

# OCR

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## AS Level Religious Studies H173/03 Developments in Christian thought Sample Question Paper

### Date – Morning/Afternoon

Time allowed: 1 hour 15 minutes

**You must have:**

- The OCR 16 page Answer Booklet.

#### INSTRUCTIONS

- Use black ink.
- Answer **two** 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 **60**.
- 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 **two** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - 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\*** Critically assess Augustine's teaching on Original Sin. **[30]**
- 2\*** To what extent can God be known through the natural world? **[30]**
- 3\*** 'The Bible is the only authority for Christian ethics.' Discuss. **[30]**

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**...day June 20XX – Morning/Afternoon**

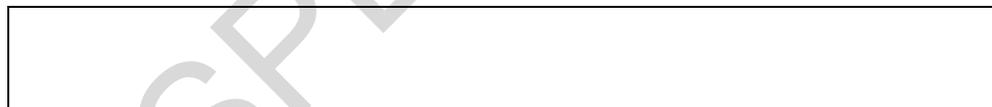
**AS Level Religious Studies**

**H173/03 Developments in Christian thought**

**SAMPLE MARK SCHEME**

**Duration:** 1 hour 15 minutes

**MAXIMUM MARK      60**



**This document consists of 16 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)	<b>Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1)</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• <i>Religious, philosophical and/or ethical thought and teaching</i></li> <li>• <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>• <i>Cause and significance of similarities and differences in belief, teaching and practice</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> <li>• 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</li> </ul>	
<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> <li>• 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</li> </ul>	
<b>1</b> (1-3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

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

Question	Response: indicative content	Marks	Guidance
1*	<p><b>Critically assess Augustine's teaching on Original Sin.</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Augustine takes the Bible (for example Genesis 3) as the foundation of his argument, and his interpretation of this text leads to the beliefs and teachings he puts forward</li> <li>• Augustine explains that before the Fall (Genesis 3) the soul and will have been in perfect harmony with the body but post-Fall the soul's relationship to the body is now unbalanced and uncontrolled</li> <li>• Augustine states that the evil will preceded the evil act</li> <li>• because of their rebellious action God places Adam and Eve outside Eden, and this is one theory as to why humanity now resides in an imperfect world</li> <li>• the soul now lacks control of the body; this is a chief characteristic of Original Sin</li> <li>• Augustine describes the effect of Original Sin on the individual: post-Fall the soul is self-centred, divided and rebellious; its two elements, the obedient and the deliberative, are constantly at war with each other.</li> <li>• the balance of love (caritas) and self-love (cupiditas) is no longer maintained and human nature is essentially self-seeking. Augustine gives many examples, some of these might be referred to and used as explanation for human action</li> <li>• Original Sin is passed on through sexual intercourse which is always the result of lust, discussion of the implications of this for teaching and belief about sex might be included</li> <li>• the effects of Original Sin may be seen collectively in society where law is always necessary to control human behaviour.</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></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"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>

