

Y13 Revision

RE – PHILOSOPHY THEME 2 - CHALLENGES TO RELIGIOUS BELIEF



A. The Problem of Evil and Suffering	B. Religious Responses (i) : Augustinian Type Theodicy	C. Religious Responses (ii) :Irenaean Type Theodicy
<p>AO1</p> <p>Epicurus - Logical problem of evil</p> <p>Mackie – Modern development to the problem of evil</p> <p>Rowe – Intense human and animal suffering</p> <p>Gregory S. Paul – Premature deaths</p> <p>AO2</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 modern problem of evil arguments are effective in proving God's non-existence. 	<p>AO1</p> <p>Soul deciding_ Evil as a privation</p> <p>consequence of sin, Fall</p> <p>Cross overcomes evil</p> <p><u>Challenges</u></p> <p>Scientific error in biblical accounts</p> <p>Moral contractions-omnibenevolent God and Hell?</p> <p>Logical contradiction- perfect creation susceptible to change?</p> <p>Geological and scientific evidence to the contrary</p> <p>AO2</p> <ul style="list-style-type: none"> • The extent to which Augustine’s theodicy succeeds as a defence of the God of Classical Theism. 	<p>AO1</p> <p>Soul Making- Imperfect humans</p> <p>Epistemic Distance</p> <p>Second order goods</p> <p>Eschatological Justification</p> <p><u>Challenges</u></p> <p>Concept of universal salvation unjust</p> <p>Evil and suffering a tool of an omnibenevolent God?</p> <p>Too much evil to justify good outcome</p> <p>Unequal distribution of evil and suffering</p> <p>AO2</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.

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D. Religion as a product of the human mind: Freud	E. Religion as a product of the human mind: Jung	F. Issues relating to rejection of religion: Atheism
<p>AO1</p> <p>Religion as an illusion/neurosis Collective Neurosis Primal horde Oedipus complex Wish fulfilment Reaction against helplessness. Redirection of Guilt complexes Instinctive desires from evolutionary basis (Darwin)</p> <p><u>Challenges</u> Lack of anthropological evidence for primal horde</p> <p>No firm psychological evidence for universal Oedipus complex</p> <p>Narrow evidence base</p> <p>AO2</p> <ul style="list-style-type: none"> • How far religious belief can be considered a neurosis. • The adequacy of Freud’s explanation of religious belief. 	<p>AO1</p> <p>Religion necessary for personal growth Collective unconscious Individuation Archetypes The God within</p> <p>Evidence Religion as source of comfort Promotion of personal and social mindsets arising from religion</p> <p><u>Challenges</u> Lack of empirical evidence Reductionist views</p> <p>AO2</p> <ul style="list-style-type: none"> • The extent to which Jung was more positive than Freud about the idea of God • The effectiveness of empirical approaches as critiques of Jungian views on religion. 	<p>AO1</p> <p>Rejection of belief in deities</p> <p>The difference between agnosticism and atheism</p> <p>New atheism (antitheism)</p> <p>Main criticism of religion</p> <p>Religious responses to new atheism</p> <p>AO2</p> <ul style="list-style-type: none"> • The success of atheistic arguments against religious belief. • The extent to which religious responses to New Atheism have been successful.