

A Level Religious Studies H573/03 Developments in Christian thought Sample Question Paper

Date – Morning/Afternoon

Time allowed: 2 hours

You must have:

- The OCR 16 page Answer Booklet.

INSTRUCTIONS

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

INFORMATION

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

Answer any **three** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - 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* 'Secularists who say Christianity is a source of unhappiness are wrong.' Discuss. [40]
- 2* 'Christianity is not the only means to salvation.' Discuss. [40]
- 3* Assess whether Christianity and feminism are compatible. [40]
- 4* 'Hell is an idea not a place.' Discuss. [40]

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...day June 20XX – Morning/Afternoon

A Level Religious Studies

H573/03 Developments in Christian thought

SAMPLE MARK SCHEME

Duration: 2 hours

MAXIMUM MARK 120



This document consists of 20 pages

MARKING INSTRUCTIONS**PREPARATION FOR MARKING ON SCORIS**

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

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

MARKING

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

SUBJECT–SPECIFIC MARKING INSTRUCTIONS**Introduction**

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

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

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

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

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

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study). Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed. Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Influence of beliefs, teachings and practices on individuals, communities and societies</i> • <i>Cause and significance of similarities and differences in belief, teaching and practice</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (8–10)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (5–7)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–2)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted 	

	<ul style="list-style-type: none">• very little successful analysis and evaluation• views asserted with very little justification• unsuccessful in answering the question• very little use of technical terms or subject vocabulary.• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

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Question	Indicative content	Marks	Guidance
1*	<p>‘Secularists who say Christianity is a source of unhappiness are wrong.’ Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • secularism sees the world in physical, non-spiritual terms, causing them to reject religious or spiritual practices • secularists argue that Christianity teaches people to believe in things which cannot be proved and some claim these false ideas are causes of unhappiness • Freud argued that Christianity was created in less sophisticated times of tribal conflict and guilt caused by the death of Jesus as its leader, those who believe this may have a different set of beliefs regarding Christian practice e.g. Communion as the successor of the totem-feast rather than a more spiritual meaning • Richard Dawkins argues that Christianity causes people to have an irrational view of the world (such as belief in heaven) and inflicts such views on children and the vulnerable, those who agree would perhaps campaign against religion being taught in schools or dismiss religious beliefs in general as dangerous or lazy thinking • many secularists give examples of the ways in which Christianity or certain denominations of Christianity has caused conflicts, wars and social antagonism. • Christians would argue against these ideas, their rejection of these ideas might be caused by their belief in God’s goodness, personal faith and experience or explanations given by sources of wisdom and authority 	<p>40</p> <p>(AO1 16)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates might argue that the statement in the essay title is correct because: <ul style="list-style-type: none"> ○ moral and spiritual values cannot be reduced to the material level ○ secularists such as Freud are narrow in their definition of religion and Freud's examples of how Christianity causes guilt are highly selective ○ Freud's infantile explanation of religion is speculative and although it may accurately explain some religious behaviour, it doesn't explain it all ○ Christianity has been and is a major positive contributor to world culture in art, music, education and philosophy ○ central Christian doctrines of love and sacrifice for others create tolerant and happy communities with concern for the poor and weak • some candidates might argue that the statement in the essay title is not correct because: <ul style="list-style-type: none"> ○ Dawkins is right that Christianity has an unhealthy focus on cruelty and suffering as exemplified by the death of Jesus as a means of atonement ○ Christianity is infantile; the resurrection is a good example of guilt and wish fulfilment after Jesus' death because his followers had abandoned him ○ Christianity's obsessive focus on sin is psychologically damaging and the cause of neurosis and unhappiness ○ happiness is derived by having a realistic view of human existence and the Christian focus on the afterlife is an unhealthy illusion • some candidates may combine these views and focus on what is meant by unhappiness and how it might be measured. 	(AO2 24)	

