

A Level Religious Studies H573/01 Philosophy of religion Sample Question Paper

Date – Morning/Afternoon

Time allowed: 2 hours

You must have:

- The OCR 16 page Answer Booklet.

INSTRUCTIONS

- Use black ink.
- Answer **three** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **120**.
- The marks for each question are shown in brackets [].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - approaches to the study of religion and belief.
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

- 1* To what extent is the ontological argument successful in proving the existence of God? [40]
- 2* 'Religious experience shows that we can be united with something greater than ourselves.' Discuss. [40]
- 3* Evaluate the view that the thinking mind is separate from the body. [40]
- 4* Critically compare the *via negativa* with symbolic language as ways of expressing religious beliefs in words. [40]

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...day June 20XX – Morning/Afternoon

A Level Religious Studies

H573/01 Philosophy of religion

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 120



This document consists of 18 pages

MARKING INSTRUCTIONS**PREPARATION FOR MARKING ON SCORIS**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
 - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
 - there is nothing written at all in the answer space
 - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

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 co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

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.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

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.

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <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.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • 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 : <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 (8–10)	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 (5–7)	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 (3–4)	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 • 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: <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)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <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.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <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 <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <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 <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <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. • 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: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted 	

	<ul style="list-style-type: none">• 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

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Question	Indicative content	Marks	Guidance
1*	<p>To what extent is the ontological argument successful in proving the existence of God?</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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • description and explanation of Anselm’s approach to the ontological argument, for example how Anselm employs <i>reduction ad absurdum</i> within his argument • description and explanation of its <i>a priori</i> basis or rational nature might be used • contrast with <i>a posteriori</i> arguments might be used • explanation of criticisms of the ontological argument might be covered, such as those from Gaunilo or Kant. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • candidates might argue that the ontological argument is not successful in proving God’s existence through the use of some of the following arguments: <ul style="list-style-type: none"> ○ if it is accepted that simply thinking of an idea or being with the attribute of greatness, which exceeds our conception, does not define that idea or being into existence (Gaunilo) then the argument seems to fail ○ if Kant’s various critiques of Descartes’ argument were to be accepted, not least Kant’s famous attack on the idea that existence could be a predicate to which attributes such as greatness might be applied, then again the argument is damaged and may prove unsuccessful ○ if, as Aquinas does, one objects to the argument’s <i>a priori</i> logic, then 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>the argument might be seen as unsuccessful</p> <ul style="list-style-type: none"> ○ they might suggest that the argument is not intended as a successful proof of God's existence, and so does not achieve this goal <ul style="list-style-type: none"> ● candidates might argue that the ontological argument is successful, despite its critics, through the use of some of the following arguments: <ul style="list-style-type: none"> ○ it could be argued that the argument might lead to acceptance of a deity, just not necessarily the God of religious belief ○ defence might be made of the logic and premises of the ontological argument, countering criticisms such as those from Kant and Gaunilo ○ it might be argued that if the argument is not intended as a proof of God's existence then its failure to achieve this proof is not a failure of the argument but instead a misapplication of it. 		

Question	Indicative content	Marks	Guidance
2*	<p>‘Religious experience shows that we can be united with something greater than ourselves.’ Discuss.</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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • reference might be made to one or a number of kinds of religious experience, such as mystical, corporate and conversion • description and explanation of religious experience using William James’ approach: <ul style="list-style-type: none"> ○ the principles of pluralism, empiricism and pragmatism ○ his conclusions that the primacy of religious experience should be distanced from the secondary belief or structures of organised religion ○ some candidates may recognise an echo of James’ conclusions in the phrasing of the question • negative approaches to religious experience might be explained • alternative approaches to religious experience, for example those provided by physiology, sociology, psychology or others, might be selected and applied relevantly <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • they might argue that religious experience does provide the basis for belief that we can be united with something greater than ourselves, because: <ul style="list-style-type: none"> ○ if the individual subject of the experience is reliable, and their account considered trustworthy, then this might be considered to be strong evidence of the divine and/or union with a greater power 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ individuals' descriptions of their personal religious experiences could be argued to be a legitimate description of a personal experience of the divine/unification with a greater power ○ if a range of experiences are identified, then the weight of evidence presented could support the conclusion expressed in the question • candidates might choose to argue, to the contrary, that religious experiences do not show the possibility of our unity with something greater than ourselves, because: <ul style="list-style-type: none"> ○ if religious experience of the divine is beyond humanity, or we accept a non-interventionist approach to divine activity in the world, then apparent religious experiences do not suggest the possibility of unification with something greater, as these accounts would not be considered reliable or legitimate ○ a sceptical or atheistic approach might adopted, which questions the validity of religious experiences, possibly using disciplines such as physiology, sociology, psychology or others. 		

