



Oxford Cambridge and RSA

**GCE**

**Religious Studies**

**H173/03: Developments in Christian thought**

Advanced Subsidiary GCE

**Mark Scheme for November 2020**

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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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Indicative content – Responses might include:	Guidance
<p data-bbox="213 237 1062 315"><b>1. Discuss Augustine’s view that, without God's grace, humans can never be morally good.</b></p> <p data-bbox="164 383 1023 450"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="213 488 1082 1167" style="list-style-type: none"> <li>• before the Fall humans lived in harmony with one another and with God as friends, this is the ideal or good state</li> <li>• the Fall was caused by human evil will which desires to possess power for itself; the act caused humans to fall from grace or the state of goodness and to pass on this act of rebellion to all future generations</li> <li>• Augustine gives many examples of the way in which the rebellious will manifests itself, especially through erotic dreams and the inability to act unselfishly. He refers to St Paul when he describes the divided will as not doing the thing one wills but doing the very thing one does not will</li> <li>• Augustine describes the vision of purity (Lady Continence) and how he much desires it but realises that his wayward will (concupiscence) constantly thwarts his best efforts</li> <li>• true moral goodness, therefore, is not attainable except through God’s grace and His willingness to forgive human sin through the gift of Jesus Christ</li> <li>• the ‘happy fault’ of the Fall is God’s gift of Jesus Christ to the world, but this emphasises all the more the seriousness of sin and its effect on human moral goodness.</li> </ul> <p data-bbox="164 1202 1043 1270"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="164 1299 1086 1998" style="list-style-type: none"> <li>• Some candidates might argue that Augustine is right because: <ul style="list-style-type: none"> <li>○ wars, political disputes, human violence all indicate that left to their own devices, humans are not capable of achieving moral goodness</li> <li>○ even if some individuals are capable of living morally virtuous lives, in society and in groups humans fight for survival</li> <li>○ social contracts and other political devices don’t achieve moral goodness, they merely establish low-level social stability</li> <li>○ many philosophers argue that free will is an illusion, in which case humans are not able to choose morally good lives</li> <li>○ human failings can only be rectified by God’s generosity.</li> </ul> </li> <li>• Some candidates might argue that Augustine is wrong because: <ul style="list-style-type: none"> <li>○ he puts too much emphasis on the effects of the Fall and sin which reduces human responsibility; his motivation is to emphasise God’s grace, but this distorts the human condition</li> </ul> </li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>○ the Fall is not an actual event but a metaphor of the struggle each person undergoes in life to overcome obstacles and setbacks</li> <li>○ many scholars reject Augustine’s denial of free will; humans have sufficient free will to follow the example of Christ and achieve moral goodness</li> <li>○ moral goodness does not require perfection; there are many examples of people who have acted selflessly towards others with small acts of kindness such as charity work, sacrifices made in war and care for the vulnerable.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ it depends on how ‘good’ is to be defined; in Christian terms no one can be good except God</li> <li>○ God’s grace takes account of human shortfalls, it does not mean human nature is incapable of good.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="213 237 976 300"><b>2. Evaluate the claim that human knowledge of God's existence is innate.</b></p> <p data-bbox="165 338 1023 405"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="165 443 1082 920" style="list-style-type: none"> <li>• almost every human society throughout civilisation has developed a form of religion which suggests that knowledge of God is ubiquitous</li> <li>• the biblical view is that as all humans are made in the image of God, then they are capable of knowing God by reflecting on who they are</li> <li>• discerning right from wrong through conscience also suggests that humans have a moral knowledge of God</li> <li>• knowledge of God may also be variously defined as: knowing that God exists, knowing about God, being in relationship with God, being saved</li> <li>• humans have an inbuilt sense of the divine/God (a 'sensus divinitatis') which responds to the beauty and order of nature and is more clearly known in prayer or meditation.</li> </ul> <p data-bbox="165 954 1043 1021"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="165 1055 1082 1984" style="list-style-type: none"> <li>• Some candidates might argue that humans do have an innate knowledge of God's existence because: <ul style="list-style-type: none"> <li>○ if God is the creator of everything, then humans through reason and experience are capable of knowing God's existence by reflecting on their own nature</li> <li>○ the Bible frequently describes people who know about God by reflecting on nature and seeing the hand of God in its design</li> <li>○ scientists may experience wonder and awe when observing the structure and complexity of the universe; these experiences may lead to a sense of the 'other' or the divine.</li> </ul> </li> <li>• Some candidates might argue that humans do have an innate knowledge of God's existence because: <ul style="list-style-type: none"> <li>○ those who argue that humans have a natural sense of the divine have under-estimated the effects of the Fall on the image of God</li> <li>○ human reason does not naturally lead humans to know God through the beauty of the world but in fact just reflects their own desires</li> <li>○ humans are more innately sinful and egoistical than they are innately religious or spiritual</li> <li>○ many people classify themselves as atheists and regard any sense they might have or wonder or awe in the natural world simply as expressions of emotion and nothing else</li> </ul> </li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<ul style="list-style-type: none"> <li>○ although human cultures have religions, this does not mean all individuals have an innate knowledge of God.</li>   <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ it might be true that humans have an innate knowledge of God's existence but they might not express it in these terms.</li> <li>○ being made in the image of God suggests an innate knowledge of God and makes theological sense; but being merely knowing about God is not sufficient to know God in the proper sense, given the Fall and human nature.</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p data-bbox="213 300 948 398"><b>3. Assess the view that Bonhoeffer’s community at Finkenwalde is a useful example for Christian communities.</b></p> <p data-bbox="165 465 1023 533"><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="213 568 1075 981" style="list-style-type: none"> <li>• Finkenwalde was founded to train men to become pastors for the Confessing Church in 1935</li> <li>• Bonhoeffer was its director and set out to run it on egalitarian lines</li> <li>• he ran it on a monastic type model and encouraged self-reflection and analysis of everyone including himself</li> <li>• reading the Bible life including lectures on it and critical reflection was at the heart of daily</li> <li>• he wrote to former students to update them on life in the community</li> <li>• Christian communities today can a lot from the principles of Finkenwalde and adapt them to different situations and needs.</li> </ul> <p data-bbox="165 1016 1043 1084"><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="213 1115 1075 1653" style="list-style-type: none"> <li>• Some candidates might argue that Finkenwalde is a useful example for Christian communities because: <ul data-bbox="309 1218 1075 1653" style="list-style-type: none"> <li>○ it was based on Bonhoeffer’s notion of ‘religionless Christianity’, that is Christianity without all the baggage of institution such as hierarchy, bureaucracy and affiliation to political powers</li> <li>○ it put grace at the centre of daily life and by studying the Bible members learnt how to model themselves on Christ and the idea of ‘costly grace’ as practised by the early Christian communities</li> <li>○ it focused on outward-looking Christianity – the idea of ethics as action</li> <li>○ it developed the life of the disciple as one who lives in solidarity with others and places sacrifice at the heart of the practical life.</li> </ul> </li> </ul> <p data-bbox="213 1688 1027 1756">Some candidates might argue that Finkenwalde is not a useful example for Christian communities because:</p> <ul data-bbox="309 1787 1075 1984" style="list-style-type: none"> <li>○ it only trained young men to be ministers and did not include women. The very early Church (as depicted in Acts of the Apostles), by contrast, included men and women in their communities.</li> <li>○ Bonhoeffer argued that the directorship should change frequently but this didn’t happen; he was more concerned</li> </ul>	









