



*Rewarding Learning*

**ADVANCED**  
**General Certificate of Education**  
**2019**

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## **Religious Studies**

**Assessment Unit A2 8**

*assessing*

**Themes in the Philosophy of Religion**

**[ARE81]**

**WEDNESDAY 19 JUNE, MORNING**

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**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - religious, philosophical and/or ethical thought and teaching;
  - influence of beliefs, teachings and practices on individuals, communities and societies;
  - cause and significance of similarities and differences in belief, teaching and practice; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of candidates' responses***

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17- or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17- or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### **Levels of response**

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

### **Other Aspects of Human Experience at AS Level**

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

### **Synoptic Assessment at A2 Level**

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

### **Quality of written communication**

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked.</li> <li>• Demonstrates comprehensive understanding and knowledge.</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, examples and scholarship.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge.</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, examples and scholarship.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked.</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, examples and scholarship.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked.</li> <li>• Demonstrates limited knowledge and understanding.</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of evidence, examples and scholarship.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked.</li> <li>• Demonstrates minimal knowledge and understanding.</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• Little, if any, use of evidence, examples and scholarship.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

**Section A**

**AVAILABLE  
MARKS**

Answer **two** questions from this section

**1 (a)** Discuss the implications of the Verification Principle for religious belief.

Answers may include:

- An outlining of the Verification Principle and its implications for religious belief.
- The Verification Principle as asserting the primacy of empirical and verifiable statements.
- Its rejection of 'meaningless statements' including metaphysical, spiritual and religious truths.
- The classification of language as analytical, mathematical and synthetic.
- An exploration of the distinction between analytic and synthetic truth claims.
- An exploration as to whether the Verification Principle challenges the very foundation of religious belief i.e. unique truth claims.
- Reference to strong and weak verification principles.
- A discussion of the teachings of selected scholars – Hume, Comte, Ayer, Wittgenstein.
- Ayer's rejection of religious language as non-verifiable and thus meaningless.
- Subsequent modification of the Verification Principle.
- Reference to the views of the Vienna Circle.
- Possible critique of the Verification Principle and challenge to its narrow definition of truth.
- Possible reference to correspondence theory of truth and coherence theory of truth.
- Reference to the origins of the Vienna Circle and Logical Positivism.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) "Religious language is different from ordinary language because it is a different language game."

Critically assess this view.

Answers may include:

- Acknowledgement of the origins of the claim in the work of Wittgenstein.
- An exploration of the unique nature and status of religious truths – Wittgenstein's Language games.
- Theism's support for this claim, religious truth as distinctive and often beyond full human comprehension.
- Reference to the nature of religious claims as supernatural and beyond temporal restrictions.
- A discussion of the views of fideism, Biblical literalists and liberal Christians regarding religious truths.
- Reference to the views of religious fundamentalism, sacred texts as revealing the literal word of God and thus to be respected and indeed worshipped.
- Reference to selected sacred texts recording the unique nature of God's Word and Divine truths.
- Reference to the historicity of some religious claims (thus being verifiable).
- Atheism's challenge to this claim, all truths/statement being open to analysis and challenge.
- Religious language as belonging to a past primitive and supernatural age.
- The impact of the Enlightenment in challenging past religious language.
- The importance of analysing all faith claims in a modern scientific age.
- How for some, scientific claims rest on metaphor and not necessarily open to verification, e.g. 'blackholes'.
- Reference to the views of named scholars such as Ayer, Flew, Swinburne, DZ Philips, Hick, Tillich, Cupitt.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE  
MARKS

2 (a) Outline John Hick's Replica Theory.

AVAILABLE  
MARKS

Answers may include:

- An outlining of Hick's Replica theory and the possibility of God designing a 'replica body'.
- A discussion of the nature of God and the promise of an eschatological future.
- An exploration of Hick's views concerning the inseparable unity of body and soul.
- An exploration of Hick's 'John Smith' example (the 3 stages).
- Hick's support for Pauline teaching on human resurrection and life after death.
- A discussion as to whether Hick's Replica theory supports religious belief in reincarnation/resurrection.
- Possible exploration of philosophical problems associated with Hick's Replica Theory, the issue of personal identity and/or continuity.
- An exploration of the implication of this theory for the feasibility of life after death.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically evaluate the claim that the concept of materialism has successfully disproven the idea of life after death.

AVAILABLE  
MARKS

Answers may include:

- An exploration of atheistic and empiricist support for this claim.
- Reference to the views of atheistic psychology, the concept of life after death as a coping mechanism in response to humanity's fear of dying.
- Reference to the views of relevant writers such as Descartes, Aristotle, Flew, Ryle.
- A consideration of the views of materialism rejecting the possibility of life after death.
- Dualism as challenging the materialist position on life after death.
- Reference to the distinction between strong and weak materialism.
- Identification of claimed 'proofs' for life after death such as past life memories, near death experiences and challenges to these 'proofs'.
- Theistic counterchallenges to the stated claim – the Christian case in support of resurrection and life beyond death.
- An exploration of Christian teaching concerning dualism and life after death.
- A discussion of Hick's teaching concerning eschatological verification.
- Reference to Pascal's Wager and/or Wisdom's analogy of the gardener.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

3 (a) Explain the moral argument for God's existence in the work of Aquinas.

