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# **GCSE MARKING SCHEME**

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**SUMMER 2018**

**RELIGIOUS STUDIES (ROUTE B) COMPONENT 1  
FOUNDATIONAL CATHOLIC THEOLOGY  
C120U80-1**

## **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.

## COMPONENT 1

### MARK SCHEME

#### General Marking Instructions for Examiners

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The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

#### 1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, 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. Errors should be ignored, not penalised.

#### 2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

#### 3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

#### Using the banded mark scheme

##### 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. 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.

##### Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (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.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **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 candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### **Assessment Objectives**

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief\*, including:  
belief, practices and sources of authority  
influence on individuals, communities and societies  
similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

**Question 1 (a) (i) and (ii) and 2 (a)**

See instructions provided with indicative content.

**Question 1 (b) (i) and (ii) and 2 (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
3	<p>An excellent, coherent answer showing awareness and insight into the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4 – 5</b>
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2 – 3</b>
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
0	No relevant information provided.	<b>0</b>

**Question 1 (c) (i) and (ii) and 2 (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7 – 8</b>
<b>3</b>	<p>A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5 – 6</b>
<b>2</b>	<p>A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>3 – 4</b>
<b>1</b>	<p>A limited and/or poorly organized explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	<b>1 – 2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1(d) Origins and Meaning ONLY**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13 – 15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10 – 12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>A good, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7 – 9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>A limited consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority</p>	<b>4 – 6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1 – 3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Question 2 (d) (i) and (ii)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13 – 15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10 – 12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7 – 9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4 – 6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1 – 3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>



**Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5 – 6 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3 – 4 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1 – 2 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner’s response does not relate to the question</li> <li>• The learner’s achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B) COMPONENT 1  
FOUNDATIONAL CATHOLIC THEOLOGY**

**SUMMER 2018 MARK SCHEME**

**Please note: the mark scheme is not a checklist. Other valid points must be credited.**

**For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.**

**Component 1.1 Origins and Meaning**

1. (a) (i) **What do Catholics mean by 'omnipotence'?** [2]
- God is all-powerful
  - God controls everything
  - God has power over everything
- (ii) **What do Catholics mean by 'stewardship'?** [2]
- A duty to care for creation responsibly
  - Looking after something for someone else
  - Caring for people and the environment

**Refer to the marking bands for question (b).**

- (b) (i) **Describe St Catherine of Siena's teaching about being made in the image of God.** [5]
- Human beings are like 'mirrors' of God
  - The 'mirror' helps a person see their own dignity reflected
  - It also helps them to see their own faults and the ways in which they do not reflect God
  - When God looks on human creation, God sees a human reflection and loves the person unconditionally
  - Conscience, or an understanding of right and wrong
- (ii) **Describe what two of the symbols in the 'Tree of Life' apse mosaic in St Clemente in Rome represent.** [5]
- The Chi-Rho and Alpha and Omega – both symbols of Jesus
  - The images of the four evangelists – lion, ox, human, eagle
  - The 13 lambs – Jesus and the apostles
  - The cross as the tree of life
  - The dove – the apostles, or the gentiles who come to rest in the branches of the kingdom
  - Serpent – a symbol of the devil or the evil that is defeated by Jesus' death on the cross
  - Hand of God – a symbol of God the Father

Refer to the marking bands for question (c).

- (c) (i) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, teachings about the origins of the universe.** [8]

- Catholics read the Bible as an inspired text which had real human authors, so they do not read the Creation accounts literally
- Catholics read the creation stories as inspired poems/metaphors/myths about the relationship between God the creator and God's creation
- Catholics believe that God is the ultimate creator but that this is compatible with a belief in the 'Big Bang' and evolution.

For other Christian teachings, candidates could include some or all of the following, but other relevant points should be credited:

- Some Christians read the Bible as an inspired text, every word of which is literally true, so they do read the Creation accounts literally
- Some read the creation stories as scientific or historical descriptions of the beginning of the universe
- Some reject the idea of a Big Bang and evolution and believe that God created the world in six days
- Some believe the universe is only about 6,000 years old.

