Philosophy of Religion

Theme 4: Religious Language

Booklet 2: 4 c, d, e and f and AO2

C	**Religious language as non-cognitive and analogical**: Proportion and attribution (St Thomas Aquinas) and qualifier and disclosure (Ian Ramsey). 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.	
D	**Religious language as non-cognitive and symbolic:** Functions of symbols (John Randall); God as that which concerns us ultimately (Paul Tillich). 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	
E.	**Religious language as non-cognitive and mythical:** 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. 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.	
F.	**Religious language as a language game:** Meaningful to people who participate in same language game (Ludwig Wittgenstein). 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. Challenges, including rejection of any true propositions in religion that can be empirically verified; does not allow for meaningful conversations between different groups of language users; does not provide adequate meaning for the word 'God'.	

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

A, B and C
• *The solutions presented by religious philosophers for the inherent problems of using religious language.*
• *The exclusive context of religious belief for an understanding of religious language.*
• *The persuasiveness of arguments asserting either the meaningfulness or meaninglessness of religious language.*
• *How far Logical Positivism should be accepted as providing a valid criterion for meaning in the use of language.*
• *To what extent do the challenges to Logical Positivism provide convincing arguments to non religious believers.*
• *Whether non-cognitive interpretations are valid responses to the challenges to the meaning of religious language*

D,E and F
• *The effectiveness of the terms non-cognitive, analogical and mythical as solutions to the problems of religious language.*
• *The relevance of religious language issues in the 21st Century.*
• *The extent to which language games provide a suitable way of resolving the problems of religious language.*
• *Whether symbolic language can be agreed as having adequate meaning as a form of language.*
• *How far the works of Randall and Tillich provide a suitable counter-challenge to Logical Positivism.*
• *Whether the strengths of language games outweigh the weaknesses.*

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P   d seed

Cricket

Language game theory - Wittgenstein

Creation as mythical or symbolic
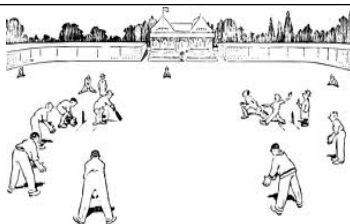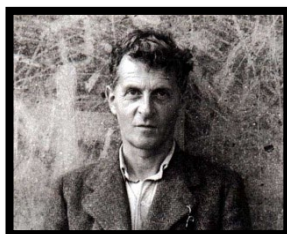
Different views of religious language

1 Key terms – find and write up definitions – it is very important to learn and use them

Analogical view of religious language

Analogy

Metaphor

Symbols

Symbolic

Archetypes

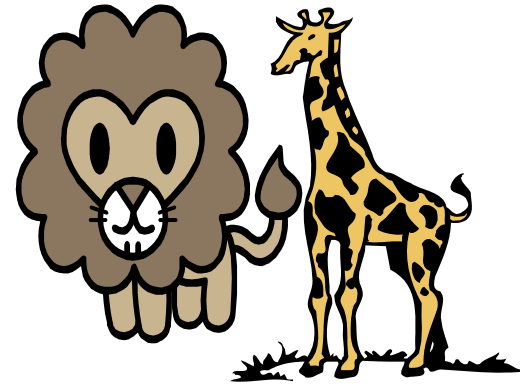Myths

Aetiological myths

Language games

Anti-realism (page 17)

Moral discourse

Non-cognitive

4 C. Religious language as non-cognitive and analogical: Introduction to Analogy

There are at least two ways language is used:

- **Univocally**: a lion is a mammal; a giraffe is a mammal.

Note that 'mammal' bears the same meaning in each case.

- **Equivocally**: the tick of the clock; a tick bit me; tick in the box required.

Note that 'tick' bears different, unrelated meanings in each case.

2. Many scholars have rejected univocal and equivocal language as ways to speak about God. Can you think of any reasons why?

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There is a **third way** in which a term can be used. When a term is used where there is difference of meaning but also some commonality of meaning we have something between the univocal and the equivocal - the analogous. An analogy is a comparison between two things that have some similarities but are not the same.

An example of an analogous term is 'healthy'.

- This term can refer to health itself.
- It can also be used in expressions such as 'healthy medicine', 'healthy cheeks' and so on. The expression 'healthy medicine' certainly has a relation to health, but is not health itself - rather a cause of health. Similarly, healthy cheeks' is not health itself, but is a sign of health.

The different meanings of 'healthy' are very far apart (almost equivocal) and yet there is some commonality of meaning. This is the specific character of analogy - there is some likeness of meaning which help with our understanding, but more unlike than like.

Aquinas believed that analogies could be a way to speak of God. In order to justify this, Aquinas asserted that there was an **analogy of being** (analogia entis) between the cosmos and its creator, God.

For example, when a believer says: 'God is good', he or she is not using good in a univocal way (i.e. it is not the same 'good' as in 'the student is good'). Nor is it entirely different – 'good' is not being used equivocally. There is some commonality (and an awful lot of difference) in the use of 'good' in the statements 'God is good' and 'The student is good'.

Aquinas identified different types of analogies

Analogy of Attribution – causal link

Where a term - e.g. health or sickness - is applied in ways like a healthy/sickly look, we do not mean the look itself is healthy or ill; we mean that health or sickness causes the look – the look is a sign of the health or sickness. The terms 'healthy' or 'sickly' are attributed to 'look' in an analogical way. Aquinas used the example of 'urine'. This enabled him to put forward the following approach using this comparison:

(a) The animal is healthy

(b) The animal's urine is healthy.

A similar approach, Aquinas maintains, can be taken with talk of God. Take:

(a) God is good.

(b) Anne is good.

Just as the urine is produced by the animal, so Anne is produced by God as God created everything. It is therefore correct to say that **God is good because God is the cause of goodness** in Anne since he created everything that Anne is. 'God is good' is true, therefore, through **Analogy of Attribution**.

Analogy of Proportion

To say 'God has life' and 'Anne has life' and 'a carrot has life' is obviously not to say the same kind of life in each case. There is analogy of proportionality. A carrot has life in proportion to its carrotness, Anne to her humanity and God to God's own essence. **We must 'extend upwards' when we speak of God.**

3. Read John Hick extract pages 83 84 – this will help to develop understanding and provide another scholar.

Explain, with examples the ideas of analogy 'downwards' and analogy 'upwards'.

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Analogy of Being (analogia entis)

The theory especially associated with Thomas Aquinas, that there exists a correspondence or analogy between the created order and God, as a result of the divine creatorship. The idea gives theoretical justification to the practice of drawing conclusions concerning God from the known objects and relationships of the natural order.
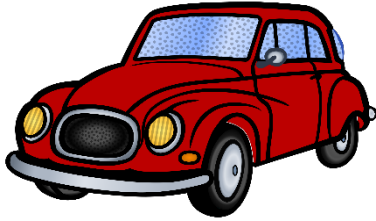
Assume you go to an unknown tribe in the Amazonian jungle who are expert mathematicians - although they have never seen a motor car. You may say to one of them 'I have the perfect motor car'. He may look at you slightly puzzled as he does not know what a motor car is, but then they may say, 'Look, I don't know what a motor car is, but I do know what it means for something to be perfect. I know what a perfect circle is even though I have never drawn one. So I understand that, whatever a motor car is, you have a perfect one - one that could not be better.

A similar approach can be taken with God - we may not know what God is, but in describing God as good we can rightly call him perfect because he is perfectly whatever it is to be God.

