

# **PiXL Independence:**

## **Religious Studies - Student Booklet**

### **KS5**

## **OCR, The Existence of God - Arguments Based on Reason (Ontological Argument)**

### **Contents:**

- i. Multiple Choice Quiz – 20 credits
- ii. Short Answer Questions – 10 credits each
- iii. Reading and Analysis – 80 credits each
- iv. Wider Reading – 150 credits each
- v. PPE Shorts – 100 credits with an additional 20 credits for marking

## i. Multiple Choice Questions

20 credits

1. Which of these is **not** a correct description of the ontological argument?
  - a. A priori
  - b. Deductive
  - c. Analytic
  - d. Inductive
  
2. In which century did St Anselm first put forward his version of the ontological argument?
  - a. 10th century
  - b. 11th century
  - c. 12th century
  - d. 13th century
  
3. In which of his works will you find St Anselm's version of the ontological argument?
  - a. Monologian
  - b. Proslogion
  - c. De Grammatico
  - d. De Fide Trinitatis
  
4. What is an analytic proposition?
  - a. A proposition that is true by definition
  - b. A proposition that relies on evidence
  - c. A proposition that can be easily analysed
  - d. A proposition that is true in reality
  
5. St Anselm argued that God must exist "in re". What does this mean?
  - a. In the mind
  - b. In reality
  - c. In heaven
  - d. In religion
  
6. Which Psalm influenced St Anselm's version of the ontological argument?
  - a. Psalm 51
  - b. Psalm 36
  - c. Psalm 14
  - d. Psalm 27

7. Which of these is closest to St Anselm's definition of God?
  - a. A being that is necessary
  - b. A being for which there is every possible predicate
  - c. A being than which nothing greater can be thought
  - d. A being that cannot be thought not to exist
  
8. What is the name of the Gaunilo's response to Anselm?
  - a. In behalf of the fool
  - b. Island narrative
  - c. Defining into existence
  - d. Responding to St Anselm
  
9. In response to Gaunilo, what did St Anselm argue that God possesses?
  - a. Aseity (self-sufficiency)
  - b. Perfections
  - c. Divinity
  - d. Consciousness
  
10. Which of the following did **not** criticise the ontological argument?
  - a. David Hume
  - b. St Thomas Aquinas
  - c. Douglas Gasking
  - d. Gottfried Leibnitz
  
11. In which of his works did Rene Descartes restate the ontological argument?
  - a. The Word
  - b. Principles of Philosophy
  - c. L'Homme
  - d. Meditations
  
12. What shape did Descartes use to help illustrate his argument?
  - a. Triangle
  - b. Square
  - c. Rectangle
  - d. Circle
  
13. What is a 'defining predicate'?
  - a. A word used to describe someone or something
  - b. A description something has to have to be itself
  - c. A statement of possibility about an object
  - d. A proof of something's existence

14. For Descartes, where do we get the idea of God?
- From experiences in the world
  - From biblical revelation
  - From innate ideas at birth
  - From general revelation
15. In which of his works did Immanuel Kant criticise the ontological argument?
- Groundwork of the Metaphysics of Morals (1785)
  - Metaphysical Foundations of Natural Science (1786)
  - Critique of Practical Reason (1788)
  - Critique of Judgement (1790)
16. Kant criticised Descartes' argument by stating that "existence is not a \_\_\_\_\_". What word fills in the blank?
- Perfection
  - Predicate
  - Definition
  - Proof
17. What example did Kant use to illustrate the statement from Question 10?
- Russian dolls
  - Sedan chairs
  - Hoop and Stick
  - Pomeranian dogs
18. Which of the following statements did Bertrand Russell use to criticise the ontological argument?
- "God does not exist"
  - "A hundred real dollars is better than a hundred imaginary dollars"
  - "The King of France is bald"
  - "Father Christmas must exist"
19. In which century did Norman Malcolm formulate his version of the ontological argument?
- 18th century
  - 19th century
  - 20th century
  - 21st century

