

**GCE**

**Religious Studies**

Unit **H173A/03**: Development in Christian thought

Advanced Subsidiary GCE

**Mark Scheme for June 2017**

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	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****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 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 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.

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.

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*.

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>• Religious, philosophical and/or ethical thought and teaching</li> <li>• Approaches to the study of religion and belief</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> <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	



Question	Indicative content	Marks	Guidance
1	<p><b>Critically assess the view that in Christian teaching all people will be saved.</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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <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>• some candidates may state that the idea that all people will eventually be saved or universalism is a controversial view in Christianity because it appears to contradict other Christian teaching on election</li> <li>• the basis for universalism is that if God is a God of love then he wills the completion of all his creation</li> <li>• the dominant New Testament message is about God's reconciliation with all humanity not exclusion</li> <li>• the spiritual and moral journey is not restricted to this life, repentance is possible at any stage – hence the inclusion of purgatory in some Christian traditions</li> <li>• non-Christians must, as a matter of justice, be capable of salvation just as much as Christians</li> <li>• Jesus' ministry didn't distinguish between morally good and bad people–</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	<p>Some responses will approach this from the perspective of specific teachings; others will explore different understandings of salvation: both approaches are valid. For the highest levels, specific analysis of the universalist belief is required.</p>

Question	Indicative content	Marks	Guidance
	<p>if anything he sided with those who had lived morally dubious lives; this suggests that God does not exclude anyone from salvation</p> <ul style="list-style-type: none"> <li>the teachings of Jesus contain evidence that is used to support both election and universalism.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <p>Some candidates might argue that the Christian view that all people will be saved is not convincing because:</p> <ul style="list-style-type: none"> <li>Matthew 25:31-46 (the Parable of the Sheep and the Goats) makes it clear that God separates out those who are not truly righteous and condemns them to hell</li> <li>there are some people who during their life-times have done such wicked things that it would be unfair to others who have lived good lives for them eventually to be rewarded</li> <li>God is not obliged to save anyone because since the Fall all humans are sinful</li> <li>rather than emphasise God's generosity as revealed in the sacrifice of Christ, universalism undermines God's love by making it an obligation rather than a free act</li> <li>if everyone knows they will eventually be saved, then both elect and non-elect have no incentive to strive for moral and spiritual perfection</li> </ul> <p>Some candidates might argue that the Christian view that all people will may be saved is convincing because:</p> <ul style="list-style-type: none"> <li>the incarnation indicates God's love towards humanity and his</li> </ul>	<b>(AO2 15)</b>	<p>Matthew 25:31-46 is a set text. Some candidates might recognise that there are varying interpretations of this passage, if they choose to discuss it. Other Christian teachings might also be used relevantly.</p>

Question	Indicative content	Marks	Guidance
	<p>desire to reconcile the world to himself</p> <ul style="list-style-type: none"> <li>○ it would be contradictory to claim that God would create an eternal hell which he could not alter</li> <li>○ purgatory (or intermediate states) supports the idea that after death the soul continues on its learning journey</li> </ul> <p>Some candidates may resolve these difficulties by arguing that:</p> <ul style="list-style-type: none"> <li>○ humans cannot impose limits on God's goodness and graciousness; God chooses whom he wills for salvation but he is not obliged to save anyone</li> <li>○ unlimited election (the view that God calls all people but not all respond) maintains the generosity and mercy of God whilst retaining the notion of justice better than universalism</li> </ul>		

Question	Indicative content	Marks	Guidance
<b>2</b>	<p><b>'Jesus' teaching was only about becoming a moral person.' Discuss.</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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> </ul>	<b>30</b>	<p>Candidates may have been taught using texts not on the specification; credit all relevant answers. Responses may include texts listed in other areas of the specification, e.g. Luke 10:25-37.</p> <p>Some responses may not approach this from specific texts and this approach is equally valid.</p> <p>The word 'only' in the question does allow candidates to compare Jesus' moral teachings with Jesus as Son of God, a teacher of wisdom and/or a</p>

