



Oxford Cambridge and RSA

GCE

Religious Studies

H573/03: Developments in Christian thought

A Level

Mark Scheme for June 2022

Indicative content – Responses might include:	Guidance
<p>1. ‘True knowledge of God is revealed in the person of Jesus Christ.’ Discuss. [40]</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"> • in Christian terms, knowledge of God means coming into a right relationship with the divine in order to gain salvation • knowledge of God might be gained through reflection on the natural order of creation as designed and ordered by God • theologians have disputed whether knowledge of God through the natural order is sufficient for salvation or whether because of human finite existence (or sin) knowledge of this kind would always be inadequate • the Fall illustrates that the limitation of human knowledge of God as the original God-human relationship is now too faulty to be sufficient • Jesus Christ as the incarnation of God (God’s Word in human form) restores or ‘regenerates’ the God-human relationship and reveals God’s nature to finite minds • knowledge of God is usually gained by faith: some theologians describe faith as the gift of the Holy Spirit and an act of grace; for other theologians, faith is the moment when the mind moves beyond reason and assents to God’s presence. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • for some theologians, the effects of the Fall on human minds means that all forms of natural theology are insufficient for salvation; any attempt to suggest that God can be known apart from his special revelation in the person of Jesus Christ undermines God’s love for the world and his unique revelation in his son • as human reason is corrupted, it is unable to find in the natural world a point of contact with God; the only point of contact for true knowledge of God is in the person of Jesus Christ • for some theologians the Fall is not to be taken literally and humans have an innate ability or ‘sense of the divine’ to know God through their own reflections, imagination, natural religious nature and understanding of the natural order • the person of Jesus Christ is significant in that his very special God-consciousness revealed an understanding of God which continues to inspire, but he is not the only means of knowing God • so-called innate knowledge of God is not true knowledge of God as this kind of knowledge is innate based in reason and thereby projects God in its own image; God is beyond all comprehension and so Jesus Christ is the only authentic point of contact which the person of faith can trust for true knowledge 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> • those who permit knowledge of God through reason, conscience or nature undermine the divinity of Jesus Christ and the uniqueness of God's grace • it might be possible to place too much emphasis on faith in the special revelation of Jesus Christ • true knowledge of God may be a balance of general and special revelation; God may be innately known or known through nature but his love for humanity is only fully and truly revealed in Jesus Christ. 	

Indicative content – Responses might include:	Guidance
<p>2. Assess the view that Rosemary Radford Ruether's theology offers a satisfactory solution to the issue of God and sexism in Christian thought. [40]</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"> • sexism or discrimination against women is considered to be caused by the Church as a patriarchal institution which stresses the maleness of God and the subjection of women • the Bible has many sexist examples of the way in which women are exploited • Ruether's Christian feminist theology tackles sexism in Christian thought by reviewing how its strict monotheism emerged from its more gender inclusive roots • she argues that strict monotheism sets up a master-slave dichotomy, where God's transcendence is expressed in masculine language and thereby essentialises and prioritises male superiority • sexism is also caused by presenting Jesus in kingly, Davidic and warrior terms; the Bible reinforces the kingly role of Christ by only allowing men to teach, rule and govern; the Catholic Church only permits men to be 'in persona Christi' at the mass as there has to be a natural resemblance between 'Christ and his minister' • Ruether argues that there has always been a feminine element and understanding of God which certain strands of Christianity have not lost and which can therefore be developed to overcome sexism in the Church and in Christian thought • these strands go back to Christianity's Jewish roots, to the presentation of God in feminine terms in the Hebrew Bible; the wisdom tradition where God's wisdom (hokhmah/sophia) is feminine; Jesus who rejected the warrior role of the messiah; Gnostic Christianity and its androgynous God. Ruether argues that the incarnate second person of the Trinity does not necessarily need to be male. 	