Question	Indicative content	Marks	Guidance
2*	<p>‘Christianity is not the only means to salvation.’ Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the central view of pluralist theology of religion that although Jesus Christ revealed a distinctive understanding of God, it was not unique • the Christian teaching that if God is love then he would not exclude non-Christian experiences of this love • that as different cultural and historical situations mean that not everyone has access to Christianity, then salvation must be possible through many different paths • the pluralist views of scholars such as John Hick and the consequent idea of some that the Real is experienced in different ways by different people • the view of exclusivist Christian teaching on election that God only rewards the righteous with heaven • the inclusivist Christian view that some non-Christians who live good lives might receive salvation as ‘anonymous Christians’ might be accepted by some, however rejected by others for a variety of reasons, for example interpretation of Biblical texts or pronouncements by key figures • different meanings of salvation and consequent differences in belief, teaching and/or practice: as explicit faith in Christ; being open to God; being morally good • different interpretations of Biblical texts may lead to the differences within Christian approaches to this issue, some might interpret the Bible as allowing for a pluralist or inclusive approach, others might cite different readings as their reason for rejection of these 	<p>40</p> <p>(AO1 16)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates might argue that the statement in the essay title is valid because: <ul style="list-style-type: none"> ○ as human knowledge of the world and of God is limited, then no one person or religious system can have exclusive access to truth ○ as Jesus did not distinguish between Jews and non-Jews, Christianity should not presume to be the only path to salvation ○ Christianity has always taught universalism and this supports the pluralist position • some candidates might argue that the statement in the essay title is not valid because: <ul style="list-style-type: none"> ○ being open to God or being morally good are not sufficient conditions for salvation ○ if the focus of Christianity is on Jesus Christ as ‘the way, and the truth and the life’ (John 14:17,) then there can be no other means to Christian salvation ○ pluralist theology undermines what Christians believe about Christ and the nature of faith ○ many inclusivists recognise that although all people may have a sense of the divine, only Christianity reveals this explicitly as the God of love • some candidates may combine these views. Some might also focus on the ambiguity of the meaning of salvation and analyse its implications. 	(AO2 24)	

Question	Indicative content	Marks	Guidance
3*	<p>Assess whether Christianity and feminism are compatible.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the aims of feminism are to give equality to women and challenge sexist views in society, these aims will cause different ideas about the nature of women and their place in society depending on how they are interpreted • many secular feminists argue for female autonomy when deciding on reproductive matters and relationships • many secular feminists challenge traditional ideas of family and marriage • Christian teaching on women is based on Bible, tradition and the teaching of the Church, but the relative authority of these three aspects differs within Christian traditions, leading to similarities and differences in belief, teaching and practice • Christian foundational teaching considers men and women to be created in the image of God (Genesis 1:27) and that in Christ there is 'neither male nor female' (Galatians 3:28), although the relative roles of men and women differ within some Christian traditions and different interpretations of these passage can give rise to different views of these roles • the Gospels record that Jesus often came in contact with women and they were with him at his crucifixion and resurrection; candidates might give example(s) from the Gospels of Jesus' encounter with women. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates might argue that Christianity and feminism are compatible 	<p>40</p> <p>(AO1 16)</p> <p>(AO2 24)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<p>because:</p> <ul style="list-style-type: none"> ○ Jesus' treatment of women was radical and revolutionary; he often challenge preconceived ideas of women's place in society ○ Rosemary Ruether's argument that Jesus challenged the patriarchal Davidic messianic role; Ruether argues that Jesus' non-Davidic idea of the messianic age was the foundation of a radically new type of community based on friendship (e.g. John 15:15) ○ Ruether argues that non-patriarchal church communities were revolutionary in gender and material equality (e.g. Acts 2:43-47) ○ Ruether's feminist theology is compatible with secular feminism because it challenges the institutionalised church to modernise <ul style="list-style-type: none"> ● some candidates might argue that Christianity and feminism are not compatible because: <ul style="list-style-type: none"> ○ by comparison to secular feminism Christian attempts at offering women equality and liberation have failed ○ from a feminist point of view traditional Christianity still regards women as an object or the 'other' ○ the Christian notion of God perpetuates the master-slave mentality which, as Mary Daly famously stated, means that as 'God is male then the male is God' ○ reinterpretation of the biblical view that man is the head of woman as 'equal but different' does not go far enough in questioning traditional male/female roles ○ from a traditional or conservative Christian point of view feminism is not compatible with Christianity as it undermines the natural and biblical order in which men and women work together as 'equal but different' ● some candidates may combine these views. They might argue Christianity's compatibility with feminism depends on the type of feminism one is dealing with. 		

