality and in their mind, or in the mind alone.</p> <p>Give out mini white boards and ask learners to write a bullet-point summary of Anselm's first form of the argument. Check their attempts.</p> <p>Work through the premises of the first form of the Ontological Argument from Anselm. Give a hand out of summary of his first form. Get learners to compare their attempts to the ones they are given – what did they miss / what was incorrect?</p> <p>Divide into pairs, can learners see any difficulties with this argument? Feedback to whole class.</p> <p>Learners should then write Gaunilo's parody of the argument as a bullet-point summary. Check and discuss.</p> <p>What difficulties do they notice with Gaunilo? Is it a strong / weak argument and why?</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=zXhbOdcbkH0&list=PL2ggVdhXSioyV9PC1cVKpRM7LTczCvpf7</p> <p>https://www.youtube.com/watch?v=ihj_zCxekek&list=PL2ggVdhXSioyV9PC1cVKpRM7LTczCvpf7&index=2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 4</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 2</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 8</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005)</p>	<p>Assessment for Learning: mini white-board activity to check directed learning / Self-assessment of what they know.</p> <p>Result of discussion of premises.</p> <p>Self-assessment comparison between their own attempts and correct presentation of the arguments.</p>	<p>Watch film / read about the Ontological Argument. Answer comprehension questions or complete 3,2,1 entrance cards in advance of the lesson.</p>
------------	---	--	---	--	--

		Go through Anselm's response in his second form. Discuss with learners how this might have helped against Gaunilo. Is Anselm's argument valid / sound?	Chapter 2 https://spaces.hightail.com/space/Lyca2		
12.	Essay Writing / Assessment.	Learners should look at the array of specimen / exemplar essays. They will be given an assessment sheet and marking grid. On their own or in pairs, they should attempt to grade each response and write comments in the boxes to explain their choices. Feedback and discuss the strengths and weaknesses of each essay as a whole class.	7 Exemplar essays on the OA grid for learners to write on marking grid from the exam board WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)	Formative assessment as / for learning: result of discussion and marking exercise. Self-assessment from learners. Learner led assessment.	Revise Anselm's Ontological Argument from the lesson and Gaunilo's challenge in preparation for next lesson's activities.

B. Deductive arguments – developments of the ontological argument:

13.	<p>Rene Descartes - concept of God as supremely perfect being; analogies of triangles/ mountains/valleys.</p>	<p>Intro: Go through the Gruffalo story with the whole class. Get learners to try and remember what the Gruffalo looked like in the mouse’s mind in each stage of the story. Add each part up on the board in the form of a picture or words as you go. When the Gruffalo appears – do learners think his existence should be listed as one of his predicates?</p> <p>Watch: https://www.youtube.com/watch?v=BHihkRwisbE (Some bad language)</p> <p>Look through the premises for both parts of Descartes argument. (Give out as a worksheet summary) In pairs, ask learners to write on the sheet, all the problems or questions they have regarding the argument.</p> <p>Feedback to whole class and discuss.</p> <ul style="list-style-type: none"> • Consider: ‘I’ is an assumption. • Is there such a thing as an innate idea, or are all ideas taught? • Assumption that clear and distinct perception is possible. • Presupposes a perfect being. • Could dismiss the definition of God. • Is existence a predicate? 	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=tI_o_hpcoQJo&index=3&list=PL2ggVdhXSi0yV9PC1cVKpRM7LTczCvpf7</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics.</p> <p>Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 4</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 2</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 8</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 2</p> <p>https://spaces.hightail.com/space/Lyc_a2</p>	<p>Formative Assessment for Learning: result of discussion of Descartes proof.</p>	<p>Watch film /read about Descartes Ontological argument. Answer comprehension questions to demonstrate task completed.</p>
-----	---	---	--	--	---

C. Challenges to the ontological argument:

<p>14.</p>	<p>Immanuel Kant's objection - existence is not a determining predicate: it cannot be a property that an object can either possess or lack.</p>	<p>Intro: divide into groups and give out big paper and marker pens. Learners should pool their homework ideas to draw a chart, give a number summary and example to illustrate Kant's arguments.</p> <p>They should come up with 3:</p> <ol style="list-style-type: none"> 1. Rejection of the paradox (triangle) 2. Rejection of existence as a predicate (coins) 3. Rejection of God exists as an analytic statement (Bachelors /Cat) <p>Give out scrap paper to each group. They should discuss and write down a question per group. Each question can be practical – concerning understanding, or can be analytical; offering a challenge.</p> <p>Go through questions as a class. See if learners can answer each other's questions, and when they can't the tutor should explain – learners can take notes.</p> <p>Whole class discussion – Was Kant right?</p> <ul style="list-style-type: none"> • Concept does change by existing. • Can't reject a concept. • Word play, just as the OA is. 	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674</p> <p>https://www.youtube.com/watch?v=GHTtWd60RVA&list=PL2ggVdhXSioyV9PC1cVKpRM7LTczCvpf7&index=4</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 4</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 2</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 8</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 2</p> <p>https://spaces.hightail.com/space/Lyc a2</p>	<p>Formative assessment for learning: Result of discussion of Q&A scrap-paper task. Self-assessment / teacher / peer assessment.</p> <p>Formative assessment for learning: poster task.</p>	<p>Watch film / read about Kant in preparation for next lesson. Try and establish three clear arguments from Kant into note form for the next lesson.</p>
------------	---	--	---	---	---

B. Deductive arguments – developments of the ontological argument:

15.	<p>Norman Malcolm - God as unlimited being: God's existence as necessary rather than just possible.</p>	<p>Intro: Play elimination, in small groups at first, then as a whole class:</p> <p>Give out three pieces of paper, each has a different possibility on it.</p> <ol style="list-style-type: none"> 1. God is TTWNGCBC - God is Contingent 2. God is TTWNGCBC - Impossible 3. God is TTWNGCBC - Necessary <p>Learners should use Malcom's reasoning (they should be familiar from the directed learning task) in order to eliminate the erroneous statements.</p> <p>Repeat as a whole class once they have had a go in small groups.</p> <p>Make notes as learners go along regarding any questions that they have with Malcolm's process. Learners should understand why God cannot be contingent and why he cannot be necessary.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?riid=674</p> <p>https://www.youtube.com/watch?v=cV0JBpwdN6g&list=PL2ggVdhXSioyV9PC1cVKpRM7LTczCvpf7&index=5</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 4</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 4</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 2</p> <p>The Puzzle of God – Peter Vardy (Fount, 1999) Chapter 8</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 2</p> <p>https://spaces.hightail.com/space/Lyca2</p>	<p>Formative Assessment for Learning: self-assessment / Peer assessment / Teacher assessment: learners attempt to explain reasons for eliminating the wrong statements.</p>	<p>Watch film / read about Malcolm's Ontological Argument – find out what is meant by the term 'modal logic'.</p>
16.	<p>Feedback from previous timed essay.</p>	<p>DIRT time Green pen feedback and target setting for students. See some students individually.</p>	<p>Exemplar responses from text books. WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p>	<p>Formative Assessment as Learning: Student responses in green pen feedback and target setting.</p>	<p>Redrafting key paragraphs.</p>

17.	<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 extent to which ‘a priori’ arguments for God’s existence are persuasive. • The extent to which different religious views on the nature of God impact on arguments for the existence of God. • The effectiveness of the ontological argument for God’s existence. • Whether the ontological argument is more persuasive than the cosmological/teleological arguments for God’s existence. • The effectiveness of the challenges to the ontological argument for God’s existence. • The extent to which objections to the ontological argument are persuasive. 	<p>Give learners the following question: “a priori arguments for God’s existence can never prove the existence of God.”</p> <p>Place possible conclusions around the room:</p> <ul style="list-style-type: none"> • Cannot prove God’s existence. • Do Prove God’s existence. • Offer some evidence for God’s existence. <p>Learners should go and stand by the sign that best represents their view. They should be prepared to justify it. Try and persuade others (if there are any) to join them through reasoning (learners can change their mind and move at any time). Movers should be prepared to justify their change. If there are no movers, what would it take to get them to move i.e. what is required for a proof like this to be convincing?</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=674 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) https://spaces.hightail.com/space/Lyca2</p>	<p>Assessment for Learning: Through discussion. Interaction between teacher and learners in response to Formative assessment of arguments.</p>	<p>Preparation for analysis and evaluation. Look wider at some of the Stretch and Challenge materials where other scholars make comment. See ‘Philosophy Ninja’ YouTube Channel for more films on different scholars. https://www.youtube.com/channel/UCNUJUJtYwZTSKymLPry08cw</p>
18.	<p>Timed Essay</p>	<p>Choose past paper question / exemplar question from text book / exam board materials.</p>	<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&</p>	<p>Summative Assessment of Learning: formal assessment: timed</p>	<p>Revision for timed essay.</p>