Indicative content – Responses might include:	Guidance
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Ruether’s feminist theology is successful because she shows that the Bible is multi-stranded and that it is simply wrong and misleading to read it as if it only had one monolithic meaning • early strands of the Hebrew Bible retained a Goddess theology where God as the Goddess sustained and nurtured the creation; many of the later prophets and Psalms use Goddess theology; the New Testament continues the Goddess strand • the wisdom tradition is very clearly expressed in the person of Jesus who embodies the Sophia as the word become flesh and who as suffering servant sides with the marginalised and oppressed, including women from different walks of life, and liberates them • the early Christian communities practised a form of liberation theology which over-turned the patriarchal expectations of the day, perhaps exemplifying this point using evidence of female leadership in the early church • later Spirit-led Christian traditions such as the Montanists and Shakers also developed radically egalitarian and inclusive Christian communities • the doctrine of the Trinity combines male/female as a community of equals; the early Christian communities embodied the Trinitarian model by becoming communities of friends as Jesus had taught and practised • Ruether’s feminist theology is not successful as it is very selective of the parts of the Bible she wants to use to support her case against sexism, whereas even by her own admission the Bible and the Church present women as the weaker and passive gender • the examples of Spirit-led Christologies of the Montanists and Shakers are exceptions and not the rule and considered heretical by some; this is especially so of the Gnostics and their androgynous notion of God • her theology does not go far enough, especially when compared to Mary Daly’s transvaluated notion of God. 	<p>Candidates who choose to make a comparison with Daly should remain focused on the question itself.</p>

Indicative content – Responses might include:	Guidance
<p>3. ‘Jesus was only a teacher of wisdom.’ Discuss. [40]</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"> • Jesus’ life was characterised by being a teacher of wisdom through his parables, sayings, example and lifestyle • the best example of his wisdom teaching is the collection of his moral instructions in the Sermon on the Mount where his aim was not to destroy the Torah but to develop its inner spiritual meaning on moral issues, matters of prayer (such as the Lord’s Prayer) and practical issues in the community • many of Jesus’ parables, such as the Parable of the Lost Son, take everyday events to illustrate the practical wisdom of forgiveness and repentance; repentance was at the heart of Jesus’ teaching about the new community he envisaged as it required a change of mindset and attitude to those on the fringes of society • another characteristic of Jesus as a teacher of wisdom was his emphasis on motive and inner purity and not merely the external signs of righteousness which characterised the way of life of the Pharisees. He taught that not committing adultery is good but better still, and more spiritually demanding, is not to commit adultery in one’s heart • Jesus’ teaching was cautious about being too rule-based. His paradigm was Sabbath observance which for the Pharisees in particular, marked one out as being a good person. Jesus’ many Sabbath examples focused on the purpose of the Sabbath as a time to value life and honour God and not to confuse human regulations and human religiosity with worship of God. Other examples may include Jesus’ teaching on cleanliness and food laws. 	<p>the Parable of the Lost Son (Luke 15:11-32) is a set text; other set texts may or may not be mentioned.</p>
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • for Christians Jesus’ authority is established by his status in relationship to God and although it is important that he was a teacher, it is not sufficient – it would be blasphemy to worship Jesus if he were merely a teacher of wisdom • Jesus’ authority comes from the fact that he was the incarnation of God’s wisdom, as his son he is to be worshipped and respected; signs of his divine authority are witnessed in the many miracles he performed and ultimately in his resurrection • Jesus himself claimed to be more than just a teacher of wisdom in sayings such as ‘I am the way, the truth and the life’ (John 14:6); his miracles, notably his healing miracles, (such as John 9:1-41) were signs that through him God was establishing a new order, externally and internally • by focusing only on his teaching in the Christ event, the significance of Jesus’ life in the history of the world and its meaning for humans is lost. Everything changes once Jesus’ 	<p>the Healing of the Man Born Blind (John 9:1-41) is a set text; other set texts may or may not be mentioned.</p>

