

**GCE**

**Religious Studies**

Unit **H173A/01**: Philosophy of religion

Advanced Subsidiary GCE

**Mark Scheme for June 2017**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

## SUBJECT–SPECIFIC MARKING INSTRUCTIONS

### Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for ‘what must be a good answer’ would lead to a distorted assessment. Candidates’ answers must be relevant to the question. Beware of prepared answers that do not show the candidate’s thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

## Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

**AO1** Demonstrate knowledge and understanding of religion and belief, including:

- knowledge and understanding of religious thought and teaching
- approaches to the study of religion and belief

**AO2** Analyse and evaluate aspects of, and approaches to, religion and belief (in a philosophical context), including their significance, influence and study.

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**Determine the mark within the level:** consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.</b>
5 (13–15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
4 (10–12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
3 (7–9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul> A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> </ul> a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
0 (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
5 (13–15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	



Question	Indicative content	Marks	Guidance
1	<p><b>‘There is no such thing as a soul.’ Discuss.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Plato views the soul as the essential and immaterial part of a human’s identity, which comes from the world of Forms</li> <li>• Plato thought that the soul would leave the body at death and therefore was to be seen as temporary; the body corrupted the soul and the use of reason could ensure that a person could transcend the body to recall the Forms</li> <li>• recollection of the Forms, as well as a consideration of opposites was, for Plato, the way to prove the existence of a soul</li> <li>• Aristotle stated that the soul was the form of the body and animated the</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	<p>Candidates might consider Hick on either side of the statement. Some consider him to reject the body/soul distinction because of his ideas about the person being a psychosomatic unity; others consider him to reaffirm the existence of the soul.</p>

Question	Indicative content	Marks	Guidance
	<p>body, likening the relationship of the body and soul to an axe (the soul being the ability to chop), to an imprint in wax and to the eye’s capacity to see</p> <ul style="list-style-type: none"> <li>• Aristotle described different capacities of different types of soul in a hierarchy with human souls as the most developed, including intellect</li> <li>• Descartes felt that the ability of a person to rationalise was sufficient indication of the separation between body and mind</li> <li>• thinking, for Descartes, could not be conceived as being able to be broken down into parts (whereas the body can be broken down into parts); the soul is a non-extended thing, but the body is an extended thing</li> <li>• materialism suggests that the mind and consciousness can be explained by physical or material interactions, for example through DNA</li> <li>• some materialists see the idea of a soul as being an outdated concept, inherited from older religious and philosophical traditions which now needs to be surpassed</li> <li>• some consider the idea of the existence of the soul or mind, as opposed to the body, as being a category error because it is employing a distinction that is a misuse of semantics</li> <li>• religious traditions have a range of understandings of the soul: God-breathed, the seat of our will, the real self that transcends ego or, indeed, non-existing.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• some candidates might argue that there is no such thing as a soul because:               <ul style="list-style-type: none"> <li>○ there is no empirical evidence for a soul</li> <li>○ the idea of a soul is purely semantic</li> <li>○ modern science has begun to explain aspects of a human that</li> </ul> </li> </ul>	<p><b>(AO2 15)</b></p>	<p>Some candidates might mention Gilbert Ryle’s rejection of the Cartesian approach to the mind/body distinction. Where he is presented as a materialist, some credit may still be appropriate.</p>

Question	Indicative content	Marks	Guidance
	<p>previously were attributed to a soul</p> <ul style="list-style-type: none"> <li>○ some scholars who believe in a soul hold too negative a view of the body and sometimes the human person</li> <li>○ religious ideas of a soul sometimes rely on the interpretation of a sacred text</li> <li>○ belief in a soul requires acceptance of other arguments for which there is limited evidence (e.g. Plato’s Forms, Descartes’s reliance on the pineal gland)</li> <li>○ brain injuries can damage mental faculties, suggesting the brain holds consciousness</li> </ul> <ul style="list-style-type: none"> <li>● some candidates might argue that there is such a thing as a soul because:               <ul style="list-style-type: none"> <li>○ out of body experiences suggest that part of a human is separate to the body</li> <li>○ near-death experiences indicate an afterlife for which an eternal soul is necessary in order to be coherent</li> <li>○ reports of regression to past lives suggest the possibility of reincarnation, for which a soul is required</li> <li>○ there must be something external to our bodies to animate them</li> <li>○ free will, individual personalities and emotions must come from something separate to our bodies</li> <li>○ scientific advances have not answered every ultimate question</li> </ul> </li> <li>● some candidates may combine these views and argue that the mind is distinct from the body but there is no such thing as a soul in the religious sense of the word.</li> </ul>		

Question	Indicative content	Marks	Guidance
2	<p><b>Assess the claim that natural evil has a purpose.</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• natural evil refers to evil that is not caused by human beings</li> <li>• for some, natural evil indicates that God cannot hold the traditional divine attributes</li> <li>• natural evil seems to reject the idea of a loving God especially in the context of the distribution of evil</li> <li>• the Irenaean tradition explores natural evil as something to which humans must respond as part of their life's journey of development, much like a child develops from feeding on milk to consuming solids</li> <li>• Hick, in reworking the Irenaean theodicy, sees purpose in the use of natural evil to develop virtues, such as compassion, in order to reach</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	<p>Candidates may validly make use of one named scholar or more; the use of Augustine would need to be demonstrably related to the idea of purpose as stated in the question to receive full credit.</p>

	<p>divine likeness</p> <ul style="list-style-type: none"> <li>• the ultimate goal in Hick’s theodicy is perfection in the same way that evolution seems to be moving the species towards perfection</li> <li>• Hick argued that this perfection is not always achieved in this world, but that the soul-making process continues after death until all are saved</li> <li>• Augustine argued that natural evil was a result of the punishment God gave after the Fall</li> <li>• natural evil, for Augustine, was an ongoing punishment, fully deserved as we are seminally present in Adam’s loins, and so can be fully explained in terms of that punishment</li> <li>• for Augustine, punishment was not the end point of human existence: God’s redemption of humanity in Jesus Christ shows his mercy</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• some candidates might argue that natural evil has a purpose because:             <ul style="list-style-type: none"> <li>○ God is in control of how the world works and natural evil is a tool that God uses for an end purpose</li> <li>○ combined with an appropriate understanding of the importance of (and price of) free will, natural evil is easily understood</li> <li>○ as fallen creatures humans should not be surprised by the impact of natural evil; it is their response that most matters</li> <li>○ life is a test of human relationships with and service of God</li> <li>○ it can be understood in the wider context of karma</li> <li>○ sufferings in this world are only temporary in the context of an eternity in the presence of God</li> </ul> </li> <li>• some candidates might argue that natural evil has no purpose because:             <ul style="list-style-type: none"> <li>○ it occurs too arbitrarily to be able to discern a purpose</li> <li>○ it is the result of the way the planet is made up (e.g. weather systems, plate tectonics)</li> <li>○ a truly loving God would not cause or allow innocent suffering, even to one individual, even if free will were to be compromised</li> </ul> </li> </ul>	<p><b>(AO2 15)</b></p>	
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	<ul style="list-style-type: none"><li>○ the theodicy of Augustine is weak on the grounds of the idea of the inheritance of original sin, because, for example, it has roots in an out-dated understanding of reproductive biology, or in an out-dated approach to gender in a sacred text</li><li>○ Hick’s approach to universal salvation undermines his entire theodicy</li><li>○ there is too much of it going on to be able to suggest there is a purpose</li></ul> <ul style="list-style-type: none"><li>● some candidates may combine these views and argue that it does not matter whether or not natural evil has a purpose:<ul style="list-style-type: none"><li>● what matters is how people respond to it</li><li>● alternatively, they might argue that human comprehension of love and goodness must be so different from the divine understanding that we are not in a position to judge a divine purpose.</li></ul></li></ul>		
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Question	Indicative content	Marks	Guidance
3	<p><b>To what extent does Aquinas' cosmological argument successfully reach the conclusion that there is a transcendent creator?</b></p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Aquinas' cosmological argument is found in the first three of his five ways</li> <li>• Aquinas' argument is <i>a posteriori</i> because it argues from observations in the natural world</li> <li>• the first way is from motion: all things that move or change do so because of something that acts upon them and as infinite regression is impossible, there must be an external unmoved mover that begins the process of motion, which is what we call God</li> <li>• the second way is from causation and is structured in a very similar</li> </ul>	<p>30</p> <p><b>(AO1 15)</b></p>	

	<p>manner to the first way, concluding that a first causer is what we know as God</p> <ul style="list-style-type: none"> <li>• in the third way Aquinas first argues that if all beings were contingent then at one time nothing would have existed and nothing could exist now, therefore something necessary must exist; then he explains two kinds of necessary being – those whose necessity is caused by another and those for whom it is not</li> <li>• Aquinas goes on to argue that God, a necessary being, is evidentially necessary because an infinite regress of necessary beings would be impossible; therefore, there must be a being that has in itself its own necessity</li> <li>• the transcendent creator of the question is therefore the unmoved mover, the uncaused causer and the necessary being.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> <li>• some candidates might argue that the cosmological argument successfully reaches the conclusion of a transcendent creator because:             <ul style="list-style-type: none"> <li>○ there must be an explanation that is sufficient for why there is something rather than nothing</li> <li>○ Aquinas shows that there must be something external to the world and time to create the things within the world as it is evident that things within the universe do not self-cause</li> <li>○ even with modern understandings of how the universe came to be, the cosmological argument remains valid as the ultimate starting point</li> <li>○ the universe cannot just exist – be brute fact - as therefore the start of the universe would also be brute fact</li> <li>○ combined with an appreciation of the intricacy of physical laws it is possible to understand that the universe must have been started and developed by an involved creator</li> </ul> </li> <li>• some candidates might argue that the cosmological argument does not</li> </ul>	<p><b>(AO2 15)</b></p>	<p>While the terms contingent and necessary are not in the specification, it would be difficult to explain the third way without recourse to their use.</p> <p>Evidential necessity is the term used here, as opposed to logical necessity, because Aquinas has attempted to adopt an a posteriori approach in this argument. There is no expectation that candidates would use this term, which is not in the specification. It is here by way of explanation.</p>
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	<p>successfully reach the conclusion of a transcendent creator because:</p> <ul style="list-style-type: none"> <li>○ Aquinas does not successfully prove that infinite regression is impossible</li> <li>○ Aquinas does not successfully prove that a transcendent creator has to be the 'special case' that began the universe</li> <li>○ modern understandings of quantum physics may challenge the cosmological argument's assumptions about causation</li> <li>○ the argument may point to a transcendent being but not one that is an involved creator</li> <li>○ the argument assumes that there needs to be an explanation for the universe</li> <li>○ the argument might explain why individual events require causes, but not necessarily why the sum of events requires a cause</li> </ul> <ul style="list-style-type: none"> <li>● some candidates may combine these views and argue that alone the cosmological argument may not prove the existence of a transcendent creator, but combined with other available arguments it successfully points towards the existence of the God of classical theism.</li> </ul>		
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**Assessment Objective (AO) Grids**

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>		
<ul style="list-style-type: none"> <li>cause and significance of similarities and differences in belief, teaching and practice</li> </ul>		
<ul style="list-style-type: none"> <li>approaches to the study of religion and belief.</li> </ul>	Y	1-3

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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