



**GCE**

**Religious Studies**

**H173/0%** Philosophy of religion

Advanced Subsidiary 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
<p><b>1. Critically discuss the theodicy of Augustine.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials</p> <ul style="list-style-type: none"> <li>• Candidates might explain what is meant by the Problem of Evil and Theodicy</li> <li>• An omnibenevolent God would not create evil</li> <li>• the idea held by Augustine that evil is not a substance but simply an absence of good (Privation) and therefore God did not create evil.</li> <li>• Augustine’s understanding of the Fall of angels and the cosmos, leading to Natural Evil</li> <li>• The Fall of Adam and Eve as an irretrievable moment of change for humanity with the introduction of original sin into the world</li> <li>• Augustine’s view that original sin results from the fact that all humanity was seminally present in Adam’s loins</li> <li>• the idea that the human inclination to sin continues to lead to moral evil which causes suffering</li> <li>• Augustine’s view of grace, through Jesus, shows God’s mercy as well as justice</li> <li>• Augustine’s aesthetic approach suggests that evil balances good in order to make the universe balanced.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that Augustine’s theodicy is successful because: <ul style="list-style-type: none"> <li>○ it reinforces the centrality of free will in the discussion about evil</li> <li>○ it removes blame from God who logically could not be the cause of evil</li> <li>○ it uses the teachings found in the Bible to explain evil and suffering</li> <li>○ the idea of grace provides humans with the opportunity to overcome evil and suffering</li> <li>○ it provides an explanation for both natural and moral evil.</li> </ul> </li> <li>• Some candidates might argue that Augustine’s theodicy is not successful because: <ul style="list-style-type: none"> <li>○ it does not correspond to modern understandings of evolution and biology</li> <li>○ it requires a literal reading of the account of the Fall</li> <li>○ it does not seem fair to punish others for the mistakes of Adam and Eve</li> <li>○ it does not explain innocent suffering or the imbalance of suffering in the world</li> <li>○ it does not make sense for God to create the angels with the potential for disobedience and evil</li> <li>○ an omnipotent and omnibenevolent God would not create the Devil or Hell, or allow them to exist</li> </ul> </li> </ul> <p>Some candidates may combine these views and argue that Augustine’s theodicy is partially successful and may be understood alongside a symbolic reading of the account of the Fall where original sin symbolises the moment each individual first turns away from God.</p> <p>Augustine’s Theodicy links the idea of moral, good and evil to a Christian view of God, meaning it is only successful for Christians</p>	

Indicative content – Responses might include:	Guidance
Candidates may compare the theodicy of Augustine with that of Irenaeus suggesting that one is more successful than the other.	