Question	Indicative content	Marks	Guidance
4*	<p>'Hell is an idea not a place.' Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates demonstrate knowledge and understanding and may use some of the following ideas about hell:</p> <ul style="list-style-type: none"> • the traditional idea that hell is punishment after death for those who have committed moral sins or have sinned without remorse • in Matthew 25:31-46 (set text) hell (gehenna or hades) is described as a place of fire where there is wailing and gnashing of teeth, which might be taken as a literal depiction of hell, or interpreted differently as symbolic, these interpretations will cause different beliefs and teaching regarding hell • the wicked will be sent to hell, 'the outer darkness' (Matthew 25:41), and good to 'eternal life' (Matthew 25:46); different interpretations of the text lead to different beliefs about hell • in Revelation 20:15 hell is depicted as a lake of fire, where those whose name is not written in the book of life are cast; it is also a place of sulphur (14:10, 19:20) and everlasting torment (20:10); many Christians take this literally, although in contemporary Christianity symbolic interpretations of these images are commonplace. These interpretations will cause different beliefs and teaching regarding hell. • hell as a place is developed through the writings of Augustine and especially Dante with his elaborate depiction of the nine circles of hell from limbo to eternal damnation • the Catholic Church's description of hell is the 'eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs', also 'a state of definitive self-exclusion from communion with God and the blessed' which some Catholics use to downplay the physical properties of hell 	<p>40</p> <p>(AO1 16)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates' skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • contemporary evangelical and conservative Christian teaching stresses the existence of hell especially when exhorting moral purity and preparation for Christ's second coming. • secular interpretations of religion have suggested that hell is a concept that has been invented (along with heaven) to control people or that has come from neurosis; these ideas will create very different beliefs and teachings about hell from those put forward by religious thinkers <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates might argue that hell is a place because: <ul style="list-style-type: none"> ○ the New Testament suggests that the Kingdom of God is a perfect transformed state which rewards the good, so hell must be a corresponding state which punishes the wicked ○ the descriptions of torment and suffering in the New Testament only make sense if they are actual physical states ○ if hell is an embodied state, because body and soul are not in harmony, then it must be a place or else there would be not be actual infliction of physical pain on the body • some candidates might argue that hell is not a place because: <ul style="list-style-type: none"> ○ if Jesus' teaching on the Kingdom of God referred to God's kingly rule or reign then hell (and heaven) are not places but the experience of being alienated from his presence ○ if Jesus taught that the Kingdom of God is an inner moral and spiritual kingdom, then hell is not a place but a description of human life without God's love ○ if the images of hell in Matthew's Gospel are interpreted as a metaphors of those who have repented, then hell is not literally a place but an idea ○ the Sheep and Goats parable in Matthew 25: 31-46 (set text) is not so much about future judgement at the end of time but a warning about moral behaviour: the references to hell and heaven are not to places but the qualities of just and unjust people in society 	(AO2 24)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none">○ as God is good and loving, then he would not create a physical state of hell; hell is better expressed as a state of alienation from God and part of the process of spiritual development • some candidates may combine these views and consider that although hell may not be a place, it must be more than an idea in order to have the psychological power to show what it means to be truly alienated from God's love.		

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Assessment Objective (AO) Grids

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

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

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