20. What phrase does Alvin Plantinga use in his definition of God?

- a. "greatest being"
- b. "logical possibility"
- c. "necessary necessity"
- d. "maximal greatness"

## ii. Short Answer Questions

**10 credits each**

1. St Anselm's first version of the argument uses the technique of 'reductio ad absurdum'. What does this mean and how does it work?
2. Why is existence 'in re' better than existence 'in intellectu'?
3. Why does Anselm make reference to 'the fool' in his argument?
4. Gaunilo famously criticised the St Anselm's argument using the example of the perfect island. How did St Anselm respond?
5. How does John Hick respond to Gaunilo's island criticism?
6. How did Aquinas criticise St Anselm's argument?
7. How does Descartes use the idea of a 'predicate' to prove God's existence in his version of the ontological argument?
8. Why does Kant argue that existence cannot be a 'defining predicate'?
9. Briefly explain Plantinga's concept of possible worlds and how he uses this in his version of the ontological argument.
10. How did Bertrand Russell use the idea of a 'syllogism' to show how the logic of the ontological argument does not work?

### iii. Reading and Analysis

**80 credits each**

#### **1. The stages of Anselm's argument**

1. Suppose (with the fool) that God exists in the understanding alone.
2. Given our definition, this means that a being than which none greater can be conceived exists in the understanding alone.
3. But this being can be conceived to exist in reality. That is, we can conceive of a circumstance in which theism is true, even if we do not believe that it actually obtains.
4. But it is greater for a thing to exist in reality than for it to exist in the understanding alone.
5. Hence, we seem forced to conclude that a being than which none greater can be conceived can be conceived to be greater than it is.
6. But that is absurd.
7. So (1) must be false. God must exist in reality as well as in the understanding

**If you were to criticise one of these stages, which one would you choose and why? What are the strengths and weaknesses of this 7-step argument?**

## 2. Gaunilo's response to Anselm

For example: it is said that somewhere in the ocean is an island, which, because of the difficulty, or rather the impossibility, of discovering what does not exist, is called the lost island. And they say that this island has an inestimable wealth of all manner of riches and delicacies in greater abundance than is told of the Islands of the Blest; and that having no owner or inhabitant, it is more excellent than all other countries, which are inhabited by mankind, in the abundance with which it is stored.

Now if someone should tell me that there is such an island, I should easily understand his words, in which there is no difficulty. But suppose that he went on to say, as if by a logical inference: "You can no longer doubt that this island which is more excellent than all lands exists somewhere, since you have no doubt that it is in your understanding. And since it is more excellent not to be in the understanding alone, but to exist both in the understanding and in reality, for this reason it must exist. For if it does not exist, any land which really exists will be more excellent than it; and so the island already understood by you to be more excellent will not be more excellent."

If a man should try to prove to me by such reasoning that this island truly exists, and that its existence should no longer be doubted, either I should believe that he was jesting, or I know not which I ought to regard as the greater fool: myself, supposing that I should allow this proof; or him, if he should suppose that he had established with any certainty the existence of this island. For he ought to show first that the hypothetical excellence of this island exists as a real and indubitable fact, and in no wise as any unreal object, or one whose existence is uncertain, in my understanding.

*Taken from Gaunilo, A Monk of Marmoutier, "In Behalf of the Fool" (translated on <https://sourcebooks.fordham.edu/basis/anselm-gaunilo.asp>)*

**How does Gaunilo use the island to critique St Anselm, and is his criticism effective? Which parts of this text might you use to show the strengths and weaknesses of his argument.**



### 3. Spinoza's version of the ontological argument

*Another proof.*--Of everything whatsoever a cause or reason must be assigned, either for its existence, or for its non-existence--e.g., if a triangle exist, a reason or cause must be granted for its existence; if, on the contrary, it does not exist, a cause must also be granted, which prevents it from existing, or annuls its existence. This reason or cause must either be contained in the nature of the thing in question, or be external to it. For instance, the reason for the non-existence of a square circle is indicated in its nature, namely, because it would involve a contradiction. On the other hand, the existence of substance follows also solely from its nature, inasmuch as its nature involves existence. (See Prop. vii.)

But the reason for the existence of a triangle or a circle does not follow from the nature of those figures, but from the order of universal nature in extension. From the latter it must follow, either that a triangle necessarily exists, or that it is impossible that it should exist. So much is self-evident. It follows therefrom that a thing necessarily exists, if no cause or reason be granted which prevents its existence.

If, then, no cause or reason can be given, which prevents the existence of God, or which destroys his existence, we must certainly conclude that he necessarily does exist. If such a reason or cause should be given, it must either be drawn from the very nature of God, or be external to him--that is, drawn from another substance of another nature. For if it were of the same nature, God, by that very fact, would be admitted to exist. But substance of another nature could have nothing in common with God (by Prop. ii.), and therefore would be unable either to cause or to destroy his existence.

As, then, a reason or cause which would annul the divine existence cannot be drawn from anything external to the divine nature, such cause must, perforce, if God does not exist, be drawn from God's own nature, which would involve a contradiction. To make such an affirmation about a being absolutely infinite and supremely perfect, is absurd; therefore, neither in the nature of God; nor externally to his nature, can a cause or reason be assigned which would annul his existence. Therefore, God necessarily exists. *Q.E.D.*

*Taken from Benedict Spinoza, "Ethics" (1677), translated from the Latin by R.H.M. Elwes (1883) found here*

<http://capone.mtsu.edu/rbombard/RB/Spinoza/ethica1.html>

**How does Spinoza argue that God's existence is 'necessary'? Use quotes from the text above to write a paragraph explaining whether or not you believe his argument is successful.**

#### 4. Is God talk nonsense?

It is now generally admitted, at any rate by philosophers, that the existence of a being having the attributes which define the god of any non-animistic religion cannot be demonstratively proved. What is not so generally recognised is that there can be no way of proving that the existence of a god, such as the God of Christianity, is even probable. Yet this also is easily shown. For if the existence of such a god were probable, then the proposition that he existed would be an empirical hypothesis. And in that case it would be possible to deduce from it, and other empirical hypotheses, certain experiential propositions which were not deducible from those other hypotheses alone. But in fact, this is not possible. It is sometimes claimed, indeed, that the existence of a certain sort of regularity in nature constitutes sufficient evidence for the existence of a god. But if the sentence 'God exists' entails no more than that certain types of phenomena occur in certain sequences, then to assert the existence of a god will be simply equivalent to asserting that there is the requisite regularity in nature; and no religious man would admit that this was all he intended to assert in asserting the existence of a god. He would say that in talking about God, he was talking about a transcendent being who might be known through certain empirical manifestations, but certainly could not be defined in terms of those manifestations. But in that case the term 'god' is a metaphysical term. And if 'god' is a metaphysical term, then it cannot be even probable that a god exists. For to say that 'God exists' is to make a metaphysical utterance which cannot be either true or false. And by the same criterion, no sentence which purports to describe the nature of a transcendent god can possess any literal significance.

*Taken from A. J. Ayer, "God talk is evidently nonsense" in B. Davies(editor), "Philosophy of Religion: a guide and anthology" (OUP, 2000) pages 143-146*

**Reduce Ayer's paragraph to 5 key points. Do you agree with the ideas expressed? Write a paragraph to show how this critiques the ontological argument and whether or not you believe it to be successful.**

## 5. Descartes and the triangle

And what I here find to be most important is that I discover in myself an infinitude of ideas of certain things which cannot be esteemed as pure negations, although they may possibly have no existence outside of my thought, and which are not framed by me, although it is within my power either to think or not to think them, but which possess natures which are true and immutable. For example, when I imagine a triangle, although there may nowhere in the world be such a figure outside my thought, or ever have been, there is nevertheless in this figure a certain determinate nature, form, or essence, which is immutable and eternal, which I have not invented, and which in no wise depends on my mind, as appears from the fact that diverse properties of that triangle can be demonstrated, viz. that its three angles are equal to two right angles, that the greatest side is subtended by the greatest angle, and the like, which now, whether I wish it or do not wish it, I recognize very clearly as pertaining to it, although I never thought of the matter at all when I imagined a triangle for the first time, and which therefore cannot be said to have been invented by me.

*Taken from Rene Descartes, "Meditations on First Philosophy" (1641)*

*Internet Encyclopedia of Philosophy, 1996. This file is of the 1911 edition of The Philosophical Works of Descartes (Cambridge University Press), translated by Elizabeth S. Haldane.*

**Reconstruct Descartes' ideas into 5 sentences. Explain the strengths and weaknesses of his version of the ontological argument.**

#### iv. Wider Reading Articles and Tasks

150 credits each.

1. <https://www.scribd.com/doc/198007617/John-Hick-the-Existence-of-God>  
John Hick's chapter on the Ontological Argument in "The Existence of God" is an excellent starting point because he selects key extracts from the original writings of Anselm, Aquinas, Descartes, Leibniz and others. Read the chapters and pick out 5 key quotations from each writer which can be used as evidence. Based on their writings, to what extent do you agree with the Ontological Argument for God's existence?
2. [http://www.documentacatholicaomnia.eu/03d/1225-1274,Thomas Aquinas, Summa Theologiae %5B1%5D, EN.pdf](http://www.documentacatholicaomnia.eu/03d/1225-1274,Thomas_Aquinas,Summa_Theologiae_%5B1%5D,EN.pdf)  
Read Question 2, Article 1 of Aquinas' "Summa Theologica", "Whether the existence of God is self-evident". Draw up a table of arguments that Aquinas demonstrates for and against the *a priori* existence of God. Do you think that these criticisms are sufficient to reject Anselm's argument?
3. [https://philosophynow.org/issues/53/The\\_Ontological\\_Argument\\_and\\_the\\_Sin\\_of\\_Hubris](https://philosophynow.org/issues/53/The_Ontological_Argument_and_the_Sin_of_Hubris)  
In her article for *Philosophy Now*, Toni Vogel Carey criticises Anselm's Ontological Argument on the grounds of 'hubris'. Read her article and summarise her criticisms in 5 key points. Do you think she is successful in her criticisms?
4. <http://www.bbc.co.uk/programmes/b01mwx64>  
Melvyn Bragg and his guests discuss the Ontological Argument on Radio 4. Listen to their discussions to weigh up the different versions of the argument and the criticisms. Based on these arguments, is it possible to argue that God necessarily exists?  
*You will need to register for a free BBC account to access this.*
5. [https://www.jstor.org/stable/20019453?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/20019453?seq=1#page_scan_tab_contents)  
Read James F. Sennett's article in the Religious Studies journal. What does he mean by the term "Universe indexed properties"? To what extent do you agree with his claim that there is little reason to consider Anselm's argument as a 'sound argument'?  
*You will need to register for a free MyJstor account to be able to read this online.*

6. <https://www.jstor.org/stable/pdf/2940656.pdf?refreqid=excelsior%3A3bcb2c07a8ec1ba787cf8965a623cffb>

In John Mecklin's "The Revival of the Ontological Argument" he presents Professor Hocking's version of the ontological argument. To what extent is this argument a crossover between the ontological argument for God's existence and the argument from religious experience? Do you consider it to be more or less successful than the classic arguments?

*You will need to register for a free MyJstor account to be able to read this online.*

7. <http://andrewmbailey.com/pvi/ThreeVersions.pdf>

Peter van Inwagen argues that there are 3 versions of the ontological argument; Meinongian, Conceptual and Modal. Summarise each of the three versions with the main points that van Inwagen presents. Which, if any, provides the strongest proof of God's existence?