Indicative content – Responses might include:	Guidance
<p><b>2. To what extent does Plato successfully explain the relationship between the body and the soul?</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• Plato’s view of the soul as the essential and immaterial part of a human</li> <li>• the idea that the soul resides in the Realm of Forms until such time as it unites with a body</li> <li>• the idea that the unity with a body is temporary</li> <li>• Plato’s assertions that the body in some way corrupts the soul and that the body’s urges are a bind on the soul</li> <li>• Plato’s belief that the material world is the creation of the Demi-urge and was never intended to exist souls were not meant to be trapped in bodies</li> <li>• Plato’s explanation that the soul itself is in conflict between its rational and irrational sides</li> <li>• Plato’s theory of the composition of a human person as body (soma), mind (nous) and soul or psyche</li> <li>• The tri-part nature of the soul as appetite, emotion and reason</li> <li>• Plato’s analogy of the chariot</li> <li>• The soul as unchanging and eternal; and the body as temporary and corruptible</li> <li>• Plato’s idea, especially in his later works, that the soul returns to contemplate the Realm of Forms once released from the body.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that Plato does successfully explain the relationship between the body and the soul because: <ul style="list-style-type: none"> <li>○ he successfully explains that the body’s preoccupation with natural inclinations restricts a human person from living a life of contemplation</li> <li>○ he uses reason to conclude his arguments rather than relying on the senses</li> <li>○ the argument from opposites demonstrating the relationship between the body and the soul</li> <li>○ The soul’s recollection of its pre-existence in the Realm of Forms demonstrating the superiority of the soul (for example the slave boy’s innate knowledge of the triangle)</li> <li>○ The argument from the simplicity of the soul. It is indivisible and so cannot be destroyed</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>○ it can be observed that a person is defined by more than just their material nature and that the mental and physical realms are very different in property</li> <li>○ his views about the relationship between the body and the soul broadly correspond with those of many religious traditions</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates might argue that Plato does not successfully explain the relationship between the body and the soul because: <ul style="list-style-type: none"> <li>○ he does not fully explain how the body and soul interact</li> <li>○ the argument from opposites is flawed because not everything comes from its opposite</li> <li>○ the argument from recollection is flawed as it is not self-evident that certain ideas are innate (such as the example of the slave boy and the triangle)</li> <li>○ The argument from simplicity is flawed as it is not demonstrable that the soul is indivisible.</li> <li>○ there is no empirical evidence for the Realm of Forms</li> <li>○ many modern scholars favour a materialistic approach to the human person that excludes the idea of a soul.</li> </ul> </li> </ul> <p>Some candidates may combine these views and argue that Plato’s view is partially successful because his ideas about conflicts within the soul might be argued to correspond to modern psychological understandings of neuroses, even if Plato’s approach was under-developed.</p>	

Indicative content – Responses might include:	Guidance
<p><b>3. ‘Aquinas’ Fifth Way does not demonstrate the existence of God.’ Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>● Aquinas’ <i>a posteriori</i> approach seeks to argue from observable evidence</li> <li>● the Fifth Way’s starting point that natural bodies work towards some specific goal (telos)</li> <li>● most natural things lack knowledge of their telos and require a being that has intelligence to guide them</li> <li>● the analogy of an arrow that reaches its target due to the direction of an archer; applied to all natural things</li> <li>● Aquinas’ final statement that all natural things are directed to their purpose or end by a being which we call God.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>A02</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that the Fifth Way does not demonstrate the existence of God because: <ul style="list-style-type: none"> <li>○ it assumes that chance is not the reason behind the existence of all things</li> <li>○ arguments from analogy are weak because they often compare things that are not alike and because God cannot be compared to any other type of thing</li> <li>○ there is an assumption behind the argument that all things have a purpose</li> <li>○ there is an assumption that any being that is directing all things to their purpose is the monotheistic Judaeo-Christian God.</li> <li>○ Aquinas did not set out to prove the existence of God to unbelievers, but to demonstrate to believers that belief in God is rationale</li> <li>○ The existence of pain and suffering in the natural world argues against a benevolent designer</li> <li>○ It is not necessary to assume that things get their purpose from God, scientific explanations such as evolution may be sufficient</li> </ul> </li>   <li>• Some candidates might argue that the Fifth Way does demonstrate the existence of God because: <ul style="list-style-type: none"> <li>○ criticisms of the Fifth Way fail because they assume that the Judaeo-Christian God can be fully understood</li> <li>○ the idea of purpose or telos is common to peoples' understanding of themselves/humanity</li> <li>○ Aquinas' argument is further developed by later thinkers, such as Paley and so is not inconsistent with modern approaches</li> <li>○ it is difficult to deny that the universe contains order which seems to suggest purpose</li> <li>○ the appearance of purpose in the way that planet earth supports life, or in the drive of evolution towards complexity can provide support to the argument.</li> </ul> </li> </ul> <p>Some candidates may combine these views and argue that Aquinas' Fifth Way, when taken alongside his other Ways provides sufficient evidence cumulatively to point towards the existence of God.</p>	

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

	<ul style="list-style-type: none"><li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li></ul>
<b>0</b> (0)	No creditworthy response

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

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*.

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

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

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

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

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**OCR (Oxford Cambridge and RSA Examinations)**  
Head office  
Telephone: 01223 552552  
Facsimile: 01223 552553

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