GCE

Religious Studies

H573/03: Developments in Christian thought

Advanced GCE

Mark Scheme for June 2019

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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**

1. 'Humans have an innate knowledge of God.' Discuss.
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
 	
• knowledge of God may also be variously defined as: knowing that God exists, knowing about God, being in relationship with God, being saved
• knowledge of God might be experienced through conscience, the imagination, sense of wonder/awe of the natural world and other religious experiences
• the Christian 'image of God' teaching provides the basis for some scholars to argue that all humans have a natural sense of the divine (or 'sensus divinitatis') which predisposes them to know God, whether they are fully conscious of this or not
• a debate exists amongst scholars as to whether human experience is sufficient to know God fully, partially or not at all. The debate often depends on the Christian teaching on how the Fall and Original Sin is interpreted and therefore whether human finite minds can ever know God in any meaningful way.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.
 	
• Some candidates might argue that humans do have an innate knowledge of God because:
 	
  ○ many theologians argue that all humans desire some form of redemption, grace or deeper meaning in their lives. This can be observed in the way in which many religions structure their worship and moral teaching so as to respond to this basic human need
  ○ some theologians argue that humans are naturally disposed to respond to great poetry, prose, drama and art because through these media the imagination senses a deeper truth which is God
  ○ the New Testament refers to those who act out of conscience to do that which is good, even though they may not know that they are responding to the will of God; natural law suggests that all humans have a basic sense of what is just or unjust, even if they choose to ignore it
  ○ some pluralist theologians argue that whilst the statement is largely true, it may not be God in the traditional Christian sense which is known but a higher reality which religions refer to in different ways
  ○ experience of wonder and design of the natural world are common to all religions and cultures and suggest knowledge of God as creator.
	Common texts that support the idea that all have an innate knowledge of God might include Acts 17 or Romans 1

Indicative content – Responses might include:	**Guidance**
sense which is known but a higher reality which religions refer to in different ways ○ experience of wonder and design of the natural world are common to all religions and cultures and suggest knowledge of God as creator. • Some candidates might argue that humans do not have an innate knowledge of God because: ○ many people classify themselves as atheists and regard any sense they might have of wonder or awe in the natural world simply as expressions of emotion and nothing else ○ the statement is untestable; it is simply not possible to know whether *all* people have knowledge of God ○ the statement begs too many questions as to what 'knowledge of God' actually means. If it means that *some* people believe that God exists, then this is not innate knowledge but taught and if it means knowledge of God is intrinsic but not everyone knows this explicitly, then the claim is worthless ○ some theologians argue that the statement fails to acknowledge the Christian teaching that the Fall has so marred the image of God that no one can know God through their own will/reason/desire. Only God's revelation in Christ can provide relational knowledge which is possible through faith. Before the Fall there was innate knowledge but not afterwards. • Some candidates may combine these views and argue that: ○ the categorisation of knowledge/revelation into 'natural' and 'revealed' and their various sub-categories over-simplifies the issue.	

Indicative content – Responses might include:	**Guidance**

2. Discuss the view that the idea of purgatory makes more sense than hell.
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
 	
• purgatory in traditional Catholic theology refers to the post-mortem state prior to heaven in which a person has a foretaste of the beatific vision and continues the process of purifying themselves in preparation for reunion with God, perhaps linked to the New Testament idea of 'cleansing by fire'
• other forms of purgatory look at it as a place of waiting for judgement, a universal place of development prior to heaven or a place of purification that has less of a sense of punishment
• hell in traditional Christian teaching is described as a place of eternal torment and punishment after death in which the wicked receive their just rewards
• both hell and purgatory are closely associated with Christian teaching on election i.e. God's calling of the righteous to receive redemption and the reward of heaven
• election forms the basis of the Christian doctrine of predestination which is fundamental to understanding purgatory and hell. In single predestination God calls the righteous to purgatory/heaven, whilst the wicked condemn themselves to hell by their rejection of God's love. In double predestination teaching God elects the wicked to hell and the righteous to heaven.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.
 	
• Some candidates might argue that the idea of purgatory does make more sense than hell because:
 	
  ○ the idea of purgatory values the place of human free will, repentance and the moral life as it presents a continuum between life on earth and post-mortem
  ○ some argue that unlike hell, purgatory is a dynamic state in which a person continues their moral/spiritual person-creating process. This is supported in the New Testament where Jesus teaches that eternal life is life in its 'fullness' – this might be seen to support universalism
  ○ the existence of hell, whether mental or actual, is contrary to the God of love who wills redemption for all his creation. If hell is merely a state of mind where a person is alienated from God's love, then it would make more sense to see it as a post-mortem intermediate state/purgatory experience which might eventually lead to bliss
  ○ the traditional hell language of 'fire' 'burning' 'harvesting' 'sifting' etc. is better interpreted as purifying, purging and	

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reforming. This means that as hell is not an eternal state then it is better explained as the state of purgatory.
 	