8. <http://www.iep.utm.edu/hart-t-a/>

John Hartshorne used the ontological argument alongside other arguments to rationalise a belief in God. Read this summary from the Internet Encyclopedia of Philosophy and write a summary of his modal and global arguments. To what extent do you agree with his ideas?

9. <http://www.doxa.ws/Ontological/possiblewrolds.html>

On this website Dr Forrest Baird takes extracts from the work of Alvin Plantinga and explains how they are successful in proving God's existence. Use Baird's work to find and explain 5 key quotations from Plantinga as well as his criticsers. How far do you agree with his version of the ontological argument?

10. <https://podcasts.ox.ac.uk/4-arguments-existence-god-ontological-and-cosmological-arguments>

This podcast contains an Oxford University lecture by Dr T. J. Mawson on the topic of the ontological and cosmological arguments. Imagine you are at the lecture and make notes on the points that he makes. Do this in the form of a table with points for and against God's existence.

## v. PPE Shorts

### 100 Credits with an additional 20 credits for marking

1. To what extent is the ontological argument successful in proving the existence of God?
2. Comment on the view that modern versions of the ontological argument are more successful than the classic versions.
3. "It is not possible to define God into existence". Discuss.
4. Evaluate the claim that the significant features of the ontological argument are its most significant weaknesses.
5. Discuss the view that an *a priori* proof provides no information about the existence of God.

In all your responses you should:

- Demonstrate knowledge and understanding of religious and philosophical thought and teaching.
- Analyse and evaluate aspects of, and approaches to, religion and belief (in a philosophical context), including their significance, influence and study.

## PPE Shorts Mark Schemes

### Advice and Guidance

- The mark scheme does not give specific details about the exact content that should or should not be included. You must use your notes and wider research to check that this is accurate.
- Marks for AO1 and AO2 are awarded by 'best fit bands'. Use the statements in each marking band to decide which one is the best fit for your essay.
- Check spelling, punctuation and grammar. You may want to ask someone else to read this for you to check for errors you haven't noticed.

### Specific Question Mark Schemes

#### 1. To what extent is the ontological argument successful in proving the existence of God?

##### a. AO1:

In discussing this claim candidates may explain or mention some or all of the following:

- Description and explanation of Anselm's approach to the ontological argument, for example *reductio ad absurdum*
- Description and explanation of Descartes' version of the ontological argument, for example the use of existence as a predicate
- The *a priori* nature of the argument and its contrast to other *a posteriori* arguments
- Criticisms of the ontological argument, including Gaunilo and/or Kant
- Modern developments and criticisms of the ontological argument, for example Malcolm, Plantinga, Russell, etc.

##### b. AO2:

Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- The ontological argument is successful in proving the existence of God for the following reasons:
  - Anselm's proof that it is impossible to argue that God does not exist (Psalm 14) based on the definition of God
  - Anselm answers the criticisms of Gaunilo by showing that God's existence is necessary, meaning he cannot not exist
  - The deductive nature of the argument ensures a rational proof of God's existence (e.g. using Kant's triangle analogy)
  - It doesn't attempt to prove the relationship between God and humanity, just that he exists using *a priori* means

- The ontological argument is not successful in proving the existence of God for the following reasons:
  - As it is *a priori* it is not based on evidence from the world around us. God's existence is not self-evident
  - Descartes is incorrect in treating existence as a predicate. He makes a category mistake
  - It only strengthens the belief of those who already have faith in God. It does not prove his existence to a non-believer
  - The statement "God exists" is not an analytic statement so does not provide self-evident proof
  - Anselm is incorrect in assuming that we have the correct concept of God in our minds. God is beyond human understanding

**2. Comment on the view that modern versions of the ontological argument are more successful than the classic versions.**

**a. AO1:**

In discussing this claim candidates may explain or mention some or all of the following:

- Description and explanation of the classic approaches to ontological argument, including Anselm's *reductio ad absurdum* or Descartes' use of existence as a predicate
- Classic criticisms of the ontological argument, including Gaunilo's island and/or Kant's demonstration that existence is not a predicate
- The *a priori* nature of the argument and its contrast to other *a posteriori* arguments
- Modern developments of the ontological argument, including Malcolm's demonstration that it is impossible for God not to exist or Plantinga's use of *possible worlds*
- Modern criticisms of the ontological argument, including Russell's use of syllogisms

**b. AO2:**

Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- Modern versions of the ontological argument are more successful than the classic versions
  - The modern versions are able to deal with the classics critiques of the likes of Kant and Hume
  - Malcolm shows that it is impossible for God not to exist, improving Anselm's argument that God's existence is necessary
  - Plantinga's possible worlds shows how God, as a being of maximal excellence, must exist in all possible worlds.



- Modern versions of the ontological argument are not more successful than the classic versions
  - Anselm was able to respond to Gaunilo's criticisms but modern philosophers have not responded their critiques
  - Anselm and Descartes' arguments have provided the basis for the modern versions. They have simply developed them.
  - Descartes' use of the triangle analogy proves God's existence without the need for the modern developments
- Some candidates may show that neither classic nor modern versions are successful based on the critiques of Gaunilo, Kant, Russell, etc.

**3. "It is not possible to define God into existence". Discuss.**

**a. AO1:**

In discussing this claim candidates may explain or mention some or all of the following:

- Description and explanation of Anselm's approach to the ontological argument, using the definition of God as "that than which nothing greater can be conceived"
- Description and explanation of Descartes' version of the ontological argument, for example the use of existence as a predicate of perfection
- The *a priori* nature of the argument and its contrast to other *a posteriori* arguments
- Criticisms of the ontological argument, including Gaunilo and/or Kant
- Modern developments and criticisms of the ontological argument, for example Plantinga's definition of God as a being of *maximal excellence*

**b. AO2:**

Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- It is possible to define God into existence for the following reasons:
  - Anselm shows how only a fool would still reject God's existence if they have a definition of God
  - Descartes' use of reason proves God's existence based on the definition of God as a perfect being
  - "God exists" is an analytic statement based on the definition of God, proving his existence
  - As an *a priori* argument it does not rely on any experiences which can be inaccurate or deceived

- It is not possible to define God into existence for the following reasons:
  - Gaunilo's use of the most perfect island shows the absurdity of using God's definition to prove his existence
  - Kant is able to show that existence is not a predicate, so the definition of God can't be used to prove his existence
  - Russell demonstrates how the premises used to prove God's existence based on the definition are incorrect as they create a syllogism
  - As an *a priori* argument it is not supported by the experience of the world around us

**4. Evaluate the claim that the significant features of the ontological argument are its most significant weaknesses.**

**a. AO1:**

In discussing this claim candidates may explain or mention some or all of the following:

- Description and explanation of Anselm's approach to the ontological argument, for example *reductio ad absurdum*
- Description and explanation of Descartes' version of the ontological argument, for example the use of existence as a predicate
- The *a priori* nature of the argument and its contrast to other *a posteriori* arguments
- Criticisms of the ontological argument, including Gaunilo and/or Kant
- Modern developments and criticisms of the ontological argument, for example Malcolm, Plantinga, Russell, etc.

**b. AO2:**

Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- The significant features are not its most significant weaknesses for the following reasons:
  - Anselm's proof that it is impossible to argue that God does not exist (Psalm 14) based on the definition of God
  - Anselm answers the criticisms of Gaunilo by showing that God's existence is necessary, meaning he cannot not exist
  - The deductive nature of the argument ensures a rational proof of God's existence (e.g. using Kant's triangle analogy)
  - It doesn't attempt to prove the relationship between God and humanity, just that he exists using *a priori* means

- The significant features are not its most significant weaknesses for the following reasons:
  - As it is *a priori* it is not based on evidence from the world around us. God's existence is not self-evident
  - Descartes is incorrect in treating existence as a predicate. He makes a category mistake.
  - It claims to provide deductive proof through the premises, but this is shown by Russell to be a syllogism
  - The statement "God exists" is not an analytic statement so does not provide self-evident proof
  - Diverse interpretations, including modern versions, weaken the original argument

**5. Discuss the view that an *a priori* proof provides no information about the existence of God.**

**a. AO1:**

In discussing this claim candidates may explain or mention some or all of the following:

- Description and explanation of Anselm's approach to the ontological argument, for example *reductio ad absurdum*
- Description and explanation of Descartes' version of the ontological argument, for example the use of existence as a predicate
- The *a priori* nature of the argument and its contrast to other *a posteriori* arguments
- Criticisms of the ontological argument, including Gaunilo and/or Kant
- Modern developments and criticisms of the ontological argument, for example Malcolm, Plantinga, Russell, etc.

**b. AO2:**

Candidates may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- An *a priori* proof does provide information about the existence of God for the following reasons:
  - As an *a priori* argument it uses the analytic statement "God exists" to show that God's existence is necessary
  - The deductive nature of the argument ensures a rational proof of God's existence (e.g. using Kant's triangle analogy)
  - Anselm's proves that it is impossible to argue that God does not exist (Psalm 14) based on *a priori* reasoning

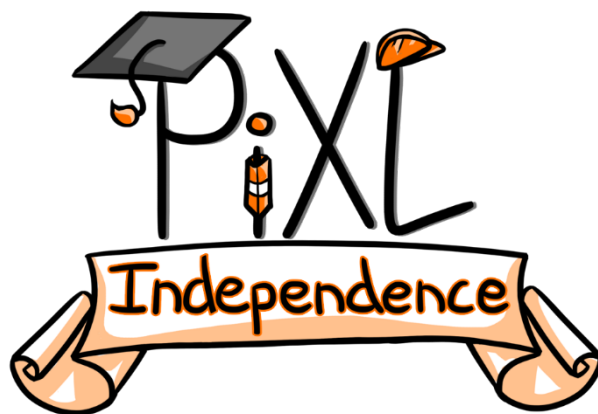
- An a priori proof does not provide information about the existence of God for the following reasons:
  - As it is *a priori* it is not based on evidence from the world around us. God’s existence is not self-evident
  - The statement “God exists” is not an analytic statement so does not provide *a priori* proof
  - Kant is able to show that existence is not a predicate, so the *a priori* proof provides no information
  - If it is successful, the *a priori* proof does nothing more than show God exists. It gives no information about the nature of God.

### General Marking Bands

Band	AO1	AO2
6	<p>An excellent demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focuses on, the question throughout</li> <li>• excellent selection of relevant material which is skilfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skilfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive 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> There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</p>
5	<p>A very good demonstration of knowledge and understanding in response to the question:</p> <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> </ul>	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</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> </ul>

	<ul style="list-style-type: none"> <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>	<ul style="list-style-type: none"> <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> There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</p>
4	<p>A good demonstration of knowledge and understanding in response to the question</p> <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>	<p>A good 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> There is a well-developed line of reasoning which is clear, relevant and logically structured</p>
3	<p>A satisfactory demonstration of knowledge and understanding in response to the question:</p> <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> <li>● 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</li> </ul>	<p>A satisfactory 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> There is a line of reasoning presented which is mostly relevant and which has some structure.</p>

<p><b>2</b></p>	<p>A basic demonstration of knowledge and understanding in response to the question:</p> <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> <li>● 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</li> </ul>	<p>A basic 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> There is a line of reasoning which has some relevance and which is presented with limited structure.</p>
<p><b>1</b></p>	<p>A weak demonstration of knowledge and understanding in response to the question:</p> <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>	<p>A weak 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> The information is communicated in a basic/unstructured way.</p>
<p><b>0</b></p>	<p>No creditworthy response</p>	<p>No creditworthy response</p>



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