

Write your name here

Surname

Other names

Centre Number

Candidate Number

Edexcel GCE

Religious Studies

Advanced

Unit 4: Implications – The Study of Philosophy of Religion

Thursday 14 June 2012 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1A

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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PEARSON

Philosophy of Religion

The chief point of the philosophical criticisms of 'knowing God by experience' amounts to this. Where popular religious reasoning falls down is not in taking the sense of God too seriously, but in trying to treat it as a form of knowledge, of a self-certifying kind, immediately available to those who have it. Knowledge, the philosophers point out, is just not like that – whether it is knowledge of God or of anything else. The *sense* of knowing is never on its own a sufficient sign of knowledge. (That distinction is a key to many of the philosophical difficulties in claims to know God by experience.)

But if the *sense of God* fails, in the end, to count as knowledge of God, what is to be said about it? Is it of no further interest and to be discarded, like a pricked balloon, as being simply a great illusion?

Nothing that has been said here leads to that conclusion. There is no justification for taking such an all-or-nothing view of religious experience (even though at times both philosophical critics and religious thinkers are inclined to do so).

(Source: Donovan, P, 'Can we know God by experience?' in Davies, B. (ed) *Philosophy of Religion: a guide and anthology*, Oxford University Press, 2000: Included in Edexcel anthology)

1 (a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on page 3.



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TOTAL FOR PAPER 1A = 50 MARKS