			dotcache=refresh WJEC/Eduqas Religious Studies for A Level, Year 1 and AS– Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)	essay.	
	<i>Extension: Essay writing preparation for Part A and B.</i>	<i>Planning for timed essays: look through past-paper questions and complete a plan.</i> <ol style="list-style-type: none"> 1. Plan with notes 2. Plan without notes 3. Plan under a time condition without notes (gradually shorten the time). <i>In each case learner should check their own work back against their notes.</i>	<i>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS– Philosophy of Religion and Religion and Ethics.</i> Richard Gray and Karl Lawson (Illuminate, 2017)	<i>Formative self-assessment for learning.</i>	

Theme 3: Challenges to religious belief – the problem of evil and suffering

A. The problem of evil

19	<p>The types of evil: moral (caused by free will agents) and natural (caused by nature).</p>	<p>Newspaper task: Collect up a stack of newspapers from the past day/week. Learners should have scissors, glue and sugar paper. They should go through the papers and make a collage of as many examples of evil as they can find. They should also have a go at classifying the examples of evil into distinct types within their collage. During feedback, what distinct types do they think they could come up with?</p> <p>Give out a worksheet that lists all the theistic qualities of God. In their groups learners should go through these qualities and establish why there is a problem with each characteristic in the light of their collage. Feedback ideas to the whole class.</p> <p>Brainstorm as a whole class what possible solutions to these problems there might be.</p>	<p>The Problem of Evil – Five Films – Joe Jenkins (Ethics Online) Film One: The Problem of Evil. https://www.youtube.com/watch?v=RbfUmVgiYaM&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>The Puzzle of Evil – Peter Vardy (Fount Paperbacks, 1992) Part 1 p13-20</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 7</p> <p>Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 7</p> <p>Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 8</p> <p>https://spaces.hightail.com/space/o6Fud</p> <p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rlid=772</p>	<p>Assessment of Learning: peer assessment. Via Newspaper task – to see if they understand what ‘evil’ is and can identify the difference between natural and moral evils.</p> <p>Discussion task: to check their understanding of key terminology regarding God’s characteristics.</p>	<p>Watch / read the news. Bring examples in to the lesson of current stories that seem to demonstrate ‘evil’ or ‘suffering’ in the world today.</p>
----	--	--	---	---	---

20 The logical problem of evil: classical (Epicurus) - the problem of suffering. J. L. Mackie's modern development - the nature of the problem of evil (inconsistent triad).

Mix and match task: Have statements / examples from Mackie and Epicurus, mixed up and in bits. Learners should attempt to place the right statements and example with the right scholar (could be an interactive whiteboard activity).
What is a logical problem of evil? Look at expressions of each scholar's identification of the problem. Define each of the points of the triangle and ensure learners know the meaning of the vocabulary and what that means God must be like.

Decision making sheet – Question: Does the logical problem prove that God does not exist? With a partner try and come up with reasons why it does / does not prove God's non-existence.
Make a final decision at the end.

In groups of 4 with mini white boards, brainstorm possible solution to the logical problem of evil.
Copy into a chart for use next lesson.
e.g.

Devil's fault	
Freewill	
Our fault	
Evil an illusion	
Teaching tool	
Punishment	
God's plan	

https://www.youtube.com/watch?v=bGRDqBAGs_A&index=2&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS

WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics.

Richard Gray and Karl Lawson (Illuminate, 2017)

An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3

Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 7

Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 7

Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 8

<https://spaces.hightail.com/space/o6Fud>

<http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=772>

Formative Assessment for Learning: mix and match task assesses how much they have understood about the difference expressions from Epicurus and Mackie.

Decision making sheet. Checking ability to think and analyse the quality of this argument against God. To understand what the argument does and does not do.

Watch film / read about Mackie and Epicurus. Make lists of the similarities and differences between the two scholars.