Revision questions

1. What is an inductive argument?

2. What is a deductive argument?

3. What does a priori mean?

4. What does a posteriori mean?

Analogy

4. a. Write a 10 word definition of Analogy of Attribution and a 10 word definition of Analogy of Proportionality. Think of an example for each one.

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b. What is the problem with using both forms of analogy?

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Summary of analogy

'Analogies are proportional similarities which also acknowledge dissimilar features' D. Baird

'Wisdom, thought, design, knowledge – these we justly ascribe to Him because those words are honourable among men, and we have no other language by which we can express our adoration of Him' Hume

Analogy can't map the infinite, divine nature of God but it is an account of the way in which terms are used of the Deity whose existence is at this point presupposed. It is a framework for certain limited statements about God without attempting to life the mystery of the divine being.

Analysis of analogy

Read the following extract from Libby Ahluwalia 'Understanding Philosophy of Religion'

Some people (for example **William Blackstone)** have argued that the Thomist doctrine is unhelpful, because we have to translate the analogies into univocal language before they mean anything; we have to know how God's love relates to human love before we understand anything. This method of speaking about God still leaves us with an unclear picture, where we know something about the nature of God, but not a great deal.

C. Stephen Evans answers this by saying that there is nothing wrong with accepting that God is mysterious and that our knowledge of him is limited, as long as the believer understands enough to be able to worship. The 'otherness' of God, described by **Rudolph Otto** as mysterium tremendum et fascinans (a fearful and fascinating mystery) is something which our language ought to convey, not disguise.

Ian Ramsey – Disclosure and qualifiers

A more modern version of the idea of speaking about God analogically comes from the philosopher Ian Ramsey, who explained his ideas in his 1957 book *Religious Language: An Empirical Placing of Theological Phrases* (SCM Press 1957). He tried to explain the way in which religious language could usefully describe God, by using the terms 'models' and 'qualifiers'. According to Ramsey, we can use 'models' when we speak about God, using words such as 'righteous' and 'loving' – these are words which we understand because we have a reference point in our own human experience. However, to ensure that we do not limit God and that we recognise that his attributes are unlike our own, we also need to use 'qualifiers'. These are adjectives and adverbs such as 'everlasting' or 'perfectly'. In this way, we can anchor our ideas about God within our own experience, so that we at least know what we are talking about; and then we can show that God id different to us proportionally, by using the qualifier to point us in the right direction. We might not understand and comprehend exactly the nature of God, because qualifiers such as 'infinitely' or 'perfectly' are in many ways beyond our imagination, but it is a method of speaking about God positively which aims to avoid either limiting God or speaking incomprehensibly.

5. Explain Ramsey's development of Aquinas' ideas. Give religious and non-religious examples.

Research Ramsey's 'Sammy' example from his book *Religious Language*

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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.

Read the statements – colour strengths green and challenges red

William Blackstone – analogy is not helpful because we have to translate analogies into univocal language before they mean anything. There are no comparisons that can be helped by analogy, it is meaningless to compare the pain of toothache to the pain of a damaged ankle. Pain is pain.	God is transcendent, wholly other and possibly completely unknowable.So analogy is inadequate as a method for talking about God. How can a 'wholly other' God be known?
C. Stephens Evans – there is nothing wrong with accepting God is mysterious.	If we talk about God in comparisions it does not tell us very much. If we only compare God with something else we are only scraping the surface of what it means to talk about God. I can compare my cat's loyalty with my husband's loyalty, but I still do not really know what my dog's loyalty is.
Otto claimed that the otherness of God (mysterium tremendum et fascinans) should be shown through language.	God has revealed himself to humanity and so is knowable. Therefore, we can get some insight into God and are justified in using analogy to express this.
Analogy is still unclear – it does not tell us much about God and only gives a partial answer. And it is not evern partial if the facts haven't been fully revealed.	Comparisons can give us some insight into the nature of God. I may not know exact what my cat's loyalty is like but I can understand it to a degree as I know what human loyalty involves. *Read Hick for more information*
An analogy to God may have no basis in fact. If I talk about God in analogy I need to be able to present the analogy as a valid one. How would I know? If I refer to 'God the Father' on what basis have I referred to God like this? The inadequacy of this method is I may in fact have created an analogy which has no basis in fact.	We use analogy every day. A healthy diet, a healthy complexion and healthly relationship is an example. Healthy is not used in exactly the same way, nor is it used entirely differently. It is used analogously. Also we can compare pain. I can say that my broken shoulder is not as painful as my broken leg. Analogies help.
Some analogies are acceptable – *God the father* – tells us something about human relationships with God which shows care and love, which is analogous to the love of a father.	Aquinas was not trying to give us a complete description of God's naturea partial description of God is better than no description at all.

6. How can the use of analogy be challenged? Use and evaluate the statements above

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7. How can the use of analogy be defended? How these two views (Aquinas/Ramsey) can be used to help understand religious teachings.

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4 D. Religious language as non-cognitive and symbolic

What do the pictures below represent?

Which is the odd one out and why?
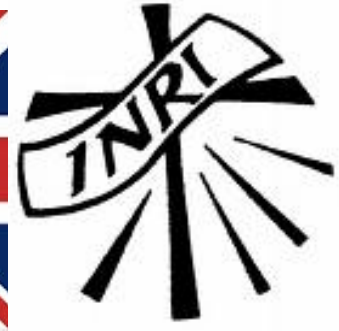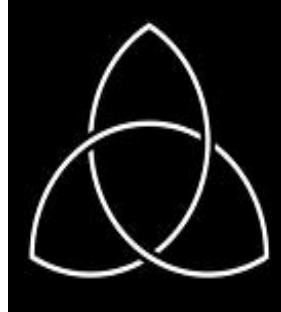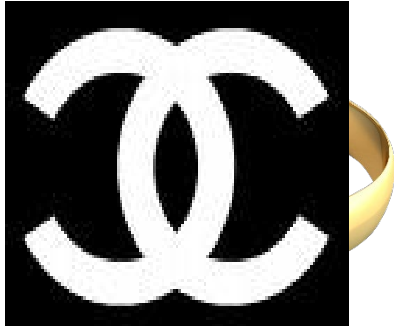
8. Use the information below

a. What is the difference between a sign and symbol?

b. Create a list of things that can be used as symbols.

c. Explain the symbolism of a wedding ring.

d. Explain the symbolism of a national flag.

Religious language as symbolic

Religious language can be symbolic. A symbol is something that identifies a concept that it is referring to and also participates in the meaning of that concept. **Erika Dinkler-von Schubert**, in *A Handbook of Christian Theology*, defines a symbol as; 'a pattern or object which points to an invisible metaphysical reality and participates in it'. The difference between a symbol and a sign is that the latter simply provides information, such as a street sign. Symbols go beyond that to express what the believer feels about what the symbol conveys.

Symbols may be pictures, objects, actions and words. For example, the national flag is a symbol that conveys patriotism and national identity; the exchange of rings at a wedding symbolises eternal love. Thus, the cross in Christianity identifies the religion and also participates in the important Christian concept of the death and resurrection of Jesus Christ, signifying salvation, sacrifice and hope.

Symbolic language, including metaphors, similes, signs and myths, is always non-cognitive language. In religious terms, symbolic statements include Jesus's famous sayings 'I am the light of the world' and 'I am the true vine' or the images used by the Psalmist: 'The Lord is my shepherd' or 'God is my fortress and high tower'.

