

GCE

Religious Studies

Unit **H173/03**: Development in Christian thought

Advanced Subsidiary GCE

Mark Scheme for June 2018

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Level (Mark)	<u>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</u> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. 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	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly 	

Level (Mark)	<u>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</u> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
	<ul style="list-style-type: none"> • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. 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	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	<u>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</u> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. 	

Level (Mark)	<u>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</u> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
	<ul style="list-style-type: none"> • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <i>Assessment of Extended Response:</i> <i>There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>	
4 (10–12)	A good demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <i>Assessment of Extended Response:</i> <i>There is a well–developed line of reasoning which is clear, relevant and logically structured</i>	
3 (7–9)	A satisfactory demonstration of analysis and/evaluation in response to the question: <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • 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 <i>Assessment of Extended Response:</i> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i>	
2 (4–6)	A basic demonstration of analysis and evaluation in response to the question: <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. 	

Level (Mark)	<p><u>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</u> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i></p>	<p>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</p>
	<ul style="list-style-type: none"> • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: There is a line of reasoning which has some relevance and which is presented with limited structure.</p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1	<p>Critically assess the significance of Augustine’s teaching on human relationships before the Fall.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> • <i>cause and significance of similarities and differences in belief, teaching and practices</i> • <i>approaches to the study of religion and belief.</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • Augustine’s primary source of knowledge about human relationships is Genesis 3. Adam and Eve are described before the Fall as living a harmonious life with each other, the natural world and with God • Adam and Eve’s wills are in complete obedience to God who commands them to tend the natural world • in their relationship to each other Adam and Eve’s wills are driven equally by self-love (<i>cupiditas</i>) and generous love (<i>caritas</i>) which in turns leads to their love of God 	<p>30</p> <p>(AO1 15)</p>	<p>Credit should be given to candidates who interpret the idea of ‘significance’ as</p> <ul style="list-style-type: none"> - because of the <i>change</i>; or - because of the <i>ideal</i> it portrays <p>Candidates may validly interpret the significance of pre-lapsarian humanity as lying in the fact it changes at the Fall but must still focus on the idea of relationships in their responses (rather than relying <i>solely</i> on human nature). Candidates may also explore the relationship between God and humanity; as much as between different humans (especially husband and wife / Adam and Eve).</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • Adam and Eve are friends. Friendship in Augustine’s teaching is the highest form of human relationship and although Adam and Eve are commanded to reproduce, the sex drive is contained by the will and only required in order to procreate • friendship is just free and extends to all relationships even after the Fall. Friendship expresses the ideal Christian life-style • the ideal of friendship is one which is generous and forgiving: Adam and Eve’s relationship was a model of Jesus’ relationship with his disciples. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that Augustine’s teaching on human relationships before the Fall is significant because: <ul style="list-style-type: none"> ○ it contrasts with his teaching on Adam and Eve after the Fall to explain the nature of human relationships ○ friendship is often underestimated in Christian teaching but it is the foundation of personal, family and social life ○ he rightly balances self-love and love for others. Sometimes love is portrayed as only loving others but this might not be effective unless the giver knows what it means to love and value himself ○ Augustine, unlike some of his contemporaries, also acknowledged the place of the sexual drive but understood sex within the context of love. • Some candidates might argue that Augustine’s teaching on human relationships is not significant because: <ul style="list-style-type: none"> ○ Genesis 3 and the Fall isn’t sufficient to explain the complexity of human relationships, especially as Augustine does not fully account for the reasons for the Fall ○ he doesn’t fully acknowledge the naturalness of the sex drive ○ Augustine limits the sex drive to reproduction, whereas sex is also an expression of love and intimacy 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ despite his emphasis on the friendship between Adam and Eve before the Fall, it is not one of equals ○ his teaching on obedience is not sufficient as it does not satisfactorily deal with free will ○ despite his attempts to present the body in positive terms, Augustine still regards it as inferior to the will. This view has had significant consequences for subsequent Christian teaching. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the tensions in Augustine's presentation of human nature are significant as philosophers and theologians continue to be unsure if humans are essentially generous or selfish ○ as a study in human psychology, Augustine provides a useful starting point on the relationship between obedience, friendship, self-love and love for others. 		