<p>21</p>	<p>William Rowe (intense human and animal suffering) and Gregory S. Paul (premature deaths).</p>	<p>Learners should have a muddle of sets of statements and examples from Rowe and from Paul. They should sort them out and match them to the correct scholar (paper in groups or interactive-whiteboard task as a whole class)</p> <p>What do learners think is the difference between the logical and evidential problems of evil?</p> <p>Look back at our chart of solutions from last lesson. Does the evidential problem present new challenges to any of these possible solutions? e.g.</p> <table border="1" data-bbox="566 699 1037 1066"> <tr> <td>Devil's fault</td> <td>One God?</td> </tr> <tr> <td>Freewill</td> <td>It isn't worth it / fawn isn't free</td> </tr> <tr> <td>Our fault</td> <td>Innocents</td> </tr> <tr> <td>Evil an illusion</td> <td>Not the case from our perspective</td> </tr> <tr> <td>Teaching tool</td> <td>Too harsh</td> </tr> <tr> <td>Punishment</td> <td>Out of proportion / unfair distribution</td> </tr> <tr> <td>God's Plan</td> <td>Unlikely</td> </tr> </table>	Devil's fault	One God?	Freewill	It isn't worth it / fawn isn't free	Our fault	Innocents	Evil an illusion	Not the case from our perspective	Teaching tool	Too harsh	Punishment	Out of proportion / unfair distribution	God's Plan	Unlikely	<p>https://www.youtube.com/watch?v=9dAXmylpR44&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS&index=3</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 7 https://spaces.hightail.com/space/o6Fud</p> <p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rlid=772</p>	<p>Formative Assessment for Learning: mix and match task assesses how much they have understood about the different expressions from Rowe and Paul.</p> <p>Chart of solutions and challenges: ability to analyse and think about how the different versions of the problem might be more of a successful challenge than others.</p>	<p>Watch film / read about Rowe and Paul. Entrance ticket: how does the logical problem of evil differ from the evidential problem?</p>
Devil's fault	One God?																		
Freewill	It isn't worth it / fawn isn't free																		
Our fault	Innocents																		
Evil an illusion	Not the case from our perspective																		
Teaching tool	Too harsh																		
Punishment	Out of proportion / unfair distribution																		
God's Plan	Unlikely																		
<p>22</p>	<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 extent to which the classical form of the problem of evil is a problem. • The degree to which the 	<p>Decision making chart: question: are the logical and evidential problems of evil effective in proving God's non-existence?</p> <p>With a partner, discuss and fill in reasons in support and challenge for the statement and a final decision.</p>	<p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3</p>	<p>Formative Assessment as Learning: self-assessment and peer assessment to complete decision-making chart. Informal assessment, problem solving skills and ability</p>	<p>Research possible solutions to the problem of evil / suffering e.g. process theodicy, the free-will defence etc.</p>														

	modern problem-of-evil arguments are effective in proving God's non-existence.	If learners get stuck, after 5 minutes they could send a messenger to another group for ideas / team pairs up with other pairs to share ideas / get out text books.	https://spaces.hightail.com/space/o6Fud http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=772	to analyse the success of the challenges to God's existence.	
23	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 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3	Formative Assessment for Learning: self-assessment. Student responses in green-pen feedback and target setting.	Redrafting key paragraphs.

B. Religious Responses to the Problem of Evil (i)

24.	<p>Augustinian type theodicy: Evil as a consequence of sin: evil as a privation; the fall of human beings and creation; the cross overcomes evil, soul-deciding; challenges to Augustinian type theodicies: validity of accounts in Genesis, Chapters 2 and 3; scientific error - biological impossibility of human descent from a single pair (therefore invalidating the 'inheritance of Adam's sin'); moral contradictions of omnibenevolent God and existence of Hell; contradiction of perfect order becoming chaotic - geological and biological evidence suggests the contrary.</p>	<p>Brainstorm main features that they remember from their direct learning on Augustine's theodicy.</p> <p>Group task: big paper, current news article, coloured pens. Groups of three, read the article, identify and present what is the evil, how would Augustine account for it and what problems arise?</p> <p>Learners must include a synopsis of what evil has occurred in their article, how Augustine accounts for it (e.g. privation, freewill, punishment), and technical vocab. They should also suggest ways in which Augustine accounts for natural evil, the intensity of suffering, the innocent suffering and so on. They could consider the problems.</p> <p>Present ideas to the class.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=772 The Problem of Evil – Five Films – Joe Jenkins (Ethics Online). Film two: The Problem of Evil. https://www.youtube.com/watch?v=mOpL3L5CISw&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS&index=4 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) The Puzzle of Evil – Peter Vardy (Fount Paperbacks, 1992) Part 1 p21-26 An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 7 Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 7 Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 8 https://spaces.hightail.com/space/o6Fud</p>	<p>Assessment for Learning: poster task - ability to apply Augustine's theodicy effectively to a worked example. Knowledge of all the facets of Augustine's theodicy.</p>	<p>Watch film / read about Augustine. 3,2,1 entrance ticket task: 3 things they learned, 2 things they would like to know more about, 1 question (the question they have at the end may be knowledge based or evaluative.)</p>
-----	--	---	--	---	--