9. Write a definition of a;

- **Metaphor**

- **Simile**

Symbols should not be interpreted literally because they are subtle modes of communication about that which is beyond the factual and objective. For this reason, symbols are important in religious language because they are non-cognitive and go beyond our normal understanding.

10. Look at the list below and decide which signs are and which symbols are.

i) Red poppy

ii) Red triangle with a man at work on it

iii) Cross

iv) Large 'M' outside a fast-food restaurant

v) Crucifix

vi) Flag of a country

Functions of symbols - John Herman Randall (1899–1980)

Randall considers religious language to be **'human activity, which makes a special contribution to human culture'.** He believes that symbols can agitate people, cause people to act and unify them. The conveyance of an idea can be pointed out by the use of symbols and the symbols 'participate' in the idea that the symbol is conveying. Hick summarised Randall's four-fold function of religious symbols.

First, they arouse the emotions and stir people to actions; they may thereby strengthen people's practical commitment to what they believe to be right.

Second, they stimulate cooperative action and thus bind a community together through a common response to its symbols.

Third, they are able to communicate qualities of experience that cannot be expressed by the literal use of language.

Fourth, they both evoke and serve to foster and clarify our human experience of an aspect of the world that can be called the 'order of splendour' or the Divine.

Hick, *Philosophy of Religion*, 1990

11. Create your own summary of Randall's four fold function of symbols.

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B_____

C_____

C_____

12. Is Randall right about the influence of symbols on people? AO2 opinion

13. When and how has the cross been used as a symbol throughout the history of Christianity? Research the crusades.

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God as that which concerns us ultimately - Paul Tillich (1886–1965)

When and where – In the book Systematic Theology published in 1951

What – Symbols: things that stand, or are used in place of something else.

> Symbolic: a view of religious language which sees the words representing the reality to which they point, and in which they participate, but which they cannot describe.

Why – An attempt to show religious language is meaningful.

Tillich developed the view that religious language is symbolic. Tillich considered that symbols express what cannot be expressed in any other way.

> Symbols have one characteristic in common with signs; they point beyond themselves to something else. The red sign at the street corner points to the order to stop the movements of cars at certain intervals. A red light and the stopping of cars have essentially no relation to each other, but conventionally they are united as long as the convention lasts. The same is true of letters and numbers and partly even words. They point beyond themselves to sounds and meanings. They are given this special function by convention within a nation or by international conventions, as mathematical signs. Sometimes such signs are called symbols; but this is unfortunate because it makes the distinction between signs and symbols more difficult. Decisive is the fact that signs do not participate in the reality of that to which they point, while symbols do. Therefore, signs can be replaced for reasons of expediency or convention, while symbols cannot.

Tillich, *The Dynamics of Faith*, 1957

14. How does Tillich consider symbols to be different from signs?

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Tillich argues that symbols open up new levels of reality and 'point beyond themselves'. According to Tillich 'symbolic language alone is able to express the ultimate'. This is because symbols are able to go beyond the limits of the finite reality of this world and help people to think about what exists beyond this world.

Tillich puts forward six stages to be followed if understanding of the ultimate reality is to be gained.

1   There must be an understanding of the difference between symbols and signs. Both signs and symbols point beyond themselves, but symbols go beyond the conventional aspect to which they point.

2   Symbols participate in the reality to which they point. Tillich uses the example of a country's flag.

3   Symbols 'open up levels of reality which otherwise were closed to us'.

4   Symbols not only 'open up levels of reality' outside of us, but also aspects of ourselves that would otherwise remain hidden.

5   Symbols are not planned but develop out of the individual or collective unconscious.

6   Symbols 'grow when the situation is ripe for them, and they die when the situation changes'.

15. Can you think of symbols that have developed in your lifetime? Give an example

16. Think of words that have changed meaning over time

- **Example – king**

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Tillich concludes that religious language is symbolic because it is not dealing with finite real things but the infinite reality. Tillich states 'that which is the true ultimate transcends the realm of finite reality infinitely. Therefore no finite reality can express it directly and properly'. The words and concepts of everyday language cannot explain such concepts. Symbols on the other hand can point to things that go beyond the symbol. If God is the symbol of our ultimate concern then, Tillich concludes, it makes no sense to question the existence of God. What we need to ask is what we really mean by 'God', and what our ultimate concerns are. What is most significant is which 'symbols of faith are most adequate to the meaning of faith'. Tillich points out that these symbols of faith do not come in isolation and are often to be found in myths.

17. Reread the account of the virgin birth in Matthew 1:18–24 (recap Christianity theme 1)

If the account of the virgin birth is understood as a myth rather than an actual event, write an explanation of the symbolic meaning of the story. Use your knowledge of Bultmann to help you.

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In Holding fast to God, Keith Ward said that religious language is rooted in people's awareness of the human dimensions of their experience: 'We start talking about God when we start adopting a basic reactive attitude to all our experience. . . 'God' is that mysterious depth which is mediated in certain symbols and event in our lives.'

In a more extreme form D.Z. Phillips believed terms such as 'eternal life' should not be understood as humans living forever literally, but as expressing a quality of life that is available in the present.

18. How do you think traditional Christians would respond to Phillips' idea?

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Carl Jung (1875–1961) Additional scholar for AO2

In his work, Man and his Symbols (1964), Jung presented his findings that people who were dreaming or suffering from psychic disorders were often preoccupied with similar ideas and images. For example, Jung noted how often a parallel between God and light can be found in countless religious traditions. The Aztec preoccupation with the sun and the Christian view of Jesus as the 'light of the world' are two examples.

To account for the similarities in mental images, Jung postulated a division of the unconscious mind into the personal unconscious and the collective unconscious. The collective unconscious is the oldest part of the mind. It contains the blueprints for a whole range of ideas and images. According to this theory, the likeness drawn by religions between light and the deity are all derived from this collective unconscious. Each one of us is born with the tendency to conceive similar kinds of primordial images. Jung believed that the God concept is one of these primordial images, God being an expression of the collective unconscious. This explains why many of our ideas about God will be shared with other people.

Jung gave the technical name 'archetype' to the part of the psyche that creates these images. Jung claimed that our images of God are themselves archetypal. In other words, each of us is born with the tendency to generate religious images of gods, angels and other religious phenomena. The actual images we have of God are picked up through our own experiences in the world. The disposition to generate them is, however, innate. For example, the Christian concept of Jesus/God is just one manifestation of the archetypal tendency to develop an image of a perfect, all-powerful being. Jung argued that the archetypes reveal themselves through the symbols of art and religion.

Task 19 *Make a list of symbols that you can think of that are common to different religions.*

Challenges including whether a symbol is adequate or gives the right insights.

Challenges of religious language as symbolic

Philosophers and theologians who reject the idea of religious language as symbolic argue that religious language is about the ultimate reality, which is beyond our experience. How is it possible to develop symbols to represent something that is beyond our experience? In addition, as a symbol is pointing to something beyond human experience, how is it possible to know whether the symbol is an adequate representation of what it sets out to do? The symbol could convey a wrong or inappropriate message.

Tillich has redefined God from a 'Being' to 'being itself'. Many philosophers and theologians are concerned that a reinterpretation of God results in a reinterpretation of religion, and this could result in religion as no longer having significance.

Most supporters of the verification and falsification principle consider that it is not possible to talk meaningfully about God because such statements cannot be verified or falsified, and symbols do not overcome this problem.

20. Can you think of any other problems with interpreting religious language as symbolic?

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21 Arguments opposing religious language as symbolic

Symbols in religious language can be criticised because they are open to different interpretations.

For each criticism write a summary in your own words and an evaluation of its success.