<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<p>with his own role than he was in a genuine brotherhood of equals</p> <ul style="list-style-type: none"> <li>○ Finkenwalde suffered from some of the same failings of the Confessing Church, i.e. it was over-concerned with its own processes and not with the external realities of the world</li> <li>○ its creation during WW2 was very specific and not suitable for different Christian situations and in the world today.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ despite its failings it had very little time to develop and learn from its mistakes as it was closed down in 1937 by the Third Reich</li> <li>○ Bonhoeffer argued that Christianity is for the forgiven not for the righteous, so any Christian community must realise that it will have its failings; the failure of Finkenwalde acts as a useful reminder to Christian communities today.</li> </ul> </li> </ul>	



Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Approaches to the study of religion and belief</i></li> </ul>	<b>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.</b>
<b>5</b> (13–15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10–12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul> 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	
<b>2</b> (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> </ul> 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	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>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.</b>
5 (13–15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• 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</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

**Annotations**

<b>Annotation</b>	<b>Meaning</b>
	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.
	(H573 only) Level six - 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**

### **H173, H573 AS and A Level Religious Studies**

#### **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.

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 the 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.

The Mark Scheme contains 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.

The Levels of Response must be used in conjunction with the outlined indicative content.

## 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 or 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.

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*.

**OCR (Oxford Cambridge and RSA Examinations)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

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