<p>25.</p>	<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"> • Whether Augustinian type theodicies are relevant in the 21st Century. • The extent to which Augustine's theodicy succeeds as a defence of the God of Classical Theism. 	<p>Consider what the purpose of a theodicy is.</p> <p>Fill in the chart on the worksheet provided for logical, moral and scientific objections to Augustine's theodicy. In pairs, use notes to come up with as many ideas as possible in 10 minutes.</p> <p>Can learners identify any strengths? Consider qualities, of God, Biblical knowledge, logical problem.</p> <p>Consider the question: 'Augustine's theodicy is unsuccessful in defending God against the problem of evil'. Evaluate this view.</p> <p>Plan possible answer – bullet point list.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=772 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3 https://spaces.hightail.com/space/o6Fud</p>	<p>Result of worksheet task on logical, moral and scientific objections.</p> <p>Formative Assessment for Learning: draft plan of Augustine Part B essay. Teacher assessment: scan ideas as moving around the class and make verbal suggestions.</p>	<p>Watch film / read about the challenges to Augustine. Make a list of as many objections to Augustine as possible.</p>
------------	--	---	--	---	---

C. Religious responses to the problem of evil (ii)

<p>26.</p>	<p>Irenaean type theodicy: Vale of soul-making: human beings created imperfect; epistemic distance; second-order goods; eschatological justification; challenges to Irenaean type theodicies: concept of universal salvation unjust; evil and suffering should not be used as a tool by an omnibenevolent God; immensity of suffering and unequal distribution of evil and suffering.</p>	<p>Intro: Use an interactive-whiteboard screen requiring learners to remember and uncover the correct terminology and teachings from their homework on Irenaeus.</p> <p>In pairs, create a bullet point list of the main points of Irenaeus' theodicy. Pair up with another couple and share ideas, make sure you didn't miss anything out.</p> <p>Using the same chart as learners did for Augustine: can they identify any objections through discussion that we might make on logical, moral or scientific grounds? Whose Theodicy works best? e.g. We can't really be free if we can't choose hell It is not fair that innocent children die, whilst evil adults live Soul breaking theodicy etc.</p> <p>Look back at homework task: is Irenaeus any more successful than Augustine?</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rliid=772 The Problem of Evil – Five Films – Joe Jenkins (Ethics Online) Film Three: The Irenaean Theodicy https://www.youtube.com/watch?v=WH8tH-Zi3j4&index=5&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 7 Philosophy of Religion for A Level – Jordan, Lockyer and Tate (Nelson Thornes, 2004) Chapter 7 Access to Religion and Philosophy, Philosophy of Religion – Peter Cole (Hodder and Stoughton, 2005) Chapter 8 https://spaces.hightail.com/space/o6Fud</p>	<p>Formative teacher led assessment: recall activity on the interactive whiteboard, to check knowledge on theodicy. Self-assessment via pair and share activity. Chart on objections to Irenaeus.</p>	<p>Watch film / read about Irenaeus. Recap the challenges to Augustine covered last lesson – In which areas does Irenaeus succeed where Augustine failed? Bring ideas to the lesson for discussion.</p>
<p>27.</p>	<p>Issues for analysis and evaluation will be drawn from any aspect of the</p>	<p>Start lesson with a recap vocabulary quiz from this theme. Include Latin terminology and key-scholar's names.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rliid=772 WJEC/Eduqas Religious Studies for A</p>	<p>Assessment of learning through quick quiz. Assessment for</p>	<p>Watch film / read about challenges to Irenaeus. Prepare for</p>