For Jewish teachings, candidates could include some or all of the following, but other relevant points should be credited:

- Some Orthodox Jews believe the creation accounts are literal descriptions of the origins of the universe.
- Prayers are said in Orthodox synagogues expressing this belief 'Blessed be He who spoke and the world existed.'
- Other Jewish denominations believe that the creation accounts are metaphorical stories which shouldn't be considered as historical facts.
- For all Jews, God is the source of all life and referred to throughout the Torah as the sole creator.

Relevant reference to sources are likely to include some of:

- Augustine's *Confessions XII, 7*; Pope John Paul II's *Message To The Pontifical Academy Of Sciences*; Genesis 1&2.

**(ii) Explain, from either Catholic Christianity and Judaism or two Christian traditions, how the Bible is interpreted. [8]**

- Catholics read the Bible as an inspired text which means that God worked through human authors to be revealed to human beings.
- They also believe that these authors were of course fully human and therefore limited in their understanding and living in a particular time and place.
- For Catholics, the truth revealed in the Bible needs to be carefully and authoritatively interpreted by the Church/Magisterium

For other Christian approaches, candidates could include some or all of the following, but other relevant points should be credited:

- Some Christians read the Bible as an inspired text which means that God gave some human beings the special gift of being able to write down exactly what God intended.
- Therefore, they might believe that every word of the Bible is literally true.
- They might reject any scientific or historical claims that seem to be in disagreement with the plain meaning of scripture.

For Jewish teachings, candidates could include some or all of the following, but other relevant points should be credited:

- The Torah is the first five books of the Tenakh and is believed to be the holiest and most authoritative scripture for Jews.
- Some Jews believe the Torah was given by God to Moses and as such must be taken literally and not changed.
- For Reform and Liberal Jews many believe it is not necessary to take the scriptures literally and that sometimes they have to be adapted for modern day life.

Relevant reference to sources mentioned in the spec could include:

- Augustine's *Confessions*, Pope John Paul II's *Message To The Pontifical Academy Of Sciences*, Genesis 1&2.

**Refer to the specific marking bands for this question on page 5 (Origins and Meaning).**

**(d) 'Only Humanists have a duty to care for the environment.' Discuss.**

**[15+6]**

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religious and non-religious belief in your answer).

*Marks for spelling, punctuation and the accurate use of grammar and specialist terminology are allocated to this question.*

- Christians also have a duty to care for the environment because they believe that the world is a gift from God and should be cherished.
- Christians believe that human beings have been made stewards of creation, which means that the planet is to be preserved for future generations
- Some Christians may argue that human beings have been given dominion over the planet and have no duty to care for the environment but have the right to exploit it for human gain
- Some Christians may argue that since human beings are the pinnacle of creation that they should only care for the environment if it is in the interests of human beings to do so.
- Humanists believe that human beings have a duty to care for the planet as it is humanity's common home.
- Some humanists, like Singer, might argue that prioritizing human needs above the needs of other animals affected by environmental damage is "speciesist".
- Humanists reject the idea that human beings have been given dominion over the planet – they are another animal with no more rights over the goods of the planet than any other animal.
- Possible sources could include:
  - Genesis 1&2
  - Laudato Sii

**Please note: the mark scheme is not a checklist. Other valid points must be credited.**

**For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.**

### **Component 1.2 Good and Evil**

**2. (a) What do Catholics mean by ‘conscience’? [2]**

- Human reason making moral decisions
- The knowledge we have of what is right and wrong and the God-given compulsion within all human beings to do what is right and to avoid what is evil

**Refer to the marking bands for question (b).**

**(b) Describe what St Augustine taught about the origin of evil. [5]**

- God made a perfect world - he did not create evil and suffering
- Evil and suffering exist because of free-will
- Evil is not a thing in itself – it is just the absence of good (it is a “privