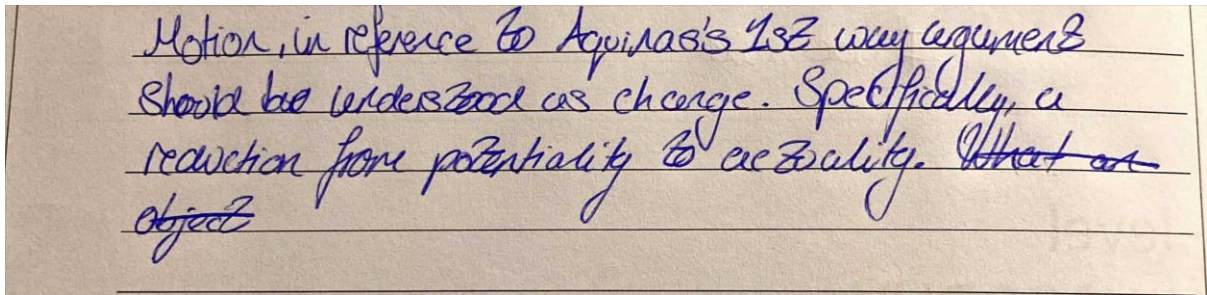


1: What does Aquinas mean by 'motion', when he refers to it in his 1st Way argument? [3 Marks]

Errors

- ❖ Not making clear he refers to "change", NOT simply movement.
- ❖ Describing motion as having something to do with time
- ❖ Describing motion as causation
- ❖ Describing how causation and change are linked but not making the connection with motion.
- ❖ Not explaining what Aquinas means by motion and talking around the question, e.g. by talking about Aquinas' First Way in general or referring to the unmoved mover.
- ❖ Identifying that by motion Aquinas means change not movement, but not referring to potentiality and actuality.

Example top band response:

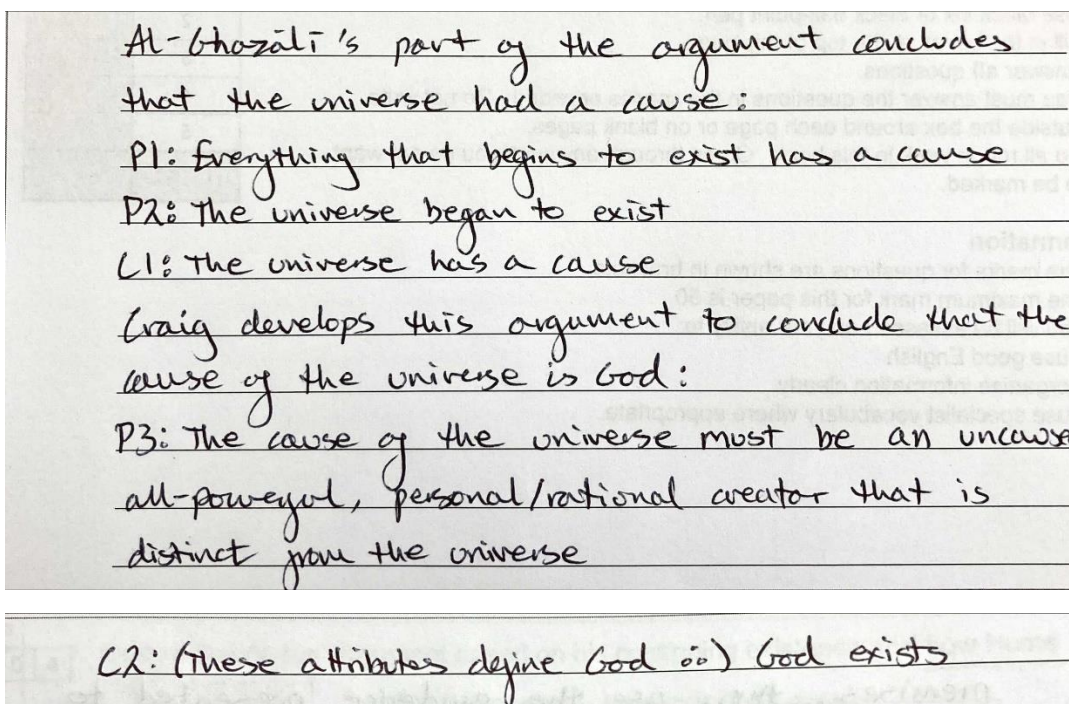


2: Outline how the Kalām argument can be used to prove God's existence [5 Marks]

