



Exemplars

AS Religious Studies: Paper 1 – Philosophy of Religion

AS Religious Studies Exemplars: Paper 1 – Philosophy of Religion

Contents

Introduction	1
Question 1	2
Question 2	7
Question 3	14
Question 4a	19
Question 4b	24

Introduction

- The purpose of this pack is to provide teachers and students with some examples of responses to AS Religious Studies Paper 1: Philosophy of Religion.
- The sample assessment materials which these responses are based on can be found on the Pearson website
- In this pack, you will find a small sample of responses, an examiner commentary and the mark scheme for each question.
- The responses are all from students and we have retained their original responses where possible. In some cases, the student scripts have been typed to ensure that they are clear to read.
- In some cases, the students have used more space than was originally provided in the sample assessment booklets. In light of this feedback, the AS papers in 2017 will have additional pages.
- We will add to these exemplar packs throughout the year
- If you have any enquiries regarding these materials or have any other questions about the course, please contact our subject advisor team on teachingreligiousstudies@pearson.com

Question 1

Question and Mark Scheme

SECTION A

Answer ALL questions. Write your answers in the spaces provided.

- 1 Explore key ideas about the nature of religious experience.

Question number	Indicative content	Mark
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Some transient experiences may have life-long effects and be regarded as religious. • Some of these experiences may be public and appear to be unusual experiences believed to be created by God. • Some may be private, which may be expressed in normal language, but others may be more difficult to express in words. • An example of ineffable experiences may be seen in mysticism. • Some religious experiences may be what Otto referred to as numinous (the wholly other). 	(8)

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Candidate A:

1 Explore key ideas about the nature of religious experience.

Religious experience is seen as the most convincing and direct proof for the existence of God. There are several types of religious experiences including, mystical, conversion, corporate and charismatic. If these can be proven to be true, they are the best way of knowing God exists, as they are direct contact from God. The inductive argument concludes that God exists because, an experience of God indicates the reality of God, so it is possible to experience and therefore God exists.

Examiner comment:

The candidate uses a range of material but needs more development of these ideas to show understanding. The candidate has material on religious experiences as proof for the existence of God which is credit-worthy but this is at the expense of explicit material on the nature of religious experience.

Level 2 – 4 marks.

Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	--

Candidate B:

1 Explore key ideas about the nature of religious experience.

There are many key ideas about the nature of religious experience. Firstly there is the idea that you can encounter a mystical experience whereby you experience an overwhelming awareness of the presence of God. This therefore is quite a direct experience with God. An example of this experience could be the Toronto blessing, an event that occurred where a huge group of people gathered at a church and shared the same experience of God through the action of fits of laughter and were acting really oddly due to what was thought as the presence of God. Secondly there is the idea that you can encounter a conversion experience. This means that through the process of you having a religious experience you become a changed person after seeing such things therefore the way you go about life is different and also the way in which you see life and the world too. Thirdly there is the idea that you can encounter a corporate religious experience; this meaning that the experience is shared by more than one person.

Examiner comment:

This candidate has included a wide range of knowledge and developed this. The candidate presents a clear structure and this is good practice.

Level 3 – 6 marks

Level 3	6-8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Candidate C:

1 Explore key ideas about the nature of religious experience.

A religious experience is when someone experiences God, this is usually a direct experience in which someone feels they connect with God. There are different types of religious experience, some are mystical, conversion; this happened to Nicky Cruz after threatening to kill a preacher, corporate; an example of this would be "the Dancing Sun" in Fatima, and charismatic; this could be a miracle. According to St Teresa of Avila for something to be classed as a religious experience it must conform to the teachings of the church; lead to increased humility; and meet the approval of someone with religious authority. Religious experiences cannot be proved out are personal to the experience,

(Total for Question 1 = 8 marks)

Examiner comment:

There are a broad range of key ideas which place this response at the bottom of level 3. To move up the level, the candidate needs to explain the ideas in more detail, for example, the point about mysticism. The candidate has used more than the allocated space for this response and more space will be provided in future for students.

Level 3 – 6 marks

Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Candidate D:

Religious experience is self-authenticating experience of God or the divine which, for the experient, needs no further proof. The overwhelming reality of God! Communication can be either private or public, indirect or direct, and may confirm existing faith, or may lead to a conversion. William James observed that the fruits (outcome or effects) of an experience are the test of its authenticity and the experient may feel that they have a deeper understanding of God or even a completely transformed view of the world, as Paul’s conversion experience illustrates.