Read the criticisms and create a pyramid diagram with the most convincing criticism at the top and least convincing at the bottom.

1   Symbols can be trivialised and the original meaning can be lost, for example, the need to keep the Sabbath day holy is lost in today's society , Sunday is treated like any other day.

2   Symbols can become the focus for worship, for example, relics of saints.

3   Symbols can become outdated: Some believe the concept of God as a Father is too patriarchal for the modern age, and descriptions such as 'mother' or 'friend' would be more appropriate.
       Counter argument - Tillich stated 'It is necessary to rediscover the questions to which Christian symbols are the answers, in a way which is understandable to our time'
       Tillich did admit that symbols can lose value over time, so some philosophers argue that symbols have lost their original meaning.

4   Tillich argued that symbols point beyond themselves and can therefore lead to revelations about faith. However, the truth of the revelations can't be verified or falsified using empirical evidence. Paul Edwards claimed that symbols don't convey factual knowledge and are therefore meaningless.

5   Symbols aim to point to a way of understanding something. Philosophers have criticised this idea by claiming that it is not possible for religious symbols to successfully point the way to that which is beyond human experience. We cannot know if the symbol gives the wrong insights into the ultimate reality. Symbols are about the real world, yet Tillich doesn't apply

symbols to an objective reality, and therefore this might lead to misunderstandings of the way in which religious symbols are understood.

6   Tillich claims that the symbol participates in the reality to which it points. Criticism – Tillich does not fully define or make clear his central idea of participation. What does it mean to say that God is good? Is the symbol the statement that 'God is good', or the concept of 'the goodness of God'? Does the symbol participate in 'Being itself' (Tillich's phrase for God) in the same sense that a flag participates in the power and dignity of a nation? And what exactly is this sense? Tillich never fully explains it, therefore, it is hard to see how the two can be similar.

7   How can symbols open up both 'levels of reality which are otherwise closed to us' and 'hidden in the depths of our being'? These two characteristics of symbols seem more readily applicable to the arts than to theological ideas and propositions. Therefore, Tillich's teachings are not a fully developed philosophical position.
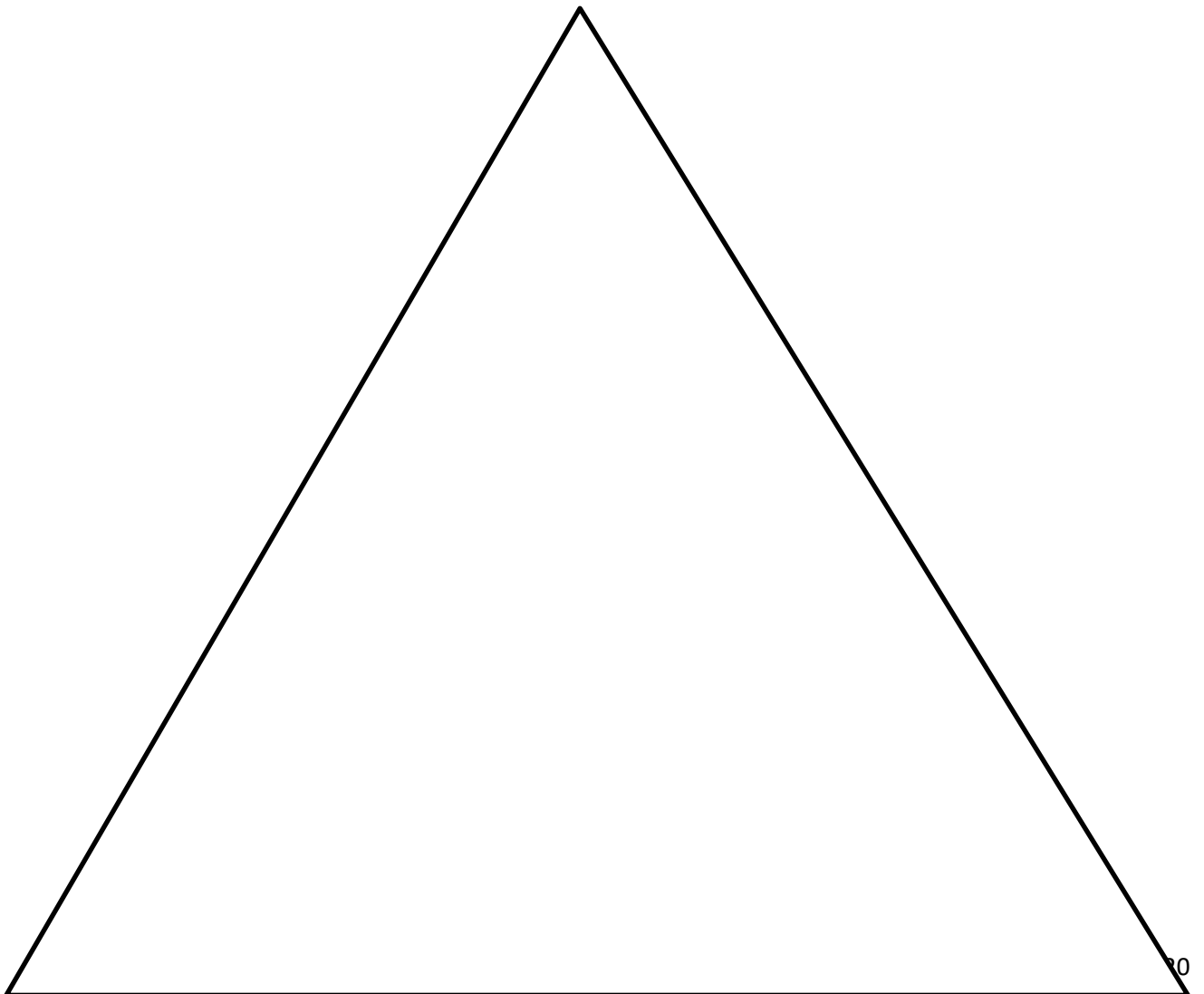
22. A consideration of how these two views (Randall/Tillich) can be used to help understand religious teachings

Argument	How can it help understanding of religious language?
Tillich – add a summary **Point beyond** **Participate in** **Open up reality** **Open up soul** **Develop** **Grow and die**	
J.R. Randall – religious language is a human activity which makes a special contribution to human culture. Religious language has a unique function. It is able to stir strong emotions and to bind communities through a common response to their faith.	
Jung believed basic archetypes emerge as we delve into realms of unconscious. Jung shows how some symbols appear throughout history and are never far from our basic animal psyche. Archetypes of human experience from the collective unconscious are found universal symbols of art and religion.	Symbols do not always change over time. The Christian cross is and probably will remain universally a sign of Christ's death. Light is used in many religions throughout history and across the world
The use of symbols prevents people thinking about God as a glorified human being	

4 E: Religious language as non-cognitive and mythical:

Complex form of mythical language that communicates values and insights into purpose of existence.

What is a myth?

Myths are stories that use symbol, metaphor and allegory to convey a religious truth. The story itself is not true, but through the story a religious truth is conveyed.

