



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education**

Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Philosophy of Religion

[SRE81]

Assessment

**MARK
SCHEME**

General Marking Instructions

Introduction

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

Assessment objectives

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

Students 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 students' responses

In marking the assessments, assessors 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 students 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 students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

Positive marking

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors 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 students 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, assessors 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, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **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 students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

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

Synoptic Assessment at A2 Level

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

Students 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 students' 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, assessors should refer to the more detailed guidance provided below:

Level 1 (Basic): The student 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 student 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 student 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 student 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 student 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"> • An excellent response to the question asked • Demonstrates comprehensive understanding and knowledge • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very high degree of relevant evidence and examples • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response to the question asked • Demonstrates a high degree of understanding and almost totally accurate knowledge • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very good range of relevant evidence and examples • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A good response to the question asked • Demonstrates a reasonable degree of understanding and mainly accurate knowledge • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A good range of relevant evidence and examples • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response to the question asked • Demonstrates limited knowledge and understanding • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A limited range of evidence and/or examples • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]
1	<ul style="list-style-type: none"> • A basic response to the question asked • Demonstrates minimal knowledge and understanding • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • Little, if any, use of evidence and/or examples • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis • An excellent attempt at the application of beliefs, values and teachings to the question asked • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • An excellent attempt at providing personal insight and independent thought • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis • A very good attempt at the application of beliefs, values and teachings to the question asked • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A very good attempt at providing personal insight and independent thought • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis • A good attempt at the application of beliefs, values and teachings to the question asked • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A good attempt at providing personal insight and independent thought • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis • A limited attempt at the application of beliefs, values and teachings to the question asked • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience • A limited attempt at providing personal insight and independent thought • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis • A basic attempt at the application of beliefs, values and teachings to the question asked • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience • A basic attempt at providing personal insight and independent thought • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Students must engage with other aspects of human experience, where necessary, to access Bands 3–5.

Additional Marking Guidance

Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

AS 8 Marking Guidance S2021

Q1(a)

B1 Little if any information recorded concerning the Ontological Argument or Anselm's contribution to the argument.

B2 A limited, general, but at times confused response about the overall structure of the Ontological Argument. Demonstrating limited knowledge and understanding, limited range of evidence/examples, limited coherence, limited terminology and vocabulary.

B3 A reasonable response and outline of the Ontological Argument with some reference to the contribution of Anselm.

B4 A good attempt with some awareness of the importance and nature of Anselm's argument. A discussion on a few relevant examples of Anselm's ideas which contributed to the development of the Ontological Argument.

HB4 A very good, clear and informed response with some references and discussion of Anselm's contribution of Anselm to the ontological argument. Some reference made to Anselm's ideas in the Proslogion.

B5 A very well informed and clear response with a comprehensive understanding and comment. Use of relevant examples and Anselm's contribution to the argument with some mention of the influence on later thinkers, e.g. Descartes, who it is thought relied on the formative work of Anselm.

HB5 A comprehensive, sophisticated and wholly accurate response with specific reference to Anselm's arguments and his contribution to the Ontological Argument. May include reference to Anselm's influence on later thinkers, like Descartes, Leibniz and Plantinga.

Q2(a)

B1 Little if any accurate information on Hume's critique of miracles, a very basic response to task.

B2 A limited and at times confused general response which might include some general philosophical comments on some of the problems surrounding the nature of miracle. Demonstrating limited knowledge and understanding limited range of evidence/examples, limited coherence, limited terminology and vocabulary.

B3 A fairly good response which examines and explains the quotation with some reference to David Hume's critique of miracles. Limited reference to 'An Enquiry concerning Human Understanding'.

B4 A very good attempt which examines and explains the quotation with reference to David Hume's critique of miracle, e.g. Hume's view that the Laws of Nature are fixed and inviolable.

HB4 A clear attempt which gives an account of the quotation and provides details and discusses useful references to David Hume's critique of miracles.

B5 A comprehensive and sophisticated answer which clearly unpacks the implications of the quotation and links the quotation to an overall account of Hume's critique of miracles as e.g. in Hume's suggestion that the number of miracles reported over time has become less as education and science have taken hold on society.

HB5 An excellent, sophisticated and almost faultless response which clearly weaves the quotation into a highly developed critique of Hume's understanding of miracle. May include reference to some subsequent thinkers like Dawkins or Hitchens, who follow a similar philosophy to that of Hume.

