



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION A
A STUDY OF CHRISTIANITY
1120UA0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

UNIT 3 – OPTION A: CHRISTIANITY **MARK SCHEME**

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<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>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

**GCE A LEVEL (NEW)
RELIGIOUS STUDIES**

SUMMER 2018 MARK SCHEME

Unit 3 Option A - A Study of Christianity

MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

1. Examine the views about Jesus that have been developed by J.D. Crossan and N.T. Wright. **[AO1 30]**

Candidates could include some of the following, but other relevant responses will be credited.

Both write as historians / theologians drawing on Biblical sources from which they arrive at difference conclusions.

J.D. Crossan:

- Draws on extra-Biblical material e.g. Josephus and apocryphal writings which further illustrate the context of Jesus' life and times as being one of social turmoil and political protest and it is within this setting that he places Jesus.
- This work gained note alongside R. Funk in the 'Jesus Seminars' from 1985 which not only discussed but voted to decide what could be believed about the historical Jesus.
- This led to the publication of *The Historical Jesus: The life of a Mediterranean Jewish Peasant* (1991) that brought this work and debate into popular acclaim and criticism and can be variously examined.
- Other publications e.g. *Jesus; A Revolutionary Biography* can be utilised.
- Overall, he seeks to place Jesus words back into his own context and seeks to determine what those words meant in that context and not to how we read them today.
- Through such analysis he does not believe Jesus performed miracles or rose from the dead (which is a parable, not a fact) and so offered no form of atonement.
- States that he is seeking to understand the stories of Jesus and therefore the person, not to refute them.

N.T. Wright:

- Defends a traditional understanding of Jesus, particularly from a Jewish viewpoint and so understands Jesus to be the Messiah.
- His approach of 'critical realism' suggests that while it is not possible to have unmediated access to historical truths neither are we confined to our own experience / interpretation as it is possible to have provisional knowledge of the past through texts and traditions albeit mediated through particular world views.
- Rejects what he sees as a false choice between subjectivity and objectivity rather seeking to find the best explanation for the traditions found in the Gospels.
- As such he sees Jesus' teaching and miracles as authentic.
- These find their culminating place in Salvation history and so Jesus' death on the cross was real, an effective atonement and proved as such by a bodily resurrection.
- The Church would not have come to being otherwise and is testament to the historical validity of Jesus' person, teaching, mission and role as Redeemer.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the arguments for and against the U.K. being called a 'Christian country' in the 21st Century. [AO1 30]

Candidates could include some of the following, but other relevant responses will be credited.

- The Church of England is the Established Church.
- Any talk of disestablishment disappears when the practical consequences are considered as being too complicated without a complete constitutional re-write.
- The Queen is the Defender of the faith and Head of State showing that the UK is a Christian country.
- Monarchs are crowned by the authority and action of the Church not of politicians.
- Church of England and other Christian schools; the popularity of the same.
- The flags of England, Scotland and Northern Island have Christian symbols on them.
- The National Anthem of the UK is a hymn / prayer addressed to God.
- The UK's criminal code is based on the Ten Commandments.
- The annual national calendar is still based on Christian festivals e.g. Christmas and Easter.
- In the 2011 census 59% of residents in England & Wales described themselves as Christian.
- Even Richard Dawkins describes himself as a 'cultural Christian' in the sense of the church's role in baptisms, weddings and funerals alongside its role in civic life.
- How does any of the above mean you can call a country 'Christian' as compared to an individual?
- With regard to Christian symbols on flags but the Welsh flag does not and are those symbols lost in the Union Jack?
- How can the country be called Christian when we live in a multi-faith, multi-cultural country some elements of which appear more faithfully supported than the 'Christian population'?
- The 2011 census figure was down from 72% in 2001.
- Is the definition of the UK as 'Christian' as much to do about its historical political, social and economic position rather than the reality of the 21st Century?
- Sunday as a Christian day of rest has been de-regularised and is now no different to any other day in terms of most retailing.
- The Church of England states that in 2012 800,000 people attended church on a typical Sunday compared approx.. 1,600,000 in 1968.
- The number of baptisms, confirmations, weddings and funerals taken by the church fall most years as alternatives are sought e.g. humanist life celebrations.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'The Bible is the inspired Word of God.'

Evaluate this view with reference to Christianity.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- The very way in which the Bible came to be decided shows that it owes more to human factors or history and even politics than divine inspiration.
- The Bible never purports to be the directly dictated word of God so why pretend it is?
- The Bible is composed of many authors over several centuries and within itself has a mature understanding of these differences but that does not mean that it is a human creation divorced from God.
- God's direct input is clearly stated with the Ten Commandments and many of the laws of the Pentateuch. That input may be throughout, just not as dictated.
- Indeed, inspiration does not mean dictation.
- The Bible e.g. Ps 119 states that the Word of God is a lamp to my path i.e. God's Word shows a way of life to follow because it is the Word of God and not some human teaching.
- St. Paul follows on that understanding explicitly writing in 2 Timothy 3. 16-7 that 'All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness'.
- Many churches will have an expression of their trust in the Bible being the inspired word of God and therefore the basis for their own beliefs and practices e.g. the Thirty Nine Articles of Religion (Anglican) especially Articles 6-8. See also the Roman Catholic Catechism.
- Some churches base their main understanding on the purposefulness and absolute relevance of the Bible today as the inspired word of God, to a literal level e.g. Some independent Welsh chapels.
- Calvin's theological principle of Accommodation (or Condescension) states that while God is in His nature unknowable and unreachable, He has nevertheless communicated with humanity in a way in which humans can understand and respond to. So, Scripture is accommodated, or made allowance for, the original audience's language and understanding.
- If the Bibles was really regarded as the inspired word of God then why do Christians not follow even the New Testament instructions more carefully e.g. women to cover their heads in worship / not to gossip / to be sexually pure? The fact Christians do not do these things illustrate they do not believe them to be the Word of God.
- Does inspiration come to the individual upon reading the Bible for themselves rather than imposed upon all? Does this explain why different people read different parts of the Bible in different ways.
- Jesus is the Word of God incarnate and he is the true inspiration of God.
- Either way, the Bible remains the best-selling book each year.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. Science has reduced God to being the 'God of the gaps'.

Evaluate this view with reference to Christianity.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Scientific enquiry attempts to divorce questions of meaning and purpose from those of observation.
- As science has progressed over the centuries and more observation is scientifically proven then the space for meaning and purpose, as answered by God, becomes smaller to the point God is scientifically only needed to fill remaining gaps.
- 'God of the gaps' was coined by H. Drummond in C19th as he chastised Christians who pointed to things that science could not yet explain "gaps that they would fill up with God" and urged them to embrace all nature as the work of an immanent God, which is the God of Evolution, rather than an occasional wonder worker. The phrase is therefore to encourage engagement, not to divorce science and religion but is that still its meaning?
- Archbishop John Habgood admitted that the term had become generally derogatory and an inherent criticism as taken up by Richard Dawkins in *The God Delusion*
- Scientific meaning is delivered by proof but, what is scientific proof? What is absolute proof compared to probable proof and justifiable proof and how do each influence this evaluation?
- Is it sufficient to push God into the gaps? Has not science itself been proven wrong in its own understandings let alone a sphere of life with which it does not concern itself e.g. earth was flat now it is round.
- Why should there be this dichotomy and whose interests does it best serve ? After all the first proponent of the Big Bang was a Roman Catholic priest.
- Has science simply been accorded the crown that used to belong to religion and so this is more about power than truth?
- Science is a part of everyday life that everybody is involved with without even thinking and is therefore, a far more popular and trustworthy basis upon which to understand life compared to old writings and practices.
- The popularity of seeing God as a God of gaps is illustrated in the modern acceptance and appreciation of authors such as Richard Dawkins whose arguments can be variously employed.
- Dawkins does have a counter-point found most notably in Alister McGrath who defends a scientific view that celebrates God rather than relegating God to the gaps.
- Many scientists have a real and active faith in God that has inspired their work.
- Historical mistakes of the church in the past e.g. Galileo and Darwin does not mean that the two disciplines have to be at war, or even divorced today.
- Science still refers to God e.g. 'The God Particle' or is that simply a polite way of referring to the God of the Gaps?

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'The U.K. should be regarded as a modern mission field.'

Evaluate this view with reference to Christianity.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- The historical view is that as a Christian country the UK, enhanced by its Empire, sent missionaries to other lands for the conversion of the indigenous people to faith in Jesus Christ and so there is no concept of the UK being a mission field.
- The Empire paved the way for many of its people to come to the UK especially after the Second World War. In so doing these people brought the Christian faith back sometimes in a belief and practice that brought immediate integration. This strengthened the churches and so limited any concept of the UK being a mission field in spite of an indigenous decline from the 1960s.
- Others brought the Christian faith back influenced by their own society and culture which occasionally seemed at odds with the churches in the UK. The debate opens about religious assimilation and integration and whether the difference be respected or should the established church be respected; the answer leading to a potential differentiation as to the understanding of the UK as a mission field.
- Increasingly in a multi-cultural ethos independent churches were established allowing the fullest freedom of religious expression. Evangelism is frequently an essence of such Christianity and so reverse mission commences in the UK and examples can be provided nationally or locally.
- Alongside this any Christian church by its nature is missionary and so the UK has always been a mission field, whether it was regarded as such is the difference between belief and practice.
- Practice has consistently been shown through the churches various endeavours especially where social aid was delivered, itself a form of mission.
- In a multi-cultural society other faiths see the UK as a mission field for their own faith and conversion of others to it e.g. Islam, ISKCON
- Is it an awareness of the missionary activities of other faiths that has brought a renewed awareness and practice of mission by the domestic churches?
- Does there need to be a wider appreciation of what 'mission' means beyond that of converting people but rather aiding people? In this sense does this question read differently? How?
- Reverse Mission is experienced in the Anglican and Baptist churches especially from African churches in the sense of 'bringing the gospel back'. In another sense it is seen through the influx of Christians from Eastern Europe especially into the Roman Catholic Church often bringing new life to parishes. Often a parallel congregation is established for language reasons which can become missionary in itself.
- Either way if the church wishes to survive then it has to remain or become missionary.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'Natural explanations of charismatic experiences weaken their religious value.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Charismatic experiences are reported in the Old and New Testaments of the Bible and their religious value there may be variously evidenced and assessed as to their value or otherwise e.g. St. Paul advises that the speaking of tongues should be matched with their interpretation for them to be of religious value.
- Likewise throughout history but especially from a renewal of charismatic experiences from the 1960s charismatic experiences can be evidenced and assessed as to their religious value.
- Charismatic experiences can be evidenced as: speaking in tongues (glossolalia), healing, the gifts of the Holy Spirit (wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord) and each of these can be evidenced and assessed as to their religious value e.g. wisdom could be of a general nature 'the worldly-wise' but as a religious value it is validated as a gift that is evidenced in its capacity to love spiritual things more than material ones alongside the desire to understand God.
- As a form of worship do charismatic experiences offer a greater religious value than other more formal styles of worship?
- Does this not illustrate the subjective nature of charismatic experiences and the consequent issue of verification whether or not that offers religious value?
- Can religious value be validated through those who have studied religious experiences and categorised them e.g. James: Ineffable (the recipient cannot describe what occurred in ordinary language), Transitory (the experience only lasted a short time although its effects last for longer), Noetic (knowledge can be gained through the experience), Passivity (the recipient cannot actively control the experience)?
- Some regard charismatic experiences to have no religious value per se e.g. Marx and Freud who offered sociological and psychological explanations.
- Are charismatic experiences drug induced and so of no religious value?
- The church was born out of charismatic experience at Pentecost and so they are not only validated, they are necessary.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.