	<p>content above, such as:</p> <ul style="list-style-type: none"> • Whether Irenaean type theodicies are credible in the 21st century. • The extent to which Irenaeus's theodicy succeeds as a defence of the God of classical theism. 	<p>Read a couple of the stories from Dostoevsky and his brother, Karamazov. In groups of 4, consider what objections might be made to Irenaeus. Create a poster with a picture of the child made to live in the outhouse at the centre. Around the outside put a response to Irenaeus' claims:</p> <ul style="list-style-type: none"> • All go to heaven once they have been refined enough. • Evil and suffering are there to teach us how to be like God. • God loves all of us and wants to save us all. Etc. <p>Feedback and discuss as a class.</p>	<p>Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3 https://spaces.hightail.com/space/o6Fud</p>	<p>Learning: through poster task applying scholarly objections to Irenaeus in a worked example. Some peer assessment through discussion.</p>	<p>short vocab quiz next lesson.</p>
28.	<p>Timed Essay.</p>	<p>Choose past paper question / exemplar question from text book / exam board materials.</p>	<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 1 and AS– Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 3</p>	<p>Summative formal assessment of learning: timed essay.</p>	<p>Revision for timed essay.</p>

<p><i>Wider learning on issues connected with the Problem of Evil. More scholarly input and different responses for Part B essays.</i></p>	<p><i>Watch: Joe Jenkins films of Problem of Evil. (Ethics Online) Make notes. Look at Part B past paper questions. Attempt to apply new ideas to the questions.</i></p>	<p>https://www.youtube.com/watch?v=cDiQdZSROe8&list=PL2ggVdhXSiozereSD9hFNdC2hNCCyKVXS&index=6 <i>The Problem of Evil – Five Films – Joe Jenkins (Ethics Online) Films Four and Five.</i></p>	<p><i>Use of extra scholars in Part B essays to support argument.</i></p>	
--	--	---	---	--

Theme 4: Religious Experience

A. The nature of religious experience with particular reference to:

29.	<p>Visions – sensory; intellectual; dreams.</p>	<p>Introduction: Mini white boards. Verbally give learners a definition of a different type of vision and ask them to state which type it is: sensory / intellectual / dream. Could also check knowledge of related vocab in the same way e.g. corporeal etc. Ask learners to recount any stories they have found and get them to classify it as sensory, intellectual or dream.</p> <p>Divide in to groups – give out examples of visions: Guadelupe, Knock, Lourdes, Fatima, Medjugoje. Give the worksheet and ask learners to read through each of the visions, give a synopsis of the story and then list the key features of that vision.</p> <p>Afterwards, get a spokesperson from each group to feedback on one of the visions. Ask other groups to contribute ideas that the feedback group may have missed.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7 Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 1 Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005) https://spaces.hightail.com/space/4OeO7</p>	<p>Formative assessment: mini white board task – check learning from directed-learning time. Checking application of vocabulary.</p> <p>Formative assessment: application of vocabulary to worked examples of visions.</p>	<p>Read about religious experiences / visions. Research and bring to the lesson an account or article where someone claimed to have a religious vision.</p>
30.	<p>Conversion – individual/communal; sudden/gradual.</p>	<p>Show learners Rambo and Farhadin’s seven stages of conversion. Try and identify these stages in the conversion accounts that they have found in advance of the lesson. Repeat with the features of conversion described by William James.</p> <p>Folders containing conversion experiences from seven different well known people in history. Give out Index cards – learners put a</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p>	<p>Formative Assessment for Learning: knowledge assessed in the examples of conversion task.</p> <p>Application and understanding assessed in the worksheet task.</p>	<p>Read about religious experiences and conversion. Find out about the conversion experience of one main famous person e.g. Cat Stevens, C.S. Lewis, Russell Brand etc. and bring to the lesson.</p>