Q3(a)

B1 Little if any accurate information on Camus' views on innocent suffering, a very basic response to task.

B2 A limited and at times confused general response which might include some general philosophical comments on innocent suffering with little reference to Camus' views. Demonstrating limited knowledge and understanding, a limited range of evidence/examples, limited coherence, limited terminology and vocabulary.

B3 A fairly good response regarding Camus' philosophical position on innocent suffering, with not necessarily many, if any, references to Camus' writings.

B4 A good response which could include Camus' views on innocent suffering and also a few references from such works as *The Myth of Sisyphus*, *The Plague* and *The Outsider*.

HB4 A clear and informative focus on Camus' views on innocent suffering supported by some useful references to Camus' important ideas which examines his philosophical position, e.g. the debate between Rieux and Paneloux in *The Plague* on the cause of disease, death and innocent suffering.

B5 A comprehensive and highly coherent response to Camus' position on innocent suffering which also includes some very relevant references to Camus' works and ideas. May reference the importance of the political and social backdrop of 1940s occupied France by the Nazis or to the idea that the plague represents the universal condition/absurdity of life.

HB5 An almost faultless, sophisticated and highly accurate response to the task. The candidate usefully selects some relevant references on the ideas of Camus to support the answer, e.g. the problem of innocent suffering for atheism **or** Camus' insistence that the only response to suffering is resistance, rebellion and death.

4(a)

B1 Little if any accurate information on religious experience or to the views of Buber, a very basic response to task.

B2 A limited and at times confused general response which might include some general philosophical comments on religious experience with little reference to Buber. Demonstrating limited knowledge and understanding, limited range of evidence/examples, limited coherence, limited terminology and vocabulary.

B3 A fairly good general response which may include some references to the writings or specific teachings of Buber and his understanding of religious experience.

B4 A very good response which discusses 'the significance' of Buber's views on religious experience and also offers some evidence or corroboration of Buber's views with reference in particular to 'I and Thou'.

HB4 A mature response which discusses and provides more evidence of the 'the significance' of Buber's position and more fully discusses the implications of 'I and Thou' for religious experience.

B5 An extremely good and almost excellent response which fully articulates 'the significance' of Buber's views and accurately selects from Buber's principal works (mainly 'I and Thou'). This may include wider reference to teachings or ideas on religious experience.

HB5 A very comprehensive, sophisticated and well informed discussion on 'the significance' of the teachings of Martin Buber. An essay at this level will fully flesh out the 'significance' of Buber's views with possible reference to Jewish mysticism, it may reference the influence of philosophers such as Kant and Otto on Buber. The answer might reflect on Buber's continued influence, e.g. on thinkers like John A.T. Robinson.

AS 8 AO2 Marking Guidance S2021

B1 Minimal relevant critical analysis (CA) – serious disconnect with the CA skill.

B2 Modest attempt at CA – limited use of evidence, limited reasoning, limited evidence of structure and coherence.

B3 Reasonable/good attempt at CA – clearly responds to the set task producing a reasonably well sustained line of enquiry attempting to employ relevant evidence though could be largely one sided with little scope given to competing views.

B4 Very good attempt at CA with clear engagement with the set task with some relevant evidence and reasoning employed in the attempt to provide a balanced response though not necessarily 50/50.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with some maturity evident.

B5 High quality attempt at CA with well informed debate reflected with clarity and coherence.

HB5 Response of consistently high-quality CA with some sophistication evident.

Section B AO2 tasks

Students must engage with other aspects of human experience to access Bands 3–5 for Section B AO2 tasks.

NB Always look for the best fit bearing in mind that weakness in one area may be compensated for by strength in another.

Section A

AVAILABLE
MARKS

Answer **one** question from Section A

- 1 (a) Discuss Anselm's contribution to the Ontological Argument.