• Some candidates might argue that the idea of purgatory does not make more sense than hell because:
  ○ there is no explicit teaching on purgatory in the New Testament. Whereas there are many references to judgement and hell, purgatory is inferred; it is not standard Protestant theology
  ○ teaching on hell is necessary for the doctrines of election and predestination and the mission of the Church. If God elects the righteous then hell is necessary in the doctrine of single predestination as just reward for those who chose to alienate themselves from God's love. It also gives theological purpose to the mission of the Church to save those who would otherwise be destined for hell
  ○ hell is also necessary for those who believe in double predestination because a just God rewards the good and punishes the unrighteous; without hell belief in God's goodness and mercy would be diminished
  ○ as God's will cannot be known we cannot presume to know what he has willed for his creation. If hell is replaced by the idea of purgatory because we think it makes more sense than hell, then we are making our desires greater than an omniscient and just God.
 	
• Some candidates may combine these views and argue that:
 	
  ○ purgatory and hell are both necessary ideas in the doctrine of election
  ○ neither hell nor purgatory make more sense than each other; both ideas have serious problems in Christian theology and eschatology.	

Indicative content – Responses might include:	**Guidance**

3. 'Inter-faith dialogue strengthens Christian communities.' Discuss.
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
 	
• inter-faith dialogue might be defined as the cooperative and creative process by which people from different religious faiths meet and exchange ideas in order to understand each other better
• the Roman Catholic Church's *Redemptoris Missio*: inter-faith dialogue provides the opportunity for members of the Church to explore spiritual values with those from different faiths as well as giving them missionary scope to teach the truth of Christianity
• the Church of England's *Sharing the Gospel of Salvation* sets out a four-fold model of inter-faith dialogue (dialogue in daily life, for the common good, mutual understanding and spiritual life) to respect those of different faiths and at the same time to be confident in witnessing to the Christian faith
• inter-faith dialogue can occur in many different ways. It may take place between local faith leaders or at more informal pastoral community gatherings; it might occur through academic publications; it might take place via scriptural reasoning sessions.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.
 	
• Some candidates might argue that inter-faith dialogue does strengthen Christian communities because:
  ○ in contemporary multi-faith societies Christians need to be engaged not only with social issues but with people of non-Christian faiths. Inter-faith dialogue is a means of becoming better informed and helps to overcome prejudices and ignorance which might lead to Christian communities being alienated from non-Christian faith communities
  ○ practising inter-faith dialogue also enables Christian communities to develop a stronger sense of the Christian principles of hospitality, tolerance and love of neighbour
  ○ Jesus' teaching on the Kingdom of God as the transformation of society can be seen as a model for inter-faith dialogue. Dialogue encourages the Christian community's shared cooperation with non-Christians for the common good (*Sharing the Gospel of Salvation*)
  ○ inter-faith dialogue at a local level means encouraging dialogue in daily life through ordinary encounters at the checkout, in the pub etc. and through joint community
	The phrase 'Christian communities' is to be interpreted by examiners broadly, including, but not limited to: the role of individuals in various aspects of society, churches or base communities or British society where Britain is interpreted as either a Christian or multi-faith country.

Indicative content – Responses might include:	**Guidance**
projects for the common good (*Sharing the Gospel of Salvation*) ○ at a national level inter-faith dialogue can give Christian communities a sense of renewed purpose by working with non-Christian communities in education and social work. ○ engagement with other faith groups also causes Christian communities to better critically understand their own faith position and why they hold that position • Some candidates might argue that that inter-faith dialogue does not strengthen Christian communities because: ○ inter-faith dialogue undermines the truth of Christianity and acknowledging truth claims of non-Christian faiths might lead to confusion and lack of identity ○ inter-faith dialogue can often be superficial and rather than giving a clearer understanding of the distinctiveness of Christian theology can lead to uncritical theological and moral relativism ○ it undermines the place of mission. Although *Redemptoris Missio* attempts to show how inter-faith dialogue is compatible with mission, it is dishonest to conduct dialogue whilst at the same time seeking to promote Christianity as 'the way, the truth and the life'. Dishonesty does not strengthen Christian communities. • Some candidates may combine these views and argue that: ○ inter-faith dialogue provides a pastoral opportunity to engage with those who have non-Christian faiths to learn and experience faith authentically from a different viewpoint ○ the answer to the question depends on the theological underpinning of inter-faith dialogue, whether its position is exclusive, inclusive or plural.	