	<ul style="list-style-type: none"> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <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>• in the Sermon on the Mount (Matthew 5:17-47) Jesus contrasts the old teaching of external righteousness with his teaching on becoming a moral person by developing 'inner law'</li> <li>• examples of Jesus' inner law morality might include his teaching from the Sermon on the Mount on: anger, lust, revenge, oaths/language</li> <li>• Jesus gave examples of being moral by emphasising personal motivation</li> <li>• Jesus spiritualised the Jewish purity rituals such as handwashing, food laws etc.</li> <li>• some of Jesus' parables might be used to highlight the difference between religious practice and moral purity</li> <li>• for example, in Luke 15:11-32 the elder son might be representative of those who live according to external laws and incapable of practising the most important inner moral purity principles of love, forgiveness and mercy</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 Jesus' only aim was to teach about being a moral person is not convincing because:             <ul style="list-style-type: none"> <li>○ Jesus' actions such as mixing with the marginalised, eating with tax collectors and challenging both political and religious leaders suggest that he was more interested in political action than being a moral person</li> <li>○ Jesus' actions in Jerusalem and criminal's death suggest his</li> </ul> </li> </ul>	<p><b>(AO1 15)</b></p> <p><b>(AO2 15)</b></p>	<p>liberator. To access higher levels, this approach needs to be focused clearly on the question itself.</p> <p>Candidates are free to interpret the question to refer to the idea that if Jesus was a teacher of morality then he was teaching people to become moral themselves.</p> <p>Some candidates might draw on material from the 'Christian moral principles' part of the specification and this approach can also be credited where relevant.</p> <p>Matthew 5:17-47 is a set text Luke 15:11-32 is a set text</p>
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	<p>teaching was politically motivated</p> <ul style="list-style-type: none"> <li>○ any of Jesus' teachings on the Kingdom of God do not mention moral behaviour</li> <li>○ Jesus' aim was to renew the covenant and to be a sacrifice for sin, his miracles, death and resurrection indicate that he saw his role as saviour</li> </ul> <ul style="list-style-type: none"> <li>• Some candidates might argue that Jesus' only aim was to teach about being a moral person is convincing because: <ul style="list-style-type: none"> <li>○ Jesus' teaching on the Kingdom of God was not about an actual place but a moral state of mind</li> <li>○ Jesus was primarily a teacher of wisdom and repentance and forgiveness were at the heart of his teaching on morality</li> <li>○ Jesus saw himself developing a new covenant based on love, mercy, inner sacrifice and not rituals and the external practices of religion</li> </ul> </li> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ Jesus' teaching was to establish new forms of community which relied on being moral</li> <li>○ Jesus' role as liberator was both political as well as moral</li> </ul> </li> </ul>		
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Question	Indicative content	Marks	Guidance
3	<p><b>To what extent was Dietrich Bonhoeffer justified in his teaching on civil disobedience?</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><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> </ul> <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>• Bonhoeffer's teaching on discipleship often illustrated that for the Christian making decisions in a fallen world cannot be easily defined as good or bad; discipleship is 'costly' because it requires taking risks</li> <li>• Bonhoeffer taught that the New Testament teaches that Christians have a duty to obey the authorities or political leaders in most usual cases</li> <li>• Bonhoeffer taught that Christians have a duty to the state but not necessarily to the leader or authorities; when a leader or the authorities are considered to be working against the interests of the state then civil disobedience may be justified</li> <li>• Bonhoeffer taught that justification does not mean that civil disobedience (which may include killing) is morally good in itself but the best that can be done, motivated by faith, hope and love</li> </ul>	<p><b>30</b></p> <p><b>(AO1 15)</b></p>	<p>Narrative responses or responses that analyse other aspects of Bonhoeffer must use the chosen information to address the question specifically.</p>

	<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 Dietrich Bonhoeffer was not justified in his teaching on civil disobedience because: <ul style="list-style-type: none"> <li>○ It is not always clear when the authorities are sufficiently working against the interests of the state to justify disobedience</li> <li>○ the New Testament teaching is clear that Christians have a duty to obey the authorities in circumstances</li> <li>○ God's will is consistently revealed in the Bible and through Church tradition: God commands obedience to earthly rulers as representatives of the divine will; the only possibly reason to disobey is if the leader is undoubtedly irrational</li> <li>○ civil disobedience always leads to greater harm and the breakdown of all social structures</li> <li>○ the nature of a duty is that it cannot be compromised</li> </ul> </li> <li>• Some candidates might argue that Dietrich Bonhoeffer was justified in his teaching on civil disobedience because: <ul style="list-style-type: none"> <li>○ it is too easy just to follow biblical commands as doing so negates responsibility and taking genuine moral decisions</li> <li>○ love is the critical decision-maker and this can be costly in terms of what might happen as a result</li> </ul> </li> </ul>	<b>(AO2 15)</b>	
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	<ul style="list-style-type: none"><li>○ acting in the face of evil means making what would in most ordinary situations appear to be unreasonable decisions</li><li>○ the Christian Gospel justifies 'suffering disobedience' as this is what it means to be a disciple</li></ul> <ul style="list-style-type: none"><li>• Some candidates may combine these views and argue that Bonhoeffer was justified in his teaching on civil disobedience but only in rare and unusual circumstances:<ul style="list-style-type: none"><li>○ breaking the law is not good in itself and from a Christian point of view is sinful</li><li>○ it is still the lesser of two evils; the plot to kill Hitler was still murder but, as Bonhoeffer himself argued, done in hope of divine forgiveness through repentance</li></ul></li></ul>		
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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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