There are three senses in which a myth could convey a religious truth:

- The myth itself is untrue but it provides some insight into human experience in relation to people's religious beliefs. The philosopher Richard Bevan **Braithwaite** (1900-1990) argues that myths can inspire faith and encourage people to lead a moral life. This is because the language used is **non-cognitive.** According to Braithwaite, 'religious language is moral discourse' that tells us how to behave towards one another. It is not necessary for an individual to believe the myth true, to live by the doctrine contained within it.
- The theologian Rudolph **Bultmann** (1884-1976) considered the narratives of the life of Jesus to be Christian beliefs in story form. **Think about Christianity Theme 2 B**
- With advances in science and Biblical scholarship in the 19th Century, scientific understanding of the world seemed to contradict the Bible. For example, the study of fossils and Darwin's evolutionary theory revealed that the world was much older than the Bible suggested and that life on Earth had developed over millions of years and was not created as it is now in 6 days. This led many Christians to think that they must interpret Old Testament Biblical stories as myths and doing so made it possible for them to continue to find meaning in them.

- Rudolf Bultmann set out to show that the New Testament should be interpreted the same way. He said that the writers of the books of the New Testament were never intending to write an historical document, but to convey important beliefs and values. So we do not have to dismiss stories about a virgin birth, or angels visiting shepherds, or miracles because they seem to have no factual basis or possibility. We can accept them as myths which explain important truths about God.

Miracles are a mythical way of expressing God's omnibenevolence and omnipotence, as well as the idea that he intervenes in the world

Resurrection The idea of a heavenly, sacrificial figure who is killed and resurrected to 'save' the people was a common mythical theme across cultures. Bultmann suggested that this idea was linked to the historical figure of Jesus and the myth of his resurrection was established. The underlying message of the resurrection myth is the idea that Christians begin a new life when they commit to God through Christianity, as their old life is completely transformed by their new faith.
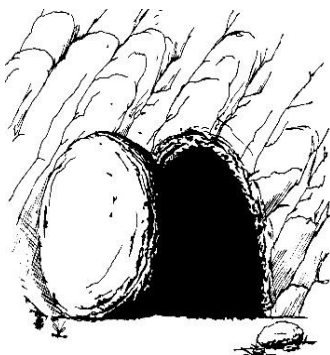
- Since religious experiences are ineffable, myths provide a means by which it is possible to talk about things that are beyond normal everyday language.

- It may be that through myth it is possible to gain understanding of the ultimate reality. It is possible, as John Herman **Randall** (1899-1980) suggests, that myths open up new levels of understanding. Myths may also serve the function of uniting people through their shared beliefs in the concepts conveyed by the myths.

23. What is a myth?

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24. How could myths convey religious truths?

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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.

Creation - Aetiological myths

Aetiology is the study of how things came about. *Aetiological* myths seek to explain the origin of the universe and its components. The themes found in creation myths include:

- the existence of a chaotic, formless state prior to the creation of the universe, often described as a body of water, or nothing at all (hence creation *ex nihilo*)
- a god, who exists in a void, performs some action that results in the universe coming into being
- at some stage, usually the final stage of creation, human beings and the world as we know it com*e* into being.

There are some common themes to be found in creation myths.

The creation story in Genesis

Fundamentalist Christians believe the Genesis account of creation to be the literal truth of the event. They believe that the Bible is the direct word of God and, therefore, must be true.

Other Christians see the creation account in Genesis as a **myth** containing the religious truth that God created the world and all that is in it, especially as there are two creation accounts in Genesis. The second creation story in Genesis is as follows.

This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens – and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, but streams came up from the earth and watered the whole surface of the ground – the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. And the LORD God made all kinds of trees grow out of the ground – trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'

The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'

Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

The Fall of Man

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. … Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, 'Where are you?'

He answered, 'I heard you in the garden, and I was afraid because I was naked; so I hid.'

And he said, 'Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?'

The man said, 'The woman you put here with me – she gave me some fruit from the tree, and I ate it.'

Then the LORD God said to the woman, 'What is this you have done?'

The woman said, 'The serpent deceived me, and I ate.'

So the LORD God said to the serpent, 'Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.' To the woman he said, 'I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.' To Adam he said, 'Because you listened to your wife and ate from the tree about which I commanded you, "You must not eat of it", cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.' Genesis 2:4–3:1

Meaning? God as an omnipotent and omnibenevolent Creator; the special status of humanity, being 'in God's image'; God as the source of all life; human inclination to sin; the role of men and women as companions for each other; human jurisdiction over Earth (dominion) /human responsibility for the Earth (stewardship).

25. **Research examples of myths of good against evil and heroic myths.**

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Some scholars believe that mythical language is important and if believers reject it then they also reject much of religious belief underlying it. In his book, Religion and the Scientific Future, **Langdon Gilkey** explored the use of myth in the modern scientific world, and argued for the continuing reality and relevance of the meaning behind the symbolic language within the myths. This is because he considered that it is through the language of myth that we understand not only how our thinking has evolved but also how our future will develop. Even if people think that religions means nothing to them, Gilkey considered that they were still influenced by the religious language of symbols and myths and that they can still help us to interpret the world in which we live.

More support for mythical language

a) It might be intended to encourage a particular kind of attitude in the people who hear or read it, perhaps a greater appreciation of the greatness of God or the need for moral behaviour.
b) It gives people a visual way of understanding of what are often abstract ideas, so that they can be more easily understood.
c) Stories are remembered and passed on.
d) They can communicate ideas which are difficult to communicate in other ways.
e) Different meanings and layers of meaning can be conveyed within one story.
f) They can provide aetiological explanations for puzzling features of the world (think back to our exploration of the Genesis stories at AS.)

26. 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.

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.

Many philosophers have rejected the use of myths as meaningless because of the outdated concepts that are often contained within them. For example, it could be argued that the scientific study of the Big Bang makes the Genesis account an anachronistic concept.

a) Mythological imagery has a tendency to be culturally determined and some of the elements contained might be 'lost in translation.' They might also take on a meaning the original author never intended. This lead to the meaning of myths changing over time.

b) Writers do not make explicit whether a story is meant to be a myth or an accurate account of history. Stories within sacred writings are presented without introduction, leaving it to the reader to understand how to interpret them. Some readers, therefore, hold the belief that stories are directly inspired by God and are to be accepted as entirely true (e.g. the Creation stories and Noah's Ark) and argue that viewing these stories as 'myths' comes to close to suggesting that the words of the Bible are false.

c) If some stories are 'myths', why should other stories retain factual significance? In response to popular scientific theories e.g. Evolutionary, whilst some Christians chose to reaffirm the infallible literal truth of the scripture, others began to suggest that parts of the Bible were never meant to be taken literally. Many could accept that the Old Testament was full of myths and were a different kind of truth based on the fact that there were still gaps in our understanding as the writers had not yet received the revelation of God in Christ. BUT this raises questions as to the extent of 'myth' in the New Testament, which many Christians found much more difficult to accept.

Demythologisation of myths

'New Testament and Mythology' (1941), Rudolf Bultmann argued writers of the New Testament weren't recording historical facts, but expressing their beliefs through the language of myth. The New Testament was about individuals reaching a personal decision about the direction of their life in relation to God. Modern, intelligent and literate people could not seriously accept the supernatural elements of the Gospel stories, such as angels, the virgin birth and miraculous events, but this doesn't mean you have to reject Christianity. By de-mythologising both the Old and New Testament, Christianity became a more credible and indeed a vital option in the modern-world.

