



AS

Religious Studies

7061/2B-Christianity

Mark scheme

June 2018

Version/Stage: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 15 marks AS-Level – AO1

- Level 5**
13-15
- Knowledge and understanding is accurate and relevant and is consistently applied to the question.
 - Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10-12
- Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question.
 - Good use of relevant evidence which may include textual/scriptural references where appropriate.
 - The answer is mostly clear and coherent and specialist language and terminology is used appropriately.
- Level 3**
7-9
- Knowledge and understanding is generally accurate and relevant and is generally applied to the question.
 - Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4-6
- Knowledge and understanding is limited and there is limited application to the question.
 - Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1-3
- Knowledge and understanding is basic.
 - Isolated elements of accurate and relevant information.
 - Basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Levels of Response: 15 marks AS-Level – AO2

- Level 5**
13-15
- A very well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
 - Evaluation is based on the reasoning presented.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10-12
- A well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
 - Evaluation based on some of the reasoning.
 - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**
7-9
- A general response to the issue(s) raised.
 - Different points of view supported by evidence and chains of reasoning.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4-6
- A limited response to the issue(s) raised.
 - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1-3
- A basic response to the issue(s) raised.
 - A point of view is stated with some evidence or reasons in support.
 - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Question 01

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Explain how belief in the sanctity of life influences Christian attitudes to the embryo and the unborn child.

Target: AO1.2: Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Beliefs about the sanctity of life include: God created humankind in God's image; God has an individual relationship with each human; the human body is a Temple of the Holy Spirit, and a human life has intrinsic value. The 'strong' principle is that all life must be preserved. The 'weak' principle is that life should be preserved unless there are other material considerations. Some Christians use the Quality of Life principle to help make decisions.

Some take a strong view (eg the Catholic Church): any unborn child from the moment of conception is a human whose life is sacred. Therapeutic abortion, experimentation on embryonic tissue and cloning are therefore completely impermissible. The only exception that is allowed is when a child is aborted through the doctrine of double effect.

Some take a weak view: since everyone is created in God's image, the lives of both the mother and the child are believed to be equally sacred, so if the quality of life of mother or child is compromised, abortion may be permitted. There are mixed views on experimentation and cloning: some find them acceptable because of the benefit for many. Christians also do not agree when the unborn child becomes human, and this affects attitudes to experimentation and cloning.

Maximum Level 2 for an explanation of the belief in sanctity of life only.

[15 marks] AO1.2

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‘Christian teaching about the purpose of life is very confused.’

Assess this view.

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following purposes and their relative importance: to glorify God and have a personal relationship with him; to prepare for judgement; to bring about God’s kingdom.

Answers may present, analyse and evaluate some of the following arguments.

Jesus tells the disciples to glorify God and Christians are modern disciples. This is confusing because it suggests God is a selfish, showy being, and it’s hard to have a personal relationship with that kind of God. However, by glorifying God, Christians recognise that he is transcendent and superior to them in every way. God is also all-loving, and so enables people to have a personal relationship with him.

The purpose of preparing for judgement is confusing because there are different views about judgement. Some Christians believe in a literal judgement day, others believe in ongoing judgement (eg Hick’s soul-making theodicy). Some (eg Catholics) believe people can do things to contribute to salvation; others (eg some Protestants) believe that nothing influences God’s choice. However, the confusion is only in details, because all agree that living a good life is necessary and share many ethical principles.

God created humans to have both dominion and stewardship, which may be seen as contradictory ideas. Dominion allows the use, abuse and waste of natural resources and other species; stewardship implies looking after and preserving the world. Christians should bring about God’s kingdom. Some believe that Christ will return in the future to bring God’s kingdom, others that humans can create it in the present. However, all agree that living well and caring for the world promotes God’s kingdom.

[15 marks] AO2

Question 02

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Explain the practice of Holy Communion.

Target: AO1.1: Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Holy Communion is the ritual which re-enacts Jesus' words and actions at the last supper recorded in Paul's letters and the Gospels. The leader of the service says the words of Jesus over bread ('this is my body') and wine ('this is my blood'), and these are then shared by the congregation. It is a practice which goes back to the earliest church, and has its roots in the Passover rituals of Judaism.

For Catholics, the service is a sacrament and must be led by an ordained priest. The words, actions and intentions of the priest are important. They change the bread and wine into the flesh and blood of Christ (transubstantiation). The service is a re-enactment of Jesus' sacrifice. Consuming the elements brings about a spiritual change. The service is of central importance in the Catholic church and happens frequently.

For Baptists, the service is an ordinance, and although usually led by a minister, may be led by a lay person. The less formal ritual makes no change to the bread and wine (or grape juice): they function as a memorial meal and their only effect is to unite the community in a shared memory (memorialism). The service is of secondary importance to Bible reading and teaching and happens infrequently.

[15 marks] AO1.1

0 2 . 2

‘The Bible has great authority for Christians today.’

Assess this view.

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: different Christian beliefs about the...authority of the Bible.

Answers may present, analyse and evaluate some of the following arguments.

The Bible is the sacred text of Christianity. Many believe that the Holy Spirit inspired or directed the writers, so for them has God’s authority. Protestants view the Bible as the source of all necessary teaching (*sola scriptura*). However, the Catholic Church teaches that it needs appropriate interpretation provided by the tradition of the Church, so in that sense only takes its authority from the Church, which has passed on God’s teachings through the Apostolic tradition.

The Bible contains the life and teachings of Jesus, God incarnate, so its authority comes from God through Jesus Christ. Christians model their lives on Christ’s words and actions, so the Bible is their source for living. However, texts that seem to promote war etc are bad sources for ethical living. It is rooted in a time and place that is no longer relevant, so has limited authority for Christians today. The Gospel accounts are sometimes contradictory so it may be unclear which teaching is authoritative.

Literalists believe that the Bible should be taken literally and has ultimate authority, so its instructions still apply directly to Christians today (eg on homosexual behaviour). However, Liberals believe that it documents human experience of God, so its authority is only human: it needs interpretation for today. It contains different kinds of literature, and therefore different kinds of authority. Neo-orthodoxy teaches that the authority of the Bible comes not from the text itself, but from the way Christians experience the presence of God through the text.

[15 marks] AO2