William James identified four characteristics of a genuine religious experience: passivity (the experient does not generate the experience); ineffability (it cannot be experienced in words); transiency (it is not long lasting); and noetic quality (it reveals new knowledge). Moses’ experience of the Burning Bush fulfils all these features as well as the characteristic of a numinous experience (Otto) which is an experience of the other worldly, leading to a sense of awe and wonder.

Examiner comment:

The candidate employs a wide range of knowledge and uses specialist language and terminology throughout the response. Key religious ideas are comprehensively developed to show a depth of understanding.

Level 3 – 8 marks

Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Question 2

Question and Mark Scheme

2 Assess the strengths of the ontological argument for the existence of God.

Question number	Indicative content	Mark
2	<p>3 marks AO1, 6 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting the AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • God is 'that than which nothing greater can be conceived'. • It is greater to exist in the mind and reality, than in the mind alone. • God cannot have contingent existence because necessary existence is greater. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • A strength is that the definition of God is unique and therefore criticisms against the existence of contingent beings are not applicable to this unique concept. • The definition of God in this argument entails necessary existence, so that it is inconceivable for God not to exist and therefore this is a strong argument. • A weakness of the ontological argument is that it uses existence as if it were an analytic proposition, whereas existence is synthetic. • The argument has been reformulated in order to answer criticisms and therefore it is a strong argument overall. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). Information/issues are identified (AO2). Judgements are supported by generalised arguments (AO2).
Level 2	4-6	<ul style="list-style-type: none"> A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 3	7-9	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Candidate A:

2 Assess the strengths of the ontological argument for the existence of God.

The Ontological argument is an a priori one meaning that everybody pictures God to be different or has had a different experience of God. The argument assumes that if you think God must exist then he does and the idea that you can't be perfect if you don't exist as you can't imagine something to be 100% perfect. This argument is therefore worth a lot of strength because it consists of the idea that if you accept the premise that something cannot be deemed as perfect without existence then ultimately the conclusion must be true thus meaning you cannot use evidence to disclaim the premise.

The argument also contains the strength that people become more volent and conscious about the way they deem God to be in their minds as the argument intends for you to actually think about what is meant by the term God. This is therefore a strength as it helps atheists and theists imagine this certain image of God however to challenge this idea you could argue you will never be able to create the image of God into everybody's mind the same.

~~A good strength is down to the idea that if~~

(Total for Question 2 = 9 marks)

Examiner comment:

The candidate identifies the issues but does not develop the arguments. The judgements made are supported with generalised arguments.

Level 1 – 3 marks

Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
---------	-----	--

Candidate B:

2 Assess the strengths of the ontological argument for the existence of God.

One strength is that within the ontological argument, there is no need for empirical evidence to prove God, which helps as there is very little empirical evidence for God.

Another strength is that it is an a priori argument meaning that the premises of the ontological argument being accepted would lead the conclusions to be accepted as true as that is a logically necessary process.

Examiner comment:

A narrow range of knowledge and terminology is presented here.

Level 1 – 3 marks

Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
---------	-----	--

Candidate C:

2 Assess the strengths of the ontological argument for the existence of God.

The ontological states that God is the best of the best and nothing can be greater than Him. The strengths of the ontological argument are that it does not need any empirical evidence meaning that you do not have ~~need~~ to experience God to believe one premise (that God is the most perfect being and existence is part of perfection)* This links to another strength that if you can ~~image~~ imagine something then it must exist, however this is only a strength if you believe one argument's premise, therefore it is not as strong as it could be as if the premise ^{is proved} ~~fails~~ ^{false} then the whole argument fails.

(Total for Question 2 = 9 marks)

*but this point is only strong if one believes the premise and the argument's idea of God.

Examiner comment:

The response shows a range of knowledge and addresses the question with a limited range of elements. The first part of this response is more focussed than the final part of the answer. The candidate has used more than the allocated space for this response and more space will be provided in future for students.