Indicative content – Responses might include:	**Guidance**

4. 'For the husband is the head of the wife just as Christ is head of the church.' (Ephesians 5:23)
Critically assess this teaching for 21st century family life.
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
 	
• family life has diversified because of shifting secular views of gender roles influenced by human rights, feminism and the general equalising of men and women's positions in society
• the acceptance of same-sex marriage/civil partnerships and the change in law means that couples are no longer exclusively defined as being heterosexual
• The Letter to the Ephesians is usually attributed to St Paul or a follower. Its theological and moral concerns are for the ordering of the Church, society and the family. Many of its themes are found in other New Testament letters. Ephesians therefore represents a normative Christian view of gender and family
• in conjunction with order Ephesians emphasises the place of obedience; all members of the Christian community are to be 'subject to one another'
• the verse in the quotation is much discussed. Some interpret 'head' to mean 'source of life' based on Genesis 2:21-23 where the man is the source of life for the woman. Others interpret head to mean 'having authority'.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.
 	
• Some candidates might argue that the teaching from Ephesians 5 is not useful and instructive for 21st century family life because:
  ○ it is not compatible with the egalitarian view of men and women's relationships and roles today
  ○ Ephesians was written in a particular context and by comparison to Roman-Greek family practices at the time its values are very different in emphasis. Ephesians 5 is only instructive for its historical insight of the situation early Christians faced but it is not useful today as guidance on family relationships
  ○ Ephesians 5 lacks the radical teaching offered by the Gospels in their challenge to family life and gender roles. Stories such as Mary and Martha challenge gender stereotyping – Martha is chastised for playing the passive
	Examiners should interpret 'family life' in terms of gender roles, hierarchy or structures or other reasonable interpretations. Credit breadth and/or depth.
	
	The passage is presented as a stimulus but comes from a longer set text, which some candidates might choose to focus on as one possible approach to the question.

subservient role; Ephesians on the other hand reinforces women's subservience to men and family hierarchy. • Some candidates might argue the teaching from Ephesians 5 is useful and instructive for 21st century family life because: ○ Christian teaching on the family should resist the secular breakdown of family structures. The distinctiveness of Paul's teaching in Ephesians is that each person understands their role and their responsibilities; without this the order of family (and therefore society and Church life) would break down ○ The roles of men and women are different and should be respected as such. This view is at the heart of official Catholic teaching as found in *Mulieris Dignitatem*: equality of treatment of women and men is to be applauded but women have a special role to play as mothers because only women have the gift of childbearing. Men also have a special role to play as suggested in Ephesians as head of the household. ○ conservative theologians argue that 'intact families' are stronger and psychologically more robust and better for children than blended, single or gay families. For this reason, the model of family life in Ephesians should not be adapted to the latest secular phase of society. ○ liberal theologians argue that 'headship' is not about authority but relationships. Ephesians calls for every member of the family/community to be subject to one another out of love. Interpreted in this way Ephesians' instruction remains instructive for contemporary Christian families ○ to say that Christ is 'head of the church' means that he is the source of moral and spiritual values/relationships. This is not a top down binary authority model; read in this way Ephesians 5 Christians may adapt to but also challenge the 21st century secular ideas of family life. • Some candidates may combine these views and argue that: ○ even conservative Christian teaching such as *Mulieris Dignitatem* does not read Ephesians 5 at face value. It has taken on board a new understanding of 'headship' influenced by 21st century thinking of gender roles. ○ Christian can adapt to some but not all present influences from secular society but the contemporary situation can usefully prompt theologians to rethink foundational texts such as Ephesians 5.	

Level (Mark)	**Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)** *Demonstrate knowledge and understanding of religion and belief, including:* • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief*	**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.**
6 (14–16)	An **excellent** demonstration of knowledge and understanding in response to the question: • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding	
5 (11–13)	A **very good** demonstration of knowledge and understanding in response to the question : • 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 (8–10)	A **good** demonstration of knowledge and understanding in response to the question: • 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 (5–7)	A **satisfactory** demonstration of knowledge and understanding in response to the question: • 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 (3–4)	A **basic** demonstration of knowledge and understanding in response to the question: • might address the general topic rather than the question directly • 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 (1–2)	A **weak** demonstration of knowledge and understanding in response to the question: • 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)	**Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)** *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	**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.**
6 (21–24)	An **excellent** demonstration of analysis and evaluation in response to the question: • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation ***Assessment of Extended Response:*** *There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.*	
5 (17–20)	A **very good** demonstration of analysis and evaluation in response to the question: • clear argument which is mostly successful • 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. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation ***Assessment of Extended Response:*** *There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.*	
4 (13–16)	A **good** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a well–developed line of reasoning which is clear, relevant and logically structured*	
3 (9–12)	A **satisfactory** demonstration of analysis and/evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning presented which is mostly relevant and which has some structure.*	
2 (5–8)	A **basic** demonstration of analysis and evaluation in response to the question: • 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. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success ***Assessment of Extended Response:*** *There is a line of reasoning which has some relevance and which is presented with limited structure.*	
1 (1–4)	A **weak** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *The information is communicated in a basic/unstructured way.*
0 (0)	No creditworthy response

Annotations

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
L6	(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.
SEEN	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*.

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