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • in Roman Catholic teaching, ethics balances reason (as in natural law), the revelation of the Bible as a source of God’s commandments, and the official teaching of the Church (the Magisterium); whereas in Protestant traditions the focus is often exclusively on the Bible • despite Christian ethics being derived only from the Bible, some Protestant traditions regard the worshipping Christian community as the one which maintains Christian values and for settling moral disputes <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that Church teaching is the most important source of Christian ethics because: <ul style="list-style-type: none"> ○ without the authority of the Church (especially in the Roman Catholic tradition) Christian ethics become too subjective and open to individual bias ○ the Church provides collective wisdom which no individual is capable of having and can give time and thought to complex moral issues ○ many Protestants argue that Christian ethics are always evolving as they did originally when Jesus adapted Jewish ethical principles; the Church continues the process begun by Jesus ○ developing ethics in Church communities means that current issues can be tackled collectively and not subjectively; Church communities have more power to challenge secular ethics. • Some candidates might argue that Church teaching is not the most important source of Christian ethics because: <ul style="list-style-type: none"> ○ the Bible is the word of God and reveals God’s commands such as those contained in the 10 Commandments and Jesus’ teaching in the Sermon on the Mount ○ the role of the Church is to teach the Bible and not impose its own interpretation or adaptation of God’s commands 	(AO2 15)	preaching) or ‘collective wisdom’ should be credited.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ the most important authority for Christian ethics is not the Bible or the Church but love (<i>agape</i>) - Jesus' only moral command ○ love (<i>agape</i>) must be the most important Christian source of Christian ethics because it makes each person responsible for their actions and makes respect for others the primary motivation for moral action ○ the Church in itself is a flawed institution. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ it is not whether Church teaching is or is not the most important source of Christian ethics but is the balance of personal decision making, informed by the teaching of the Bible and guided by the great thinkers of the Church ○ the question can only be adequately answered depending on what is meant by 'church'. Church could be the institution or it could be referring to Christians gathered together because of their shared values. 		<p>Credit reference to situationism and Joseph Fletcher which are G173-02 (Religion and Ethics) AS topics.</p>

Question	Indicative content	Marks	Guidance
	<p>without necessarily believing they are true, whilst the second kind fully understands and accepts the trustworthiness of Jesus Christ as the revelation of God</p> <ul style="list-style-type: none"> • others (largely Protestant) consider that faith is a willingness to believe in Jesus Christ, together with the spiritual experience of being accepted by God. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the idea of faith being the only means of knowing God is convincing because: <ul style="list-style-type: none"> ○ knowledge of God is not an intellectual exercise that proves God's existence but an emotional and spiritual experience which confirms the reality of God's existence and presence ○ as faith is more than just believing in God, full knowledge of God is only possible when he chooses to let himself be known. This is called grace and can only be experienced by the individual ○ natural theology may give good reasons to believe in God, but to know God truly means to know him personally and not as an abstract idea; that is why natural theology does not offer full knowledge of God. • Some candidates might argue that the idea of faith being the only means of knowing God fully is not convincing because: <ul style="list-style-type: none"> ○ faith without reason could lead to all kinds of false beliefs. Beliefs need to be tested by reason to ensure they are meaningful ○ full knowledge of God can be gained through reflection or meditation or through the imagination ○ full knowledge of God does not depend on special moments of God's grace because God is love and so constantly wills for all people to know him. 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none">• Some candidates may combine these views and argue that:<ul style="list-style-type: none">○ the answer to the question depends what it means to know God○ the use of 'only' in the essay question does not mean blind faith but faith which has carefully considered the evidence.		

Assessment Objective (AO) Grids

AO1 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching 	Y	1-3
<ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies 	Y	1-3
<ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice 	Y	1-3
<ul style="list-style-type: none"> approaches to the study of religion and belief. 	Y	1-3

AO2 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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