Level 2 – 5 marks

AS Religious Studies Exemplars – Paper 1

Level 2	4–6	<ul style="list-style-type: none">• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
---------	-----	--

Candidate D:

2 Assess the strengths of the ontological argument for the existence of God.

Anselm argues the proof of God in his proslogion. One of its strengths is that it is an a priori argument (that means it is not based on our experiences of the world but relies on reason alone. therefore you don't need experience to know the knowledge if whether God exists. However it lacks empirical tests such as observations, measurement or experiments. Another strength of the Ontological argument is that it is an analytical argument, its truth or falsity is given by the definition of the terms used. Thus the statement needs no further facts from an exterior source. However Immanuel Kant argued "existence is not a predicate" the ontological arguments say that existence is one of ^{God's} qualities, but it's not really a quality at all it's just something taken for granted!

Examiner comment:

Good range of knowledge and use of terminology. Some ideas are unpacked but the answer could be improved by a more careful deconstruction of key issues developing fuller chains of logic and reasoning in assessing the strengths.

Level 3 – 7 marks

Level 3	7–9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-----	---

Candidate E:

2 Assess the strengths of the ontological argument for the existence of God.

The ontological argument is a priori argument so ~~everybody everything~~ its conclusion follows from its premise, and it is analytical. The argument is based on God being an analytical term, however Anselm assumes that God functions as an analytical. If this assumption is wrong then the entire argument does not have any standing making it a weak argument for the existence of God. The ontological argument says God is perfect and therefore must exist. However what makes existence a great making property? Aren't there somethings that which would be greater if they didn't exist. It is greater being a necessary being than a contingent being and God is the greatest possible being then he must be a necessary being. However this makes the ontological argument strengths limited. Existence of an object does not describe anything only indicates the actuality of an object. hence existence adds nothing to our understanding. The ontological is limited in its argument to prove the existence of God.

Total for Question 2 = 9 marks)

AS Religious Studies Exemplars – Paper 1

Examiner comment:

The candidate has assessed the strengths of the arguments with some references to the weaknesses but has also retained a sufficient focus on the strengths of the ontological arguments and their value. The candidate has used more than the allocated space for this response and more space will be provided in future for students.

Level 3 – 9 marks

Level 3	7–9	<ul style="list-style-type: none">• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-----	---

Candidate F:

The ontological argument is a Priori one. The argument was devised by Anselm and comes in two forms, however the general argument is that God exists because God is an idea in the mind and we cannot imagine a being greater than God, so by definition (God is the greatest possible being) God must exist. Kant disagrees with this however and argues that we cannot define God into existence. If we were to add or take away existence from something it would not change the definition as that definition already exists. The first form of the argument is, nothing can be greater than God. If God was a contingent being we could imagine something greater so God must be a necessary being and therefore exists. The argument therefore focuses on the absurdity of denying God's existence since by definition (de dicto), God exists necessarily. This is why Anselm observes that the atheist ('the fool' of Psalm 14:1) who denies existence of God does so because they have failed to understand the definition of the term 'God'. However, Hume argues that existence is not a coherent concept as existence can only be contingent.

Examiner comment:

Specialist language is sustained throughout; there is a wide range of knowledge, clear critical deconstruction of issues. There are also reasoned judgements in assessing the strengths via reference to criticism from key scholars.

Level 3 – 9 marks

Level 3	7–9	<ul style="list-style-type: none">• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-----	---

Question 3

Question and Mark Scheme

3 Assess the strengths of the design argument for the existence of God.

Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • It is based on experience and observation. • It provides a sufficient explanation for evidence of order. • Analogical reasoning about complexity draws parallels between man-made objects and the natural world. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The cumulative effect of the combination of temporal and spatial order strengthens the argument for a designer. • The argument is strong because it links empirical and analogical reasoning. • The argument has been developed and refined in Tennant's anthropic principle, and this adds to the rigour of the argument. • The inductive leap which infers the designer is God is contentious, therefore undermining the strength of the argument. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	4–6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 3	7–9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Candidate A:

3 Assess the strengths of the design argument for the existence of God.

The design argument says that the obvious design on the planet earth indicates that it was created by an intelligent being. This intelligent being is God. However the world all being interlocked and designed could be a huge coincidence. A strength of the design arg is Paley watch analogy explains the concept in terms of an human objects. 'if you came across a watch you would assume it was made, so why not a rock.' However the premises of the argument are flawed; not everyone will perceive the design of the universe so not everyone will say there is a designer so it will not convince everyone of the existence of God. A limitation to the design argument is natural selection which will provide just a good explanation for why there is design without using god. However the design argument could argue that god triggered these events. This would be a useful strength.

