



AS

Religious Studies

7061/2B Christianity

Mark scheme

7061

June 2017

Version: 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 | <ul style="list-style-type: none"> • Knowledge and understanding is accurate and relevant and is consistently applied to the question |
| 13-15 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question |
| 10-12 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is generally accurate and relevant and is generally applied to the question |
| 7-9 | <ul style="list-style-type: none"> • 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 | <ul style="list-style-type: none"> • Knowledge and understanding is limited and there is limited application to the question |
| 4-6 | <ul style="list-style-type: none"> • Limited use of appropriate evidence and examples which may include textual /scriptural references where appropriate • Some clarity and coherence and limited use of specialist language and terminology |
| Level 1 | <ul style="list-style-type: none"> • Knowledge and understanding is basic |
| 1-3 | <ul style="list-style-type: none"> • Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

LEVEL DESCRIPTORS

Levels of response: 15 marks AS-Level – AO2

- | | |
|--------------------------------|---|
| Level 5
13-15 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view• Evaluation based on some of the reasoning• Specialist language and terminology is used appropriately• The answer is largely clear and coherent |
| Level 3
7-9 | <ul style="list-style-type: none">• 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 | <ul style="list-style-type: none">• A point of view relevant to the question with supporting evidence and chains of reasoning• Some clarity and coherence and limited use of specialist language and terminology |
| Level 1
1-3 | <ul style="list-style-type: none">• A basic response to the question with reasons given in support• Isolated elements of accurate and relevant information, and basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none">• No accurate or relevant material to credit |

Christianity:**Question 01**

0	1	.	1
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Explain why there are different Christian beliefs about the authority of the Bible **and** why the differences between them are significant.

Target: AO1:3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

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.

Causes of differences

Different beliefs within and/or between traditions of Christianity may be referenced.

This can be approached in a variety of ways, answers may refer to some of the following:

A Christian's view of the authority of scripture may depend on the denomination from which they come. The Catholic tradition, for example, argues that the teaching of the Church provides the only accurate interpretation of the text, Protestants do not agree. For them the Bible is the higher authority.

The scientific world view has led some Christians to interpret scripture in different ways. Those who see both nature and scripture as revelations from God may interpret scripture as agreeing with science even when it appears not to do so. Others see scripture and science as conflicting explanations of the same thing and read scripture literally. For example, differences in Catholic and some Evangelical Protestant readings of Genesis 1.

Christians have very different understandings of 'inspiration' and of texts that refer to the inspiration of scripture. These range from accepting the inerrancy of scripture as the work of the Holy Spirit to believing that the texts are the work of human beings inspired by their faith, not by God.

Significance of these differences

This can be approached in a variety of ways, answers may refer to some of the following:

The differences are very significant because they lead to very different understandings of what it means to be a Christian, of what Christians should believe and about how they should live. A wide range of examples is possible, including: a **literal** belief in the Virgin Birth is not shared by all Christians; attitudes to ethical issues such as abortion and divorce reflect different understandings of the authority of specific Biblical passages.

Maximum Level 3 for answers that do not deal with both aspects of the question.

[15 marks]**AO1**

0	1	2
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‘From a Christian point of view, God cannot be clearly described.’

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: ‘God as transcendent and unknowable.....The challenge of understanding anthropomorphic and gender based language about God: God as Father and King, including Christian feminist perspectives.’

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

God is believed to be indescribable, transcendent and beyond human understanding. He cannot be reduced to any image people have of him or verbal description. However, the Bible does offer descriptions of God such as Father and King, and refers to God as He, which may imply that God can be described. Students may, but need not, reference a wide range of ways in which God is described in Christianity.

Anthropomorphic language is considered inadequate because it likens God to human beings, but human examples, eg of ‘father’, may be so imperfect that the same imperfections become linked to God. Such language also limits God in space and time – but God is beyond those categories. However, the doctrine of the incarnation shows God expressing himself in human form, so if properly understood words used of humans can apply to God.

Gender specific (male) language is used of God but is considered inadequate by some because: both male and female were created in God’s image, not just male alone; God has ‘feminine’ characteristics (such as love and compassion) as well as ‘male’. However, if the language is seen in the context of the people of the day, then its intention can be read rather than its literal meaning assumed, and in that way the descriptions can be clear. Students may also comment on the use of gender neutral language and whether it offers more clarity or is equally limited.

[15 marks]

AO1

Question 02

0	2	.	1
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Explain why good moral conduct is important in Christianity.

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or 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.

This can be approached in a variety of ways, answers may refer to some of the following:

Good moral conduct is carried out in obedience to Jesus' teaching: eg in the Sermon on the Mount – 'Love your enemies' and 'Be perfect as your Father in heaven is perfect.' Christians are also required to follow the example of Jesus, and to be an example to others.

It may also be done in preparation for judgement which is seen as one of the purposes of life. The hope of reward may be seen as part of the teaching of justification by works. However, much Christian tradition stresses that good actions should be done because they are good and out of love, not for the selfish reason of earning a reward.

Good moral conduct is a way of bringing about God's kingdom on earth which is also regarded as one of the purposes of Christian life.

Max level 2 for answers that only explain good moral conduct.

[15 marks]

AO1

0	2	.	2
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‘All Christians should be baptised as infants.’

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: ‘The significance of infant baptism with particular reference to the Catholic and Baptist traditions, arguments in favour of and against infant baptism.’

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

Some Christians regard this as an essential part of Christian tradition, for example the Catholic Church. Catholics believe that babies are born with ‘original sin’ and have to be freed from that sin by sharing in the sacrifice that Jesus made for them. The sacrament of baptism is believed to achieve this. However, original sin is rejected by some Christians as non-biblical, and Baptists for example do not believe that babies are capable of personal sin, so they see no need for a baby to be baptised.

Baptism is a sacrament in Catholic thinking so it is believed to bring about a permanent spiritual change in the baby. However Baptists believe that all children share God’s grace at birth without needing baptism and that personal faith and commitment are needed to enter God’s Church which are only possible later in life.

Baptists, and others, argue that the Bible does not describe infant baptism, Jesus was baptised as an adult, and descriptions of specific baptisms always refer to adults. However, the book of Acts does describe how whole households were baptised together and it may be assumed that children were included and when infants were brought to Jesus he said ‘let the children come... for to such belongs the kingdom of God.’

[15 marks]

AO2