Indicative content – Responses might include:	Guidance
<p>life is viewed through the lens of the resurrection and its subsequent impact on history</p> <ul style="list-style-type: none"> • for many including the supernatural element of Jesus' life detracts from his gifts as a teacher of wisdom. Many modern ethicists find inspiration in Jesus' life as someone who lived by their own teaching and was even prepared to die for it • Jesus' radical teaching on society and justice continue to find resonance today without the philosophical problems caused by his divinity • Jesus wasn't just a teacher of wisdom but a man of praxis who translated his teaching about the Kingdom of God into political/revolutionary change of society • some Christian theological pluralists argue that Jesus' life as a teacher of wisdom aligns him much more closely to teachers of the other great world religions such as Muhammad, the Buddha, Moses, Vivekananda without losing his special insights into the nature of God and the world • presenting Jesus as a teacher of wisdom removes the difficult, confusing and ambiguous notion of uniqueness and instead highlights what made him special then and perhaps now. 	

Indicative content – Responses might include:	Guidance
<p>4. Evaluate Bonhoeffer's views on a Christian's duty to the State. [40]</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"> • the context for Bonhoeffer's theology was the rise of Nazism and the Third Reich; he was a Lutheran pastor and theologian who set out to be an academic theologian but was forced to change his mind and devote himself pastorally to resisting the changes taking place in Germany • as a Lutheran minister he knew that Luther interpreted Jesus' teaching (pay to Caesar what is due to Caesar and to God what is due to God) to mean that Christians have an absolute duty to obey the state and a duty to obey God; Luther had been very critical of the peasants who had disobeyed their masters • his justification for teaching that a Christian does not always have a duty to obey the ruler/state is that the disciple has a duty to oppose evil and injustice and that means in addition to questioning the state and helping victims of injustice, to halt the 'wheel' of state itself • he argued that acting justly out of faith cannot ensure that it is necessarily right; God's grace is not easily given (he called this 'cheap grace') it comes at a cost as exemplified by Christ's sacrificial life and death • what characterises the Christian ethical life is the inner conflict of conscience and reason; Bonhoeffer's criticism of Martha, in 	

Indicative content – Responses might include:	Guidance
<p>the story of Mary and Martha was that she acted but without listening and reflecting.</p>	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Bonhoeffer was not arguing that Christians do not have a duty to obey the state but that when balancing one set of duties against another the risks can only be determined through conscience and faith • he was right to argue that to stick rigidly to a traditional set of values and duties is to develop what he called ‘rusty swords’ i.e. a religion which has no relevance to the present • moral duty to the state cannot be absolutely applied when the leader is not fulfilling his duty to the office; Hitler was not a leader but rather a ‘misleader’ who was only interested in power • the role of the Church is to act as the conscience of the state; where the state resists moral guidance, then the Christian has a moral and religious duty to act against it • there is no absolute way a Christian can know the will of God in disobeying the state; Christians can only know whether what to do is right in the moment of action itself • Jesus and St Paul’s teaching in the New Testament is clear that a Christian has a duty to the state in terms of political obedience and to God in spiritual matters; once politics and spiritual matters are confused, then chaos might ensue • it is not the role of the Church to be involved in secular decision making; secular duties remain secular and are governed by secular government; religious or spiritual duties are governed by the Church • Bonhoeffer himself argued that there is no moral justification for civil disobedience – ends do not justify the means; a justification for disobedience based on faith is irrational and dangerous • it might be that only extreme situations (such as rule by a tyrant) justify extreme actions such as civil disobedience; Bonhoeffer argues that disobedience makes the person a sinner in the process. 	

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 elements of Assessment Objective 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 • Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i> 	

1 (1–4)	A weak demonstration of analysis and evaluation in response to the question: <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 <i>Assessment of Extended Response:</i> <i>The information is communicated in a basic/unstructured way.</i>
0 (0)	No creditworthy response



MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2022

H173, H573 AS and A Level Religious Studies

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 RM Assessor 50% and 100% 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 or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional 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. The 'link page' check box should be used on RM

Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **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 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.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To 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

11. **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.
	(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*.

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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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