(Total for Question 3 = 9 marks)

TOTAL FOR SECTION A = 26 MARKS

Examiner comment:

The response needs greater explanation of the strengths of the design argument to meet the demands of the question.

Level 2 – 5 marks

Level 2	4-6	<ul style="list-style-type: none"> A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
---------	-----	--

Candidate B:

3 Assess the strengths of the design argument for the existence of God.

The design argument has many strengths. One of the most well known arguments is Paley's watch, in which the Earth is compared to a watch and its ~~is~~ detailed workings, which are too delicate to have come about by chance; it states that the world is the same so must have a designer. This point is believed to be strong as it uses a detailed analogy ~~and~~ which would work very well however we do not know as much about the world as about watches so cannot compare them. The ~~see~~ aesthetic argument is also a strong one, it states that beauty has no useful purpose other than to please humans. Therefore must have been placed and

(Total for Question 3 = 9 marks)

designed by God to make human lives more enjoyable. This argument is strong because most ~~part of~~ ~~is~~ people can agree that beauty has no purpose, so creates belief in this argument.

TOTAL FOR SECTION A = 26 MARKS

AS Religious Studies Exemplars – Paper 1

Examiner comment:

A range of information is given here with some terminology. There is some clear, if simplistic, reasoning leading to judgements in some areas. The candidate has used more than the allocated space for this response and more space will be provided in future for students.

Level 2 – 6 marks

Level 2	4-6	<ul style="list-style-type: none">• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
---------	-----	--

Candidate C:

The design argument which is also known as the Teleological argument refers to the process of creation. Furthermore, the argument is described as one of cause and effect. The argument states that it must have had an intelligent designer and could not have happened itself. This is the strength because certain evidence which Aquinas states contributes to this judgment: the first way observed that many objects do not have the intelligence to work towards an end or purpose, and therefore must have had an intelligent designer, that God is this designer, explaining beneficial order.

Another strong analogy which provides strengths to the argument is the conclusion of there being a God is by William Paley, who compared the world to a watch. A watch is very complex and the discovery of a watch on a heath could not be explained by chance, neither could it be said that it had always been there. Because all of the parts of the watch are intelligently designed, we must have had an intelligent designer similar to the universe, God, is the only being with this amount of knowledge and power the design of the universe, therefore, God exists.

Richard Swinburne supports the grounds that the probability of design is greater than chance.

However, some weaknesses of the argument dismiss these conclusions. For example, the premises of the argument are flawed: not everyone will perceive the design argument in the universe. Furthermore, the question of why God would be the only explanation is unanswered. On the other hand, the features of the universe could be the result of one huge coincidence, limiting the strengths in proving the existence of God.

Examiner comment:

There is a wide range of knowledge with good deconstructed issues with fully reasoned judgements.

Level 3 – 9 marks

Level 3	7-9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-----	---

Question 4a

Question and Mark Scheme

4 (a) Explore the key ideas associated with the problem of suffering.

(8)

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Some suffering may be related to responsible agents who cause suffering, including God. • Some instances of natural suffering are not man-made, such as earthquakes, and God seems to lack the power to alleviate the suffering. • These types of suffering raise issues about the attributes of God of omniscience, omnipotence and omnibenevolence. • The inconsistent triad highlights the idea that the attributes of God are inconsistent with suffering. • The combination of moral and non-moral suffering highlights the problem of the scale of suffering.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Candidate A:

4 (a) Explore the key ideas associated with the problem of suffering.

(8)

Evil and suffering come in two forms. Natural evil which is caused due to natural events e.g earthquakes or disease, whilst moral evil is caused by humans e.g ISIS. St Irenaeus believed that suffering helped us grow and develop into the likeness of God, therefore evil and suffering are necessary. As this has been criticised as to why soul making involves suffering? Surely an omnipotent God could develop this without pain?

Examiner comment:

The explanation of natural and moral evil is relevant but the comments on how suffering is necessary is under developed and tangential as it discusses a solution to suffering rather than the problem of suffering which is the focus of the question.

Level 2 – 3 marks

Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	--

Candidate B:

4 (a) Explore the key ideas associated with the problem of suffering.