Scholars such as Bultmann (See notes on Christianity Theme 1) argued that the language and imagery of the Gospel accounts were outdated and it is only by rejecting this mythological language that the true message of the New Testament can be found. Scholars who share Bultmann's view have gone as far as to suggest that the belief in Jesus as God incarnate is a myth. God in the human form was a myth to convey the important religious truths about God's relationship with humanity. It is because people no

longer understand that these accounts are myth and not historical, literal events that has led to the decline in Christianity within the scientific age.
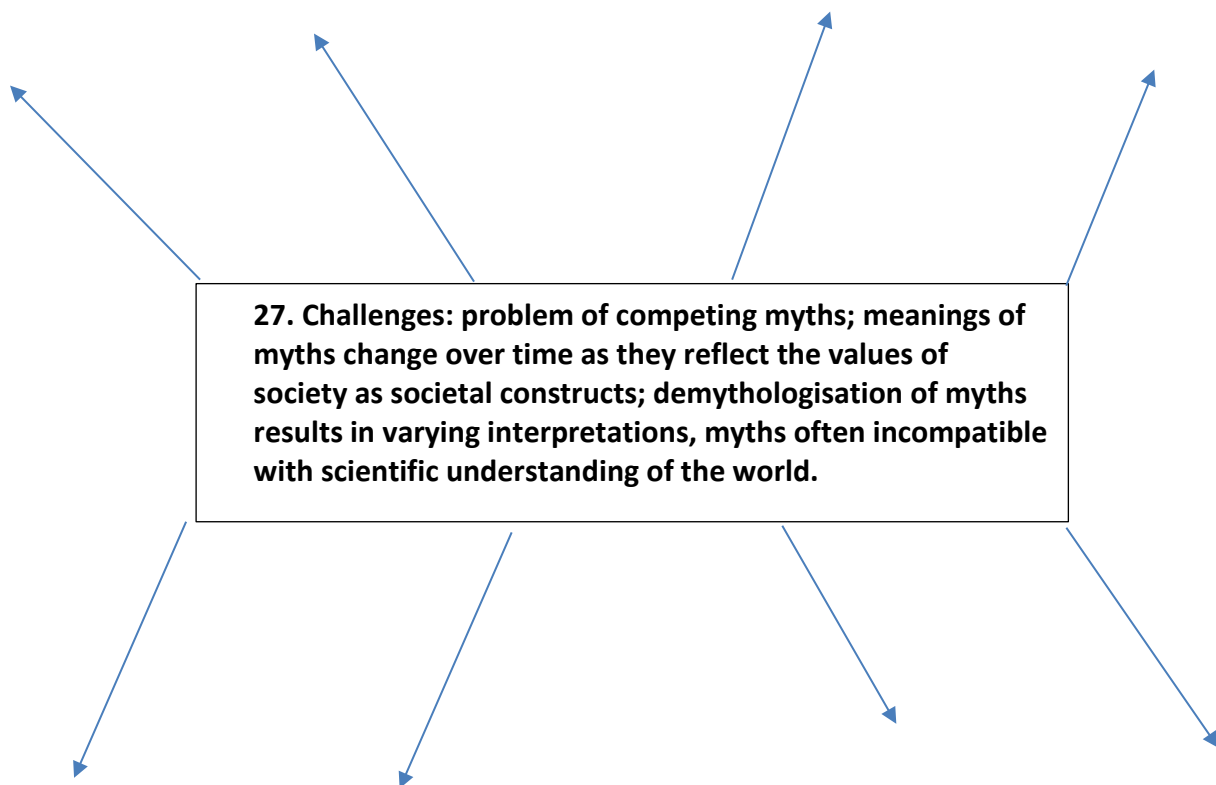
Where does a 'de-mythologising' of the New Testament leave Christianity?
In 1977, John Hick edited 'The Myth of God Incarnate', taking Bultmann's ideas
- Jesus was not literally God in a human form, but that it was a pictorial way of expressing the importance of Jesus to God and Jesus's godliness.
- Idea of God becoming human was in other myths prior to the New Testament and Christianity uses this as an aid to expressing its own ideas
- Writings express how C1st Xians understood the world; this mythical language is now a hindrance:

"The Christians of the early church lived in a world in which supernatural causation was accepted without question, and divine or spiritual visitants were not unexpected. Such assumptions, however, have become foreign to our situation…"

Many conservative Christians feel there are central beliefs, which should be taken literally, for example the virgin birth, the physical resurrection of Jesus and the incarnation. If these are treated as myths, Christianity becomes nothing more than general advice to people. It should not be taken for granted that a rationalist, scientific way of looking at the world is necessarily the best one.

27. 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.

4 F. Language Game Theory: Meaningful to people who participate in same language game

Wittgenstein

Early: Picture Theory (Logical Positivist view)

Language corresponds to a state of affairs in the world.
Language can only be meaningful if it used in relation to what we see in the world.

Language is a way of representing facts.

"The cat is on the mat"

Later: Language Game Theory -

Years after he had influenced the Logical Positivists, Ludwig Wittgenstein changed his views on how language works.

In his *Philosophical Investigations* (published after his death), Wittgenstein focussed on the uses language can be put to. Famously, he wrote: **"Don't' ask me for the meaning, ask for the use."** So, he was less concerned with the truth or falsity of language (in contrast to the Logical Positivists).

For religious language, he thought that function might be more important than meaning.

- Criticised Vienna Circle – our language is far richer and more diverse than Logical Positivism allowed
- Multiplicity of language: Give orders, tell jokes, describe, report, ask, thank, curse, greet, pray etc.

If we want to know the meaning of the language, we need to know how it is being used, the function they perform as agreed by a particular group or society using them "meaning is use". He pointed out that each activity has its own language, for example tools in a toolbox:
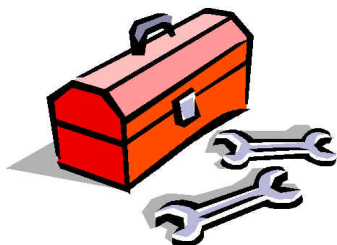
'Think of the tools in a tool-box: there is a hammer, pliers, a saw, a screw-driver, a ruler, a glue-pot, nails and screws. The functions of words are as diverse as the functions of these objects.' Wittgenstein

The items in the toolbox are all tools, but without knowing the different functions of the tools, understanding is only superficial.

Similarly the handles used to control a train look alike but have different functions, but without knowing the function of each handle then the train will not move.
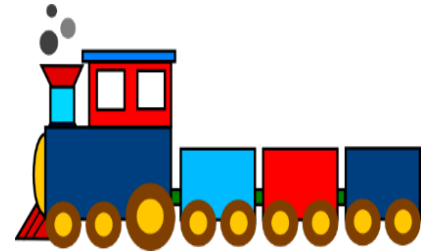
'It is like looking into the cabin of a locomotive. We see handles all looking more or less alike. (Naturally, since they are all supposed to be handled.) But one is the handle of the crank which can be moved continuously (it regulates the opening of a valve); another is the handle of a switch, which has only a brake lever, the harder one pulls on it, the harder it brakes; a fourth, the handle of a pump: it has an effect only so long as it is moved to and fro.'
Wittgenstein

Wittgenstein argued that language works through a series of **'language games'**, or **'forms of life'.** That is, meaning only comes out of the context; we have to know what 'game' that our terms are participating in. He then went on to say that problems in philosophy may occur through misunderstanding that words can be used in different language games. A bit like using the rules of monopoly to play rugby!
For Wittgenstein, meaning is all about observing convention – just like in a game. There's a right way and a wrong way to do things. So with religion – there might be conventional or unconventional ways to talk about God.
The theory of language games could be important because of the connection it makes with the **'coherence theory of truth'**. This is the view that statements are true if they fit with other statements and beliefs which are internally consistent. One could argue that the 'game' of religious language cannot be criticised because internally it is coherent and intelligible. Religious views fit with other religious views. Perhaps religion is just a 'language game', and it will all make sense if we just participate. Rules from a game such as the 'Science' language game, which asks for 'proof', cannot be applied to the religious language game. Wittgenstein used the example of the soul. Asking for 'proof' for the existence of the soul shows a misunderstanding. 'Soul' is not part of the 'physical object' language game. A language game cannot be judged from the outside.