		summary of the story on one side and key features of the conversion experience on the other.	<p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 1</p> <p>Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005)</p> <p>https://spaces.hightail.com/space/4OeO7</p>	Tutor can mingle and intervene where necessary.	
31.	Mysticism – transcendent; ecstatic and unitive.	<p>Learners should write down 5 things that they believe to be true as a direct result of their own personal experience.</p> <p>Having made their list ask them to discuss: If they hadn't had personal experience of this event would they still believe it? What if they heard it from someone they trust? What is it that makes that experience believable? Is it only the personal experience?</p> <p>Look at a range of different statements together and decide which learners find believable and which they don't. Justify claims.</p> <p>Look at and discuss homework on what mysticism is. Why is defining mysticism so problematic?</p> <p>Give out a range of mystical experience accounts e.g. Eckhart, Theresa of Avila, Rumi etc. Ask learners to apply the vocabulary from their directed learning to these experiences. Feedback to be sure that they have understood the terms .</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771</p> <p>https://www.youtube.com/watch?v=gwxxV8teYKQ&list=PL2ggVdhXSiowuFywf_8UvQqySpWzNo43j</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 1</p> <p>Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005)</p> <p>https://spaces.hightail.com/space/4OeO7</p>	Formative Assessment for Learning: Application of vocabulary to mystical experience accounts. Feedback essential for assessment of understanding and application.	Watch film / read about mysticism. Attempt to write a definition of mysticism to bring to the lesson. List the problems with trying to define such an experience.

<p>32.</p>	<p>Prayer – types and stages of prayer according to Teresa of Avila.</p>	<p>Divide class into 7 groups and give each group a piece of sugar paper. Ask them to give a visual representation of one of the mansions described by Teresa of Avila. Each picture should show three features of this mansion.</p> <p>BluTak each picture up in numerical order.</p> <p>Learners can record the three features chosen of each mansion in note form.</p> <p>Discuss what this tells us about contemplative prayer.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771 WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – 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 15,16 Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005) https://spaces.hightail.com/space/4Oe07</p>	<p>Formative Assessment for Learning: assess understanding of the allegory of the 7 mansions through the poster task.</p>	<p>Read about religious experience – prayer. Research and bring the reasons for, and functions of prayer to the lesson.</p>
------------	--	---	--	---	---

B. Mystical Experience:

<p>33.</p>	<p>William James' four characteristics of mystical experience: ineffable, noetic, transient and passive.</p> <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 adequacy of James' four characteristics in defining mystical experience. 	<p>Play: Florence and the Machine – All This and Heaven Too, as learners come in. Have the lyrics up on the board. Ask the class why this song was playing and see if they can spot some of the features of mysticism present in the song.</p> <p>Go through William James' PINT and see if they can remember the definitions of each of the terms.</p> <p>Give out chart on mystical features and show learners an extract of Jim Carrey talking to Eckhart Tolle about his mystical experience. Learners should jot down the evidence from Carrey's talk that his experience was a mystical one. Feedback.</p> <p>Discuss: Are there any other features that James should have included that seem common to this type of experience?</p> <p>Look at an extract from William James' book 'The Varieties of Religious Experiences'. Ask learners to identify PINT in this example.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771</p> <p>https://www.youtube.com/watch?v=HlFdPayxe5A&list=PL2ggVdhXSiowuFyw f 8UvQqySpWzNo43j&index=2</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p> <p>Teach Yourself Philosophy of Religion – Mel Thompson (Hodder and Stoughton, 2003) Chapter 1</p> <p>Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005)</p> <p>https://spaces.hightail.com/space/4OeO7</p>	<p>Formative assessment for learning: Through application of the features of mysticism to a real-life example.</p>	<p>Watch film / read about William James. Find an example for each work of James' features of mystical experience to demonstrate the meaning of the word. E.g. Transient – this lesson = it is temporary in its timescale (but it's effects should be more lasting!)</p>
<p>34.</p>	<p>Rudolf Otto – the concept of the numinous; mysterium tremendum; the human predisposition for religious experience.</p> <p>Issues for analysis and</p>	<p>Put the word "numinous" on the board. Divide learners into small groups, nominate a scribe and ask them to come up with a definition of the term. Scribe should write it up on the main board. Look at the features.</p> <p>Learners should be provided with accounts</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p>	<p>Formative assessment for learning: scribe task – assessing understanding of key terms. Application of definitions to worked</p>	<p>Read about Otto. Create a knowledge organiser for Otto.</p>