Answers may include:

- An exploration of the contribution of Anselm to the Ontological Argument.
- Reference to Anselm's core argument and its' subsequent development by named scholars.
- Influences on Anselm's writings in Proslogion, origins of the argument in Greek philosophy, Old Testament Psalmist connections.
- A distinction between Anselm's two strands of the argument.
- An exploration of related analogies, the triangle, the painter, the perfect island.
- Reference to Anselm's development of the argument in the light of Gaunilo's criticism.
- Reference to the subsequent reliance on and development of the argument by scholars such as Descartes, Leibniz, Malcolm and Plantinga.
- Reference to earlier Islamic versions of the Ontological Argument, for example, Hamdi Yazir's formulation of the argument.
- A definition of the term 'Ontological' and the type of argument it is – 'a priori', deductive and synthetic.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) "The Ontological Argument is by far the strongest argument for the existence of God."

Consider how far this view is accurate. Justify your answer.

Answers may include:

- A critique of the Ontological Argument.
- Comparison between the Classical (or other) arguments for God, to support or challenge to the stated claim.
- A classification of the argument as an 'a priori', inductive and synthetic and the allied benefits and/or weaknesses of this type of argument.
- Specific challenges to the Ontological Argument, is existence a predicate? Can one define God into existence?
- An exploration of Kant's rejection of the argument.
- Atheism's rejection of all forms of argument/proofs for God's existence.
- Aquinas's rejection of 'a priori' proofs in favour of 'a posteriori' argument and the need for empirical evidence.
- Challenges to the stated claim, reference to the logical nature of the argument.
- Modern scholarly support for the argument, Plantinga's modal ontological argument.
- Continued support for the Ontological Argument and the benefits of an 'a priori' case.
- An identification of the argument as a Classical and traditional proof.
- Reference to the original intended audience and purpose of this argument.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

AVAILABLE
MARKS

- 2 (a) "Miracles appeal to the uneducated and the gullible."
With reference to this statement, give an account of Hume's critique of miracles.

Answers may include:

- An exploration of Hume's critique of miracle with particular reference to his statements concerning witnesses to miracles.
- Hume's criticism of the motivation behind miracle testimony.
- Hume's view that miracles do not occur in scientifically advanced nations nor among educated peoples.
- Discussion as to what Hume would define as 'acceptable testimony' to miracles.
- Reference to Hume's allied case that natural laws are fixed and inviolable.
- Reference to Hume's writings, 'An Enquiry concerning Human Understanding'.
- Challenges to assumptions made by Hume concerning miracle testimony.
- Specific examples where miracle testimony has been/is challenged today.
- Reference to the rarity and indeed declining number of miracles reported.
- Reference to modern support for this view such as voiced by Dawkins and/or Hitchens.
- Hume's classical definition of what constitutes a miracle.
- The application of 'Ockham's Razor' to the problem of miracles.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE
MARKS

(b) Comment on the claim that miracles are an essential and meaningful part of religious belief. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Theistic support for the stated claim – an exploration of the purpose and meaning of miracles for theism and religious belief.
- Reference to the views of scholars such as Swinburne, Aquinas, C S Lewis concerning the purpose and significance of miracles.
- Miracles as asserting the existence of a personal and benevolent deity.
- Miracles as affirmation of the Divine and religious messages.
- Reference to the revelatory role of miracles, miracles as special revelation.
- An exploration of miracle as supporting God's role as a sustainer of the universe or one who intercedes.
- Reference to Swinburne's analogy of the loving parent who may bend the rules.
- Reference to atheistic counterclaims, miracles as primitive myths.
- Theistic rejection of miracles as harmful or challenging to faith, Bultmann's call to demythologise the gospels.
- Wiles' argument that miracles reveal an arbitrary and capricious deity, not worthy of worship.
- The failure of God to intervene as a challenge to theism.
- Reference to Hick's counterfactual hypothesis and the importance of human freedoms.
- Reference to Holland's view of miracle as coincidence, rather than an act of a benevolent deity.
- Reference to Jesus' criticism of those who seek miracles and wonders.
- Reference to examples of miracles such as the Virgin Birth and the resurrection of Jesus – seen as fundamental to the Christian faith.
- Reference to miracle as evidence of God's providence.
- Reference to other purposes of miracles, e.g. as rewarding faith.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

Section B

AVAILABLE
MARKS

Answer **one** question from Section B

3 (a) Examine Camus' views on innocent suffering.