	<ul style="list-style-type: none"> <li>• counter arguments (such as the idea that as God would never command the impossible, we cannot have inherited a flawed nature, sin must be deliberately chosen, not inherited) might be given as reasons why one may reject the beliefs and teachings of Augustine</li> <li>• non-literal interpretations of the account of the Fall explain original sin either entirely in symbolic terms or in mythological terms, as pointing towards one individual moment of falling from grace, such interpretations would produce different beliefs and teachings to those of Augustine</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 presentation of Original Sin is unconvincing because: <ul style="list-style-type: none"> <li>○ humans are neither good nor bad but create their relationships according to their choices</li> <li>○ there is no essential nature to corrupt</li> <li>○ some philosophers argue that humans are born free with no prior nature (good or bad) but create their own personalities through the choices they make</li> <li>○ it is very unlikely that there was an original moment in history when humans fell from grace</li> </ul> </li> <li>• some candidates might argue that Augustine’s presentation of Original Sin is convincing because: <ul style="list-style-type: none"> <li>○ left to their own devices humans are selfish, cruel and fail to act in their own best interests</li> <li>○ Augustine is right to stress how lust and the sex drive are the sources of power and destructive behaviour</li> <li>○ philosophers have frequently noted how emotions can be stronger than reason</li> <li>○ collectively humans act very differently than individuals do; group hysteria is a good example of Original Sin</li> <li>○ Original Sin doesn’t have to be an event in history but rather a description of the way in which each person progresses from a state of innocence to moral knowledge</li> </ul> </li> </ul>	<p><b>(AO2 15)</b></p>	
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	<ul style="list-style-type: none"><li>• some candidates may combine these views and argue that the origins of sin do not need to be an original historic event but an important description of the state of all humans.</li></ul>		
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<p><b>2*</b></p>	<p><b>To what extent can God be known through the natural world?</b></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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• as God is the creator of the world and has ordered it then he can be known through human experience of the beauty and enjoyment of the creation</li> <li>• it might be thought that humans have a natural capacity to experience God, demonstrated by the fact that every human society has an idea of God</li> <li>• being made in the image of God means humans can reflect and come to know the God who has created them</li> <li>• the various arguments for God’s existence demonstrate the human natural capacity to know and understand God’s existence and the different ways it can be understood, although if one were to view some or all of these arguments to be unsuccessful this would impact on beliefs regarding human capacity to know God in this way</li> <li>• the natural processes and purpose of nature might be thought to reveal God’s loving relationship with the creation.</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 God can be known through the natural world because:             <ul style="list-style-type: none"> <li>○ God can be known from the design and order of the universe because this is consistent with the Biblical teaching on the inherent goodness of the world</li> <li>○ the standard design arguments strongly support the claim that there is a correlation between the world’s apparent design and actual designer</li> <li>○ religious experience of the natural beauty of the world reveal God’s chief characteristics – love and power.</li> </ul> </li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p> <p><b>(AO2 15)</b></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"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</li> </ul>
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	<ul style="list-style-type: none"><li>• some candidates might argue that God cannot be known through the natural world because:<ul style="list-style-type: none"><li>○ the soul is so corrupted by the Fall that it cannot know God</li><li>○ human reason is sufficiently flawed that what might be read from nature as being 'God' is no more than human projections</li><li>○ all arguments for God's existence are flawed; even the ones which work best fail to express much about God's nature</li><li>○ God is greater than any finite mind can grasp through the power of reason or imagination</li></ul></li><li>• some candidates may combine these views and consider to what extent natural knowledge is possible as a point of contact with God, but that God's loving and gracious nature can only be known through revelation in the person of Jesus Christ, the Bible and the life of the Church.</li></ul>		
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Question	Response: indicative content	Marks	Guidance
3*	<p><b>'The Bible is the only authority for Christian ethics.'</b> 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><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• if it is thought that human nature is sinful, this would lead to the belief that humans are incapable of making valid moral judgements on its own authority</li> <li>• the primary source of God's moral commands are revealed and cannot be known through reason alone</li> <li>• the Bible is the revealed Word of God and as such has moral authority; however Christians differ as to their approach to the extent to which the Bible is revealed or holds authority, which has an impact on belief, teaching and practice</li> <li>• God inspires the writers of the Bible to record his commands; these commands are presented in different ways according to circumstances and situation</li> <li>• the heart of Christians ethics is rooted in the Ten Commandments and the Sermon on the Mount; both are part of the covenant between God and his people which God initiates</li> <li>• Jesus' teaching modified certain ethical commands from Moses' covenant, especially rituals and cleanliness laws by stressing inner moral purity</li> <li>• candidates might give examples of Biblical ethical commands and how these impact on varieties of belief, teaching and practice</li> <li>• alternative views suggest that Church teaching and reason; or alternatively, <i>agape</i> are sources of authority for Christian ethics. Which is felt to be most important may cause differences in belief, teaching and practice, however, these views may in reality create similar ethical systems</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></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"> <li>• demonstrating knowledge and understanding of religion and belief <b>and</b></li> <li>• the analysis and evaluation of aspects of, and approaches to, religion and belief</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 the Bible is the only authority for Christian ethics because: <ul style="list-style-type: none"> <li>○ when left to their own devices humans can justify acting as they wish so the Bible is the only means of knowing how to behave morally</li> <li>○ human based morality leads to moral confusion and endless debates about what is right and wrong</li> <li>○ as human reason is not to be trusted, then only God’s Word as revealed in the Bible can provide a sound basis for Christian ethics</li> <li>○ if Christian ethics are not based on the Bible then they cannot be truly Christian and could otherwise simply be the product of human reason and wishes</li> </ul> </li> <li>• some candidates might argue that the Bible is not the only authority for Christian ethics because: <ul style="list-style-type: none"> <li>○ the Bible often contradicts itself and does not offer a clear set of moral principles</li> <li>○ even conservative Christians have to use reason to decide whether biblical commands are literal or symbolic, prescriptive or descriptive</li> <li>○ the most important authority for Christian ethics is the Church or Christian community</li> <li>○ the only command which the New Testament prescribes is love or agape; it is the responsibility of the Christian to apply this to current situations</li> <li>○ as the writers of the Bible wrote according to their circumstances and were limited in their knowledge of the world, the Bible may aid moral reflection but cannot be the sole source of moral authority</li> </ul> </li> <li>• some candidates may combine these views and argue that the Bible is a foundational text for Christian ethics but Christian ethics can also be derived from reason and humanity’s God-given purpose in the natural world</li> </ul>	<b>(AO2 15)</b>	
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## Assessment Objective (AO) Grids

<b>AO1 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>cause and significance of similarities and differences in belief, teaching and practice</li> </ul>	Y	1-3
<ul style="list-style-type: none"> <li>approaches to the study of religion and belief.</li> </ul>	Y	1-3

<b>AO2 Mapping</b>	<b>Assessed?</b>	<b>Question</b>
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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