	<p>evaluation will be drawn from any aspect of the content above, such as:</p> <ul style="list-style-type: none"> • The adequacy of Otto's definition of 'numinous'. 	<p>of numinous experiences and identify the evidence within them that they are numinous from Otto's description.</p>	<p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p> <p>Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005)</p> <p>https://spaces.hightail.com/space/4OeO7</p>	<p>examples.</p>	
35.	<p>Feedback from Timed Essay</p>	<p>DIRT time Green-pen feedback and target setting for students. See some students individually where necessary</p>	<p>Exemplar responses from text books.</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p>	<p>Formative assessment as learning; student responses in green pen feedback and target setting.</p>	<p>Redrafting key paragraphs.</p>

C. Challenges to the objectivity and authenticity of religious experience:

<p>36.</p>	<p>With reference to Caroline Franks Davis (description-related, subject-related, and object-related challenges). Claims of religious experience rejected on grounds of misunderstanding; claims delusional - possibly related to substance misuse, fantastical claims contrary to everyday experiences.</p> <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 extent to which the challenges to religious experience are valid. • The persuasiveness of Franks-Davis's different challenges. 	<p>Have subject, object and description-related challenges written up on the board. Ask learners to explain what is meant by these terms and write definitions up on the board.</p> <p>Give out packs to learners containing a range of different arguments challenging the objectivity and authenticity of religious experience. Ask them to sort them into piles of subject, description and object related objections.</p> <p>Ask learners to sort through the challenges and pick one from each that they think are particularly strong or particularly weak. Feedback and justify their choices.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771</p> <p>https://www.youtube.com/watch?v=kT-dmts5K8Q&index=3&list=PL2ggVdhXSioWuFywf_8UvQqySpWzNo43j</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p> <p>Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005)</p> <p>https://spaces.hightail.com/space/4OeO7</p>	<p>Formative assessment for learning: learner definitions of key terminology. Application of vocabulary to specific examples.</p>	<p>Watch film / read about Caroline Franks Davis. List as many challenges as possible under Franks Davis' three different headings.</p>
<p>37.</p>	<p>Challenges: individual experiences valid even if non-verifiable; claims could be genuine - integrity of individual; one-off experiences can still be valid even if never repeated.</p>	<p>Learners should present their rank order of 10 challenges. Discuss and give reasoning for those they think are the best.</p> <p>Put up question on the board: 'The challenges to religious experience make such experiences completely invalid'.</p>	<p>http://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rId=771</p> <p>WJEC/Eduqas Religious Studies for A Level, Year 1 and AS – Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017)</p> <p>An Introduction to the Philosophy of</p>	<p>Formative Assessment for Learning: choice and use of arguments and justifications in response to the question.</p>	<p>Read about challenges to religious experiences. Identify ten challenges that particularly stand out and rank order them from most successful,</p>

	<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 different types of religious experience can be accepted as equally valid in communicating religious teachings and beliefs. • The extent to which the challenges to religious experience are valid. 	<p>Possible conclusions to this question can be put up around the room: RE = Invalid RE = Valid RE = Possibly still valid</p> <p>Learners should be given post it notes and should write as many arguments as possible that would support these views. Stick them on the possible conclusions.</p> <p>Read the range of arguments that they can see, and choose which sign has the strongest arguments. Be prepared to justify their position.</p>	<p>Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7 Access to Religious Studies, Religious Experience – Peter Cole (Hodder Murray, 2005) https://spaces.hightail.com/space/4OeO7</p>		<p>to least successful.</p>
<p>38.</p>	<p>Timed Essay.</p>	<p>Choose past paper question / exemplar question from text book / exam board materials.</p>	<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 1 and AS– Philosophy of Religion and Religion and Ethics. Richard Gray and Karl Lawson (Illuminate, 2017) An Introduction to the Philosophy of Religion 2nd Edition – Brian Davies (Opus, 1993) Chapter 7</p>	<p>Summative Assessment of Learning: Formal Assessment: timed essay.</p>	<p>Revision in advance of the lesson.</p>

	<p><i>Extension: Wider reading on religious experiences.</i></p>	<p><i>Read and make notes from selected chapters of Rankins' book on religious experience. There are chapters on prayer, Franks Davis, mystical experience, conversion, visions, Otto and James as well as examples of different experiences of famous people.</i></p>	<p><i>An Introduction to Religious and Spiritual Experience - Marianne Rankin Continuum International Publishing Group, 2008</i></p>	<p><i>Application of reading to Part B responses in timed essays.</i></p>	
--	--	--	--	---	--