AVAILABLE  
MARKS

Answers may include:

- An outlining and discussion of Aquinas' Fourth Way as set out in Summa Theologica.
- An exploration of Aquinas' moral argument based on the concept of moral graduation.
- Aquinas' view of God as having maximal goodness.
- Reference to Aquinas' rejection of infinite regression.
- Goodness as meeting Divine purpose and ends/'teleos'.
- Classification of the argument as a posteriori and synthetic and classical.
- Reference to Aquinas' view of First and Final Cause.
- Discussion of the link between Aquinas' moral and cosmological argument.
- An exploration of the influence of Plato and Aristotle on Aquinas' moral argument.
- Reference to Aquinas' primary and secondary precepts.

Accept valid alternatives

Mark in levels

(AO1)

[20]

**(b)** Critically assess the claim that morality is simply the result of social conditioning.

Answers may include:

- Atheism’s support for this statement, morality as the product of social conditioning.
- An exploration of Freud’s views of the origins of morality.
- Humanism’s emphasis on humanity as the maker and shaper of moral values.
- Reference to the views of Neo-Darwinists such as Dawkins seeing morality as a product of evolutionary genetics.
- The importance of moral conformity for survival and the well-being of the community.
- An exploration of human values as the product of social and environmental conditioning thus values are unique to particular cultures and environments.
- The Marxist view that conditioning can be a negative force used by the elite.
- Reference to the views of selected thinkers such as Rachels, Dawkins, Fry, Vardy and Swinburne.
- The necessity of challenging the outdated coupling of religion and morality.
- Reference to Existentialism’s rejection of any form of morality that is not rooted in individual freedom.
- Theism’s rejection of such a claim, morality as obedience to Divine Will.
- Morality as dependent on a Divine Lawgiver.
- Reference to virtue ethics, Divine Command theory and/or natural law theory as challenging the stated claim.
- Reference to Kant’s Categorical Imperative as asserting the need for moral absolutism.
- Reference to evolving perspectives, even in religious morality today, influenced by societal trends.

Accept valid alternatives

Mark in levels

(AO2)

[30]

**Section A**

**AVAILABLE  
MARKS**

50

**100**

**Synoptic Bands**
**Total Marks: [20]**

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent attempt at analysis with a full and highly informed response to the question.</li> <li>• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good attempt at analysis with a well informed response to the question.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good attempt at analysis with a reasonably well informed response to the question.</li> <li>• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited attempt at analysis with a limited response to the question.</li> <li>• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic attempt at analysis with a basic response to the question.</li> <li>• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

## Section B

AVAILABLE  
MARKS

You **must** answer this question

- 4 (a) “Religion acts as a support for the oppression of humanity.”  
With reference to **one** example, present a case for this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:

- An outlining of any selected scholar’s views on religion as a support for the oppression of humanity.
- An exploration of any one area whereby religion acts as an oppressive force.
- An outlining of Karl Marx’s rejection of religion as an oppressive and alienating force.
- A discussion of the ways in which religion alienates humanity from self, fellow humanity, from nature and from work.
- An exploration of Marx’s view of religion as a tool of oppression.
- Reference to Marx’s view of God as a projection of the human mind and a dangerous delusion.
- Religion as the ‘opium of the people’, a profoundly reactionary force.
- An exploration of the suppression of religion within Communist States.
- Reference to influences on Marx’s views including Feuerbach and Hegel.
- Reference to Marx’s writing such as The Communist Manifesto, Das Capital.
- Modern atheism’s call to reject religion as profoundly damaging.
- Atheism’s rejection of organised religion as a reactionary force, holding back human enlightenment and the progression of science.
- Possible reference to other views, e.g. Sartre (religion as a form of ‘bad faith’, oppressing the human spirit and freedom), Freud (religion as a neurosis, an oppressive force on the human psyche).
- Reference to the views of Liberation Theologians who seek to reconcile Marxist and Christian views.

Accept valid alternatives

Mark in levels

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5

(AO1)

[20]

(b) “Atheism offers freedom and the only route to truth.” To what extent is this claim true? You must refer to other aspects of human experience in your answer.

Answers may include:

- Atheism’s support for this claim, the rejection of theism as primitive, superstitious and as suppressing human liberty.
- Reference to the views of atheistic groups such as Existentialists, Humanists in support of this claim.
- Reference to the views of Empiricism and Neo-Darwinism asserting atheistic science as the sole route to truth.
- The rejection of religion and religious authority as repressive forces.
- An exploration of historical and/or contemporary instances where religion has repressed cultures and/or scientific truths.
- Counterchallenges to the stated claim, religious truth as offering ultimate salvation and liberation of humanity.
- Atheism as offering a very narrow perception of humanity and its spiritual needs.
- Militant atheism as denying the right to and freedom of religious belief.
- Theism’s support for the timelessness and value of Divine Truth.
- Continued support for the benefits of theism by the majority of the world’s population.
- The possibility of merging elements of theism and atheism seen in the views of Christian Humanists and contemporary Liberation Theologians.
- A discussion of enculturation – dominant groups imposing their moral values on others in the name of a common cause.
- An exploration as to whether militant atheism has itself become a repressive force denying all faith claims.
- Possible consideration of what constitutes truth in a postmodernist era.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[30]

50

**Section B**

**50**

**Total**

**150**

**AVAILABLE  
MARKS**