Question	Indicative content	Marks	Guidance
3*	<p>Evaluate the view that the thinking mind is separate from the body.</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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following material:</p> <ul style="list-style-type: none"> • description and explanation of a dualist view of mind or soul and body, for example: <ul style="list-style-type: none"> ○ Plato’s approach to substance dualism, in which soul could be understood as a cognate with mind ○ Descartes’ understanding that mental substance is immaterial and that the body, a material substance, is a spatially extended substance; the soul or mind as distinct from matter but able to influence the body via the pineal gland • Aristotle’s more nuanced approach, which might variously be viewed as monist, dualist or otherwise • critique of Cartesian dualism, in terms of such dualism a category error, with its implication of a ‘ghost in the machine’, might be outlined • a view that opposes that expressed in the question might be explained using a thinker from a relevant field such as neuroscience, physiology, or psychology. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • they might argue that mind and body distinction does make sense, based on the views of such thinkers as Plato or Descartes, showing that their lines of argument effectively make the case for dualism • if the mind is understood in terms of brain function, as is the case in many neuroscientific approaches, then the case for dualism could be effectively undermined 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

	<ul style="list-style-type: none">• they might make the case for description of the mind-body distinction being the result of a category error as plausible, therefore concluding that his criticisms of dualism are legitimate• some candidates might explore arguments arising from consideration of 'mind' as a metaphorical, rather than literal, concept; if one views "mind" as a metaphor then dualism is undermined.		
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Question	Indicative content	Marks	Guidance
4*	<p>Critically compare the <i>via negativa</i> with symbolic language as ways of expressing religious beliefs in words.</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>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • description and explanation of the <i>via negativa</i> as a means of avoiding crude anthropomorphism in religious language, for example: <ul style="list-style-type: none"> ○ explanation of the roots of the <i>via negativa</i> in the thinking of Platonism and in the neo-platonists, perhaps including Pseudo-Dionysius • explanation of the thinking of Tillich about how the wording of religious language is entirely symbolic in its function, in so far as it goes beyond describing God as being itself, or the ground of being <ul style="list-style-type: none"> ○ this may include exploration of how Tillich explains his understanding of symbol (as opposed to sign) as participating in that to which it points. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • they might argue that either the <i>via negativa</i> or a symbolic approach is superior to the other as a means of expressing religious belief in words, based on one or more of the following approaches: <ul style="list-style-type: none"> ○ if the <i>via negativa</i> is seen as saying nothing at all, then the understanding of religious language in symbolic terms could be argued to be the stronger ○ Tillich's approach might be said to be weak due to confusion over his explanation of symbol as opposed to sign; this means the <i>via</i> 	<p style="text-align: center;">40</p> <p style="text-align: center;">(AO1 16)</p> <p style="text-align: center;">(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p><i>negativa</i> could be argued to be stronger</p> <ul style="list-style-type: none"> • candidates might choose to argue that neither approach provides a satisfactory means of expressing religious belief in words: <ul style="list-style-type: none"> ○ if an alternative approach to religious language, such as Aquinas' use of analogy, is argued to be more useful, then the approaches in question might be argued to both be unsatisfactory ○ if an approach that questioned either the meaningfulness (logical positivism), or value (Flew), of religious language were to be argued, then a the virtue of both approaches in the question could be questioned. 		

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Assessment Objective (AO) Grid

AO1 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
· religious, philosophical and/or ethical thought and teaching	Y	1-4
· influence of beliefs, teachings and practices on individuals, communities and societies		
· cause and significance of similarities and differences in belief, teaching and practice		
· approaches to the study of religion and belief.	Y	1-4

AO2 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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