Answers may include:

- An exploration of any of Camus' writings concerning innocent suffering.
- Reference to named texts such as *The Plague*, *The Outsider*, *The Fall*.
- Specific reference to textual examples of innocent suffering and an exploration of the diversity of the responses to such examples.
- An exploration of views of Rieux and/or Paneloux concerning the cause of the Plague and the horrific death of an innocent child.
- Reference to Camus' suggested response to suffering: – resistance, rebellion and death.
- A discussion of Camus' teaching on the meaningless and absurdity of life.
- Reference to allied Existentialist themes, angst/nausea, despair, call to revolt.
- Reference to Camus' experiences in occupied France under Nazism which may have influenced his view.
- An exploration of the problem and impact of innocent suffering for atheism as a whole.
- Clarification of the term 'innocent' and the distinction between the suffering of children and that of adults.
- An exploration of Camus' views concerning the implication of innocent suffering regarding belief in a benevolent and powerful Deity.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) "Suffering and evil are simply part of the natural order of the universe."
Assess the truth of this claim with reference to other aspects of human experience. Justify your answer.

Answers may include:

- Consideration of the claim in relation to other aspects of human experience.
- An open-ended response citing relevant historical and/or contemporary examples.
- An exploration of the root cause of evil and suffering – a product of nature/evolution or Divine plan.
- Reference to the views of named theists and atheists to this debate, e.g. Dawkins, Vardy, CS Lewis, Stephen Fry.
- Reference to the idea of the Selfish Gene, the advantages of evil and pain.
- Reference to the distinction between natural and moral/human evil.
- An exploration of the concept of Fallen Humanity and/or Original Sin.
- Reference to the views of groups such as Marxism, Humanism and Christianity.
- Atheism's rejection of the concept of a Deity and thus any form of Divine plan/punishment as meaningless.
- Atheism's rejection of religious terminology such as sin and evil, humans and animals as sharing evolutionary traits.
- Reference to the distinction between personal/individual sin and institutionalised sin.
- Reference to specific examples of contemporary and /or historical examples of suffering and evil and the causes thereof.
- Reference to the issue of animal suffering.
- Reference to relevant excerpts from sacred texts such as the Qur'an and/or Bible concerning the origins and purpose of suffering, e.g. the Book of Job.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

AVAILABLE
MARKS

- 4 (a) Discuss the significance of the teachings of Martin Buber concerning religious experience.

Answers may include:

- A brief outlining of Buber's teaching on religious experience and the significance of this teaching.
- Buber's teaching on the distinction between I-Thou and I-It relationships.
- Buber's views of the religious experience as interaction with 'the Other', the eternal Thou.
- Buber's views of religious experience as part of a wider interaction with fellow humanity.
- Reference to relevant writings of Buber, notably his seminal text 'I and Thou'.
- An exploration of the contribution of Buber to Jewish mysticism and to scholarship concerning religious experience.
- Buber's views of scripture as simply charting the relationship between Humanity and the Divine.
- An exploration of the term religious experience.
- Reference to relevant biographical information, Buber's support for Zionism and the call to spiritual renewal and the establishment of settlements in Palestine.
- Reference to other influences on Buber, e.g. Kant, Midrash Literature.
- Reference to themes of reconciliation in "Paths to Utopia".
- Reference to links to other mystical writers, e.g. Otto.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE
MARKS

(b) “Religious conversion is a mistake since God does not exist.”
 With reference to other aspects of human experience, evaluate this claim.
 Justify your answer.

Answers may include:

- Consideration of the view in relation to other aspects of human experience.
- An exploration of the nature and validity of religious conversion; of the assertion that God does not exist.
- Atheism’s rejection of all such experiences as delusional.
- Sacred texts as providing a record of conversion stories such as those of Abraham, Moses, Muhammed and Paul and an exploration of the historicity and/or veracity of such accounts.
- Reference to religious and denominational differences concerning the centrality of conversion and the interpretation of sacred texts as, for example, literal or figurative.
- An exploration of historical and/or contemporary examples of conversion experiences.
- Religion as centred on personal encounter with the Divine; Christianity as centred on a personal conversion towards a Saviour Christ.
- An exploration as to what constitutes a conversion experience.
- Counterchallenges to the stated claim, the importance and value of human testimony across multiple disciplines.
- Reference to Swinburne’s Principles of Credulity and Testimony.
- Religion as a sociological phenomenon, the product of one’s cultural milieu and non-verifiable.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

Total

100

**AVAILABLE
MARKS**