

## 2c. Content of Philosophy of religion (H573/01)

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This component explores philosophical issues and questions raised by religion and belief.

*Ancient philosophical influences* provides important foundational knowledge for the study of philosophy of religion. This and *Soul, mind and body* enable the exploration of philosophical language and thought through significant concepts and the works of key thinkers.

Learners will critically analyse three contrasting arguments regarding the existence of God. Such arguments are a fundamental element of philosophy of religion, as well as key to the personal beliefs of many individuals.

Learners will also be introduced to different types of religious experience, and will be encouraged to discuss and debate the significance and meaning of

such experiences, as well as how they can shape religious belief.

The problem of evil and suffering will also be explored. Debated for millennia, this issue is still relevant and problematic for many today.

Through studying the nature of God, learners will explore how ideas within philosophy of religion have developed over time, and make comparisons between the ideas presented in works of key scholars.

Finally, the two sections that focus on religious language give learners the opportunity to examine issues such as whether religious teachings should be understood symbolically or analogically, or whether religious language should be regarded cognitively or non-cognitively.

### Technical Terms

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While the majority of non-English terms (which are not names of texts, philosophical schools or particular religious approaches) within the specification and assessment materials will be accompanied by a translation, there are some which are considered to be key technical terms that learners are expected to recognise and understand without a provided translation.

For this component the following are considered technical terms and will not necessarily be accompanied by a translation:

- *a posteriori*
- *a priori*
- *via negativa*
- *via positiva*.