Errors

- ❖ Including the first two premises and first conclusion ("the universe has a cause" from Al-Ghazali), but not continuing to conclude the existence of God
- ❖ Not providing a reason (ie a P3) that the cause is God.
- ❖ Suggesting that the conclusion is that the universe has a "designer" – that is teleological arguments
- ❖ Saying that everything that begins to exist has a "creator" and concluding God as the creator. It is not true that everything that begins to exist has a creator (eg we wouldn't say a tree is created by a seed/nutrients etc, it is *caused* by those things)
- ❖ Saying "everything exists has a cause" (ie missing out *begins to exist*) – this premise cannot lead to the conclusion that God exists as God is described as something that exists and is uncaused.

Example top band response:



3: Explain how inductive and deductive arguments for the existence of God differ. [5 marks]

Errors

- ❖ Not correctly defining “deductive”: an argument where the premises, if true, guarantee the conclusion, and “inductive”: an argument where the premises, if true, lead to a probable conclusion. Or getting these definitions the wrong way round.
- ❖ Defining deductive and inductive correctly, but not linking it to the existence of God (ie deductive arguments aim to prove the existence of God, whereas inductive arguments aim to provide strong reason to conclude the probable existence of God).
- ❖ Deductive arguments do not always use *a priori* premises (eg in Paley’s design argument the form is deductive, but it is based on *a posteriori* observations)
- ❖ Saying something along the lines of “inductive arguments show God is the best explanation” – best explanation is only true for some (abductive) inductive arguments. Best to say more generally “inductive arguments aim to show God’s existence is probable”

Example top band response:

A deductive argument is one in which the premises, if true, guarantee the conclusion. Conversely, inductive arguments mean that the premises merely support the conclusion. The latter is far less strong as you do not have to agree with the conclusion if you agree with the

premises like you do with the former. An example of inductive arguments used to prove God's existence are those from analogy e.g. Hume's argument from analogy and Swinburne's argument from temporal order. An example of deductive arguments would be Paley's argument from spatial order as it does not use an analogy, or perhaps Al-Ghazali's kalām argument which is cosmological and deductive.

4: Outline Descartes’ argument based on his continuing existence and how Hume might challenge it [12 marks]

Errors

- ❖ Presenting the wrong argument (eg Descartes’ ontological argument or one of Aquinas’ cosmological arguments)
- ❖ The **key** aspect of the argument is the “trademark” section – where he says that God must be the cause of his idea of God. Some responses missed this aspect entirely.
- ❖ Either missing out the second part (Hume’s challenge) or explaining some other issue with the argument with no reference to Hume.
- ❖ Some people imply that Hume completely disagrees with the idea that all effects have a cause – this isn’t the case! He denies that we can observe effects and deduce with certainty what the cause of it is – ie that there is an *a priori* link between cause and effect.

In other words, all effects have a cause, we just cannot be certain what they are (we can only infer a *probable* not a *definite* link)

- ❖ Some (correctly) said that Hume denied we can have knowledge that the mind or God exists. But in order to fully explain these you should refer to the copy principle (all ideas are copies of impressions) and how we cannot find mind or God in experience, so we cannot have an impression of either, and therefore we cannot have an idea of them.

Example top band response:

P1: From my existence at one time, it does not follow that I exist at other times

P2: There is no power in me that causes my continued existence

P3: I am not responsible for my continued existence, therefore something external is. ~~that is a thinking thing and that is an idea~~

P4: The external cause of my continued existence is either a) something less perfect than God or b) God

P5: I ~~have~~ am a thinking thing and I have a clear and distinct idea of a perfect God

P6: The cause of something must be at least as perfect as its effect

P7: The cause of my idea of God cannot be less perfect than God

C1: The cause of my idea of God is God

C2: God exists and is the cause of my continued existence.

Hume would object to this by objecting to the causal principle (every ~~the~~ effect has a cause). He says that we cannot observe

causation, only two events that are connected, and then we can infer, after witnessing these events multiple times, that one causes the other. As it is a matter of probability, not certainty, we cannot reason ~~that~~ effect from cause in a deductive argument.