(8)

The issue of evil and suffering ~~is~~ cast a shadow over the existence of God. "Either God cannot abolish evil or he will not; if he cannot he is not all powerful, if he will not, then he is not all good. There are two types of evil; natural evil (which is the malfunctioning of the natural world) or moral evil (the morally wrong human action). The problem is that if it carries a consistent tradition according to J. MacKie. It involves the ideas of evil exist, God's omnipotence God's goodness". The conjunction of any two entails the negation of a third. Other will also argue that because evil exist God cannot exist, while others would say if God does exist then he is not worthy of worship because you cannot deny evil and suffering exist.

Examiner comment:

There is some good knowledge, understanding and terminology in the initial context which sets out the issues in a quotation with some development. Some ideas could be investigated further before the final section which refers to how God is not worthy of worship.

Level 3 – 6 marks

Level 3	6–8	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Candidate C:

4 (a) Explore the key ideas associated with the problem of suffering.

(8)

There are two types of evil. The first is natural evil, which is the malfunctioning of the natural world and moral evil, which is the result of morally wrong human actions. The problem of evil challenges the notion of an all-loving, all-powerful God. The dilemma is, if God is omnipotent then he can do anything so why has he not created a world that is free from evil and suffering? Also if he is omnibenevolent he should want to stop evil and suffering however it still exists. No all-loving God would allow his own creation to suffer for no reason which is why the problem of suffering is the biggest flaw in the argument for God's existence.

Examiner comment:

This is a succinct response with an accurate use of terminology. A wide range of knowledge is deployed and comprehensively developed to show a depth of understanding.

Level 3 – 8 marks

Level 3	6-8	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Candidate D:

4 (a) Explore the key ideas associated with the problem of suffering.

(8)

The first idea associated with suffering is the idea that God is Omnipotent meaning that he is all powerful. This suggests that it is the doing of God to create all the suffering within the world due to his omnipotent nature or on the other hand he could withdraw it all from the world and put an end to it.

Secondly, if God is omniscient and knows everything in the universe then he must know how to stop evil and suffering. If God is omnibenevolent (all loving) then he would wish to end all evil and suffering. Not all-loving God would wish his creation to suffer for no reason. Yet evil and suffering do exist, so either God is not omnipotent or omnibenevolent or he does exist. J.L. Mackie observed that these three propositions constitute an inconsistent triad: the conjunction of any two entails the negation of the third.

Examiner comment:

This response displays good language and terminology as well as a broad range of key ideas. The key ideas are developed to show a depth of understanding.

Level 3 – 8 marks

Level 3	6-8	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).
---------	-----	---

Question 4b

Question and Mark Scheme

(b) Analyse the success of **one** solution to the problem of suffering.

(20)

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p>The question requires one solution. The specification refers to the solutions of Augustine and Irenaeus and these are used as exemplars.</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The belief that God and creation are good is a solution. • A key source for some of these theodicies is the biblical accounts of creation and the 'fall'. • The reason for suffering lies within human nature and not with God. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The Augustinian theodicy is successful because of the value given to free will, thus taking the responsibility for suffering away from God. • The disobedience of Adam and Eve towards God resulted in judgment and God is not seen as the cause of suffering. • This theodicy portrays suffering in such a way that it is a privation of goodness, and therefore is not an act of God. • Irenaeus believed that this is the best of all possible worlds, including the belief that humans are made in the image of God and therefore this is a successful solution because God is not seen as the cause of suffering. • The theodicy is successful because suffering is an aspect of 'the vale of soul making' and thereby purposeful. • Critics of these solutions may argue that problems remain with the notion of some attributes of God and also issues about human free will. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

AS Religious Studies Exemplars – Paper 1

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–5	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues may be selected (AO2). • Makes basic connections between a limited range of elements in the question. • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2).
Level 2	6–10	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made. • Judgements made with little or no attempt to appraise evidence (AO2).
Level 3	11–15	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made. • Judgements are supported by an attempt to appraise evidence (AO2).
Level 4	16–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question. • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).

Candidate A:

(b) Analyse the success of **one** solution to the problem of suffering.

(20)

The Irenaean theodicy is a solution to the problem of suffering as it states that God created an imperfect world deliberately, meaning that humans had free will to explore and make their own decisions about perfection and choosing between right and wrong. It was created by St Irenaeus who believed God wanted humans to develop, and by developing they would grow to cooperate willingly with God, believing wholly in him. The idea of humans being given free will means that they are free to make their own choices, some of which may result in suffering, that enable them to learn and develop to become closer to the perfection that God intended. However, it is also seen that God is allowing his children to

suffer out of the lack of his omnibenevolent powers, rather than his idea to make humans chose a path.

Furthermore, by God allowing human's to make bad decisions and cause suffering, he is showing that love can be expressed by allowing suffering to occur (if he is ^{in fact} omnibenevolent) which § D.S. Phillips argues against saying that ~~§~~ ^{love} can never be expressed this way and that suffering can only cause more suffering and misery.

In the theodicy it says that God created humans at an epistemic distance from himself meaning there is a distance in knowledge. This means that humans have to work to understand God and what he is ~~be~~ by making the correct choices.

However, this then means that

suffering occurs whilst they try to reach God and discover him. If God wanted us to understand and love him then, being all-powerful, he should make himself unaw to humans to save a lot of pain. Also, if he was all-powerful then he would be able to stop or make anything happen, so by him allowing horrific suffering to occur, the Holocaust for example, shows us that he either didn't want to stop the pain or was unable to do so. Either way God is not ~~the~~ ~~the~~ seeming to be the God most people believe him to be. This idea links to the Inconsistent Triad developed by J.L. Mackie.

Examiner comment:

The response shows a wide range of knowledge and begins to make chains of reasoning, making connections to the full range of elements in the question. It is a little vague and inexact in places but does enough to get into the bottom of level 4.

Level 4 – 16 marks

Level 4	16–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question. • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-------	---

Candidate B:

(b) Analyse the success of **one** solution to the problem of suffering.

(20)

one solution to the problem of suffering is the process theodicy. The process theodicy stems from the work of Whitehead and Griffin. The theodicy suggests that God is not omnipotent did not create the world he only created ~~the~~ humans by starting the process that evolved them. God like humans are bound by natural laws and humans are free to ignore him. This would mean that God cannot stop evil because he lacks the power to break the natural laws. However this would mean the process theodicy denies the monopolistic view of God's omnipotence which is fundamental to the traditional classical ~~theistic~~ theistic view of God. This then raises the question ~~that~~ that is this God worth worship if ~~he~~ the God is not powerful enough to do anything. This makes the solution not strong if it makes people believe that God is not worth worship and could be forgotten about. But a different look at this argument, some could argue it makes God more relatable if God to suffer and convince people to fight against evil along side God.

The process theodicy says that God to suffers along with humans because God is bipolar. Having two poles one mental and one physical. God is partly distinct and partly immersed in the human world.

However the presence of genuine evil does not disprove the existence of an omnipotent ~~god~~ being who wants to prevent all evil. This is because it could be caused by others. He cannot be the sufficient cause of ~~the~~ all the state of affairs and hence cannot guarantee it. The presence of genuine evil is caused by humans. The free will defence would say that god is omnipotent so going against the process theodicy and saying God created humans with free will so ~~he~~^{God} cannot stop human evil because it will go against free will. This is an alternate solution however it has more flaws than process theodicy for example it cannot explain natural evil like the process theodicy can.

However the process theodicy has ~~just~~ some very similar ideas to the free will defence. ~~It~~ ~~has~~ ~~more~~ ~~arguments~~ argues a being of maximal power has no possible

beings and possesses all the power there is to possess, however if there is a being that possesses all the power that there is to possess any other being would possess no power at all. This explains why God is not all powerful and why humans have to take responsibility for evil in the world that they have caused. This is a strength of the process theology because it clearly explains why God's power is limited, and not just stating that he is.

Also it ties in with the free will defence and this gives it a strength because it is covering all bases on why there is genuine evil in the world.

The process theology is one solution for the problem of evil and suffering. It is a good solution to the problem. Except it limited the God and can drive people away from wanting to worship a limited God and does not link with traditional classical theistic view, it is not being popular.

Examiner comment:

This answer covers a wide range of material, uses good terminology and critically deconstructs ideas. It is not fully supported by a comprehensive appraisal of the evidence which is why it is nearer the bottom of the range in Level 4.

Level 4 – 17 marks

AS Religious Studies Exemplars – Paper 1

Level 4	16–20	<ul style="list-style-type: none">• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Makes connections between the full range of elements in the question (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question.• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-------	---

Candidate C:

(b) Analyse the success of **one** solution to the problem of suffering.

(20)

Augustine argued that the bible shows God as wholly good and created a world perfect, free from defect, ^{and} evil and suffering. Evil is the going wrong of something that is good, which came from angels and humans that went against God. Because of this ~~God~~ perfection was ruined and natural evil happened due to the loss of order in nature, and moral evil happened because of the knowledge humanity discovered through their disobedience. Augustine believes God is right not to intervene since these are punishments for human sin. Everyone could be punished in hell, however God sent his son Jesus to die so those ~~to~~ who accepted him would be saved. To conclude Augustine thinks evil and suffering is a punishment for humans by God so proves his existence. There are criticisms of the Augustinian ~~theodicy~~ Theodicy however. Firstly, to say a perfectly created world, made by an omnipotent being had gone wrong as evil and suffering exists is a logical contradiction. Another criticism of this argument is, ~~that~~ Augustine believes the world was made perfect by God

and humans damaged it. This view goes against evolution however which has been proven and is why many people do not believe in the existence of God. Finally, ~~the~~ ~~is~~ evil and suffering exists on earth in order to punish humans that ~~deserve~~ need to be, there should be no suffering after death. The idea of hell goes against this as it is a place of eternal punishment and contradicts the theory that God is all-loving. To conclude the Augustinian theodicy is an argument based on the idea that God created evil and suffering for a purpose, however the argument is full of contradictions.

Examiner comment:

There is a comprehensive and developed range of knowledge and understanding – although there is an error in the last 2 sentences. There is evidence of a critical deconstruction of ideas in the challenges to the theodicy and judgements are made with the use of evidence.

Level 4 – 18 marks

Level 4	16–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question. • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-------	---

Candidate D:

One solution to the significant problem of suffering was suggested by Augustine, which is based in the narrative of Genesis 1-3. Augustine argued that the Bible shows that God is wholly good and created a world that was perfectly good and free from defect, evil and suffering.

Therefore, evil must be the going wrong of something that is good. Augustine argued that this originates from angels and humans who turned their backs on God. Consequently, perfection was ruined by human sin and natural evil was a result of the loss of order in nature. Furthermore, Augustine argues that moral evil is a result of the knowledge of good and evil which was discovered by humanity by their disobedience. This is known as original sin, when Adam and Eve ate the forbidden fruit. This showed them what was good and what was bad.

However, when analysing this solution, we debate that it is a logical contradiction to say that a perfectly created world had gone wrong. On the other hand, Augustine's view that the world was made perfect and damaged by humans is contrary to the theory of evolution.

Augustine also suggested that evil exists because we have freewill. This is because God enables humans to freely choose their actions and deeds perhaps so God can decide who goes to heaven or hell. Inevitably, because humans have these choices, it is inevitable that evil and suffering will occur. However, the existence of hell as a place of eternal punishment seems to be a contraction of an all-loving God and the theory of forgiveness.

Augustine claims that we cannot blame God for natural evils such as diseases but ourselves, as such things are indirectly related to human action, since they only became evil when in contact with people. According to this theory, disease only spreads because men and women put themselves in harms way. However, this does not explain why people are born with diseases, surely it is impossible for them to be in harms way? This also makes us question that although God may not be to blame, why doesn't he do anything to stop this and warn humans, if he is omnipotent, omnibenevolent and all loving?

In conclusion, Augustine provides us with a positive solution to the problem of evil and suffering, however, the theory has certain flaws which brings us back where we started, questioning if God was all loving, knowing and powerful, why is nothing done to prevent it? Furthermore, Augustine's theory of evil being a result of human disobedience makes us query the moral of forgiveness which is commonly taught in the Bible.

Examiner comment:

The response has a strong focus on one solution and provides a wide range of knowledge about Augustine's theories. This is supported by coherent and reasoned judgements which are fully supported by a comprehensive appraisal of the evidence. The response is also well structured with coherent and logical chains of reasoning.

Level 4 – 20 marks

AS Religious Studies Exemplars – Paper 1

Level 4	16–20	<ul style="list-style-type: none">• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Makes connections between the full range of elements in the question (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question.• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).
---------	-------	---