The danger of this is that it could be too relativistic, allowing that *any* claims are equally valid. It also doesn't explain *how* we could challenge truth claims. Also, it's not quite clear whether Wittgenstein thought of religion as a 'language game'. He had a certain respect for religion, but wrote little about it himself.

Wittgenstein's approach to language is **Anti-Realist** this means that what is meaningful is what is "true for me". Whether God does or does not have external reality does not matter. Religious faith is an affirmative decision to "enter the game "and therefore find meaning in the language that is used accordingly. Truth is relative and not absolute.

D.Z. Phillips: Additional scholar
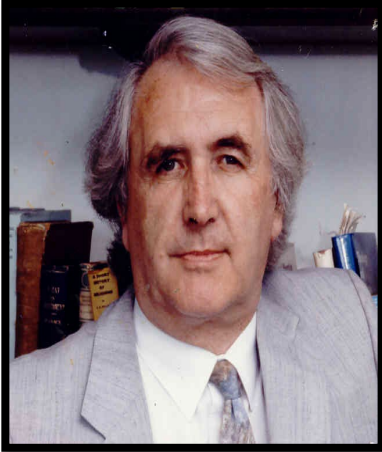
One philosopher who has applied Wittgenstein's theory to religious belief is D.Z. Phillips. Phillips takes on the idea that religion is a language game, extending this to the claim that religion cannot be either grounded or criticised in reason – it is a system all of its own. For Phillips, the 'reality' of God or religion does not lie in the abstract issue of whether God exists, but instead is located in the words and practice of religion. What God is, is defined by the language game of faith. Just as in the general games of life, we do not require an abstract justification to work out 'what they are all about', so too with religion: we have to take part to find out.

"If a philosopher wants to give an account of religion, he must pay attention to what religious believers do and say … It is not the task of a philosopher to decide whether there is a God or not, but to ask what it means to affirm or deny the existence of God."

28. Try to explain the rules of cricket or some other sport or hobby to someone else who knows nothing about the game.

What problems do you encounter?

29. Read the information on Language Game Theory

1. What did Wittgenstein believe gave words meaning?

2. What examples did he use? Explain the two examples

3. What are Language games?

4. How do non-believers see religious language? Why?

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.

It highlights the non-cognitive nature of religious language. There are examples when religious language is making non-cognitive statements such as 'I baptise you' or 'I love God more than you do'. The former statement is to perform a ritual and the latter cannot be proven. So language game may be adequate as it considers how the language is used and not just the meaning.

It distinguishes it from other forms of language. It is appropriate to keep forms of life separate. Within religion there are specific words and concepts that are not part of everyday language. It allows religious language to be self-sufficient and not judged according to the rules of another form of life. It is meaningful to those in the language game.

Statements are judged within their context – they are not inherently true or false. It language games fit with the coherence theory of truth they have meaning e.g. Christian ideas about the Trinity (recap Christianity 2). To be truly understood, religious language has to be seen as part of a dynamic whole. Words cannot hang 'mid air' they need a 'peg' to be hung on. Religious belief and worship is therefore necessary to provide a context for the language, which is open to believers only

It provides boundaries for the uses of language. Language games recognise that religions are distinctive. One should remove shoes before entering a mosque but need not do so before entering a Church. However, if we say that 'religion' is a form of life then we can accept that religion has certain rules which unite many such as one God, worship, ritual to name a few.

Religious language is an expression of belief as a belief or commitment is needed in order to fully appreciate words and phrases used within religion as well as understanding the implications of them. For example, atonement (recap Philosophy 2) is a word that requires the full reach of the believer's feeling that Jesus died for them, in order to fully understand the impact of the phrase.

Challenges, including rejection of any true propositions in religion that can be empirically verified; does not allow for meaningful conversations between different groups of language users; does not provide adequate meaning for the word 'God'.

Wittgenstein's views on language are controversial, as they reject the popular view that language can be objective and scientific. He implies that our language can never convey truth in an absolute sense – can we agree with that conclusion?

Religious believers do intend their statements to be cognitive, that is they are giving factual information. When a person says, 'I believe in God' or 'I believe in eternal life' then surely that is what they literally mean. To claim (as language game does) that these phrases are non-cognitive is inadequate.

Language game separates forms of life allowing no cross over. This is very isolationist as Wittgenstein's theory implies that there could be no meaningful philosophical debates between different forms of life. This can lead to the claim that religious language is subjective and inadequate in referred to an a language game.

Language game can be challenged as it does not allow for any communication between religions. They are all playing their own game with its own rules. This can be divisive

How can the word 'God' be defined and understood universally if religion has its own language game?

Phillips claims Wittgenstein to support his view of religion, but arguably this leads to irrationalism and blind faith. Why should believers be allowed to say that the game of religious language requires no justification? This could be used to justify extremism or superstition.

Non-believers might be able to understand religious language better than believers. This is because non-believers have an objective view of the religious language.
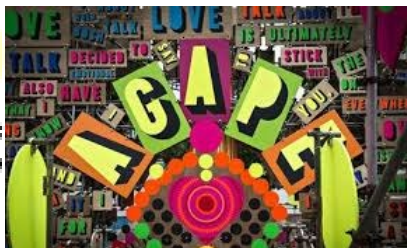
AO2

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

A, B and C

• The solutions presented by religious philosophers for the inherent problems of using religious language.

• The exclusive context of religious belief for an understanding of religious language.

• The persuasiveness of arguments asserting either the meaningfulness or meaninglessness of religious language.

• How far Logical Positivism should be accepted as providing a valid criterion for meaning in the use of language.

• To what extent do the challenges to Logical Positivism provide convincing arguments to non-religious believers.

• Whether non-cognitive interpretations are valid responses to the challenges to the meaning of religious language

D, E and F

• The effectiveness of the terms non-cognitive, analogical and mythical as solutions to the problems of religious language.

• The relevance of religious language issues in the 21st Century.

• The extent to which language games provide a suitable way of resolving the problems of religious language.

• Whether symbolic language can be agreed as having adequate meaning as a form of language.

• How far the works of Randall and Tillich provide a suitable counter-challenge to Logical Positivism.

• Whether the strengths of language games outweigh the weaknesses.

1. 'The solutions presented by religious philosophers for the inherent problems of using religious language are adequate.' Evaluate this view.

'The problems of religious language have been completely solved by philosophers of religion.'
Evaluate this view.   [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Candidates can evaluate how far the problems posed by the Logical Positivists have been overcome by scholars.
- For example, a consideration of how Hare's 'Bliks' demonstrates that religious language is meaningful in the sense that it is a way that a person views the world that gives meaning to them, even if others cannot derive the same meaning as they do not look at the world in the same way.
- Mitchell's 'partisan and stranger' parable shows how something can be meaningful even when statements cannot be falsified. Mitchell states that the truth is not always cut-and-dried; people may be more or less convinced that a claim is reasonable to believe; and they might reasonably believe claims whose truth is objectively unknown.
- Examples of other scholars who directly challenge the concepts of verification and falsification may also be used, as appropriate, such as Swinburne's example of the 'Toys in the Cupboard'. People cannot prove that the toys in a child's cupboard do not leave the cupboard when no one is around and move around when unsupervised. However, we cannot falsify whether they move or not; the concept of their movement still has meaning because we can understand it.
- An evaluation of the effectiveness of analogies (Aquinas, Ramsay) as effective solutions to the inherent problems of religious language by giving a point of agreed reference to establish a criterion of meaning.
- The use of symbolic and mythical language as mediums to convey meaning by the use of non-literal forms of expression that evoke a deeper, often emotional and intuitive response from those involved in the activity.
- Candidates may also reflect on how Wittgenstein's Language Games provide contextualised meaning to religious language and how effective this response is in solving the problems of religious language.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

1. 'The problems of religious language have been completely solved by philosophers of religion.' Evaluate this view

Solution	Has it overcome the problem?	Evaluation
Hare – Blik		
Mitchell – Parable of the Freedom Fighter		
Swinburne – Toy Cupboard analogy		
Analogy		
Symbolic language		
Language Games		
Conclusion		

2. 'Religious language can only be understood in the context of religious belief'. Evaluate this view

Argument – agree – only understood by believers	Counter – argument and challenges	Evaluation – which is most convincing
Wittgenstein's language game theory states that	However, you can learn the rules of a game through observation . . .	
Understanding comes from knowledge . . .	Can have knowledge without believe . . .	
Understanding comes from faith	Can understand without faith	
Understanding comes from context . . .		
Holy books		
Myth and symbol	Problems with seeing language as symbolic	

2. 'Religious language meaningful'. Evaluate this view

3. 'Religious language is meaningless.' Evaluate this view

Argument – agree – it is meaningless	Counter – argument and challenges	Evaluation – which is most convincing
Not accepted by the logical positivists	Problems with logical positivists	
Strong verification	Weak verification	
Flew and Popper	Mitchell Hare	
Other problems with RL		
Other problems with RL		
Problems with analogy, symbols and language game theory	Advantages of analogy, symbols and language game theory	

5. 'Logical positivism provides a valid criteria for assessing the meaning of language.' Evaluate this view

Argument – Strengths of logical positivism	Counter – argument and challenges	Evaluation – is it a valid criteria?
Logical Positivism challenges people to give a good account of their religious language by applying some sort of test for its truth or falsity. Truth and meaning are only given to those statements which either logically fit together (analytical statements) or those statements which are factually based (empirically verifiable). This does allow us to separate sense from nonsense.		
Religious language can be puzzling, abstract and seemingly contradictory, and Logical Positivism can be a way of making religion observe similar rules to other areas of life. After all, if I said that there was something living in my garden shed which could not be seen, touched or heard, then I doubt you would believe me. Phrases such as God is omnipresent will strike us as odd and we may find this impossible to understand. In everyday life we pick up on contradictory remarks and so this should apply to religion too. So Logical Positivism emerges as having made some strong points against religious language.		
We use the same method of verification as the Logical Positivist in everyday life e.g. observation and logic. Add some of your own examples		
The Logical Positivists base their ideas on a posteriori evidence. This is a valid criteria, as many of the classical arguments for God's existence are based upon this type of argument, such as the teleological argument. The Logical Positivists are simply asking religion to be consistent in its use of criteria for determining meaning.		
Some would say that some religious events defy logic, such as The Virgin Birth and the Resurrection (Christianity 1). The		

Logical Positivists have a strong case when they ask for events to pass certain tests before they can be considered meaningful. They would argue that the two events just mentioned would fail their test and are therefore meaningless. In an age of testing and logic, their criteria is convincing.		
Overall, the strength of the Logical Positivists is that they leave us with a criteria that gives us a warning about being careful when we talk about God. They make religious language conform to criteria that other walks of life have to conform to. This has resulted in religion providing ways of talking about God in a meaningful way		
Conclusion		

6. 'The challenges to logical positivism are convincing for non-religious believers.' Evaluate this view

Argument – agree the challenges to logical positivism are convincing for non-religious believers	Counter – argument – the challenges to LP are not convincing for non-religious believers	Evaluation – which is most convincing
Problems with logical positivists The Logical Positivists principle of verification fails its own test. The statement 'the only statements that are meaningful are analytic or synthetic' cannot be verified. Logical Positivism would even reject universal scientific and historical statements		
Analogy, symbol and language game are convincing challenges to LP for non-religious believers . ..		
One convincing challenge is that religious statements are non-cognitive: their intention is not to convey facts, yet they are still meaningful.		
Hare		
Hick – eschatological verification		
Swinburne		
Conclusion		

7. 'Non-cognitive interpretations of religious language are valid responses to the Verification and Falsification Principles.' Evaluate this view
8. 'Claiming religious language is non-cognitive is an adequate response to the problems facing religious language.' Evaluate this view

Argument – agree – non-cognitive language is a valid response to the VP and FP and the problems facing religious language. Strengths of non-cognitive language	Counter – argument - non-cognitive language is not a valid response to the VP and FP and the problems facing religious language	Evaluation – which is most convincing
Avoids the need to verify religious language	Religious believers often intend their language be cognitive	
Conclusion		

9. 'Claiming religious language is analogical is an adequate response to the problems facing religious language.' Evaluate this view. *You can compare to other solutions.*

Argument – agree – analogy is an adequate response	Counter – argument – analogy is not an adequate response	Evaluation – which is most convincing
God reveals to his creation and so is knowable. Give examples	God can't be known therefore . . .	
A comparison can give us some insight	Analogy is inadequate as you can't compare two things that are different	
Analogy is better than symbols and language games because . . .		
In conclusion,		

10. 'Claiming religious language is mythical is an adequate response to the problems facing religious language.' Evaluate this view. Compare to other solutions.

Argument – agree – claiming religious language is mythical is an adequate response	Counter – argument	Evaluation – which is most convincing
Different forms of myths can convey meaning: creation myths; myths of good against evil; heroic myths.		
Myths help to overcome fears of the unknown		
Myths are aneffective way of transmitting religious, social and ethical values.		
Myths don't need to be verified or falsified		
In conclusion,		

11. **The issues facing religious language are still relevant in the 21st Century.' Evaluate this view**

12. **'Language games can solve the problems facing religious language,' Evaluate this view Compare to other solutions**

Argument – the issues facing religious language are still relevant in the 21st century	Counter – argument – the issues facing religious language are no longer relevant in the 21st century	Evaluation – which is most convincing
People still use religious language and		
In conclusion,		

13. 'Symbolic language is a meaningful form of language.' Evaluate this view

14. 'Randall and Tillich provide an adequate response to Logical Positivism.' Evaluate this view

Argument – agree - symbolic language is meaningful Symbolic language is an adequate response to Logical Positivism	Counter – argument and challenges	Evaluation – which is most convincing
Symbols can adequately picture something or a complex idea		
Symbols give us information - Randall		
Tillich is right to claim that symbols give us insight		
In conclusion,		

15. 'The strengths of language games outweigh the weaknesses.' Evaluate this view

Argument – agree – the strengths outweigh the weaknesses	Counter – argument and challenges	Evaluation – which is most convincing
Religious language is often non-cognitive and therefore it can be seen as a language game e.g.	Religious believers would not accept religious language as a language game as they intend their statements to be cognitive.	
A further strength of seeing religious language as a language game is that it manages to keep forms of life separate . . .		

Band	Assessment Objective AO2- Part (b) questions 30 marks *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.*
5	**25-30 marks** • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	**19-24 marks** • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analsysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	**13-18 marks** • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	**7-12 marks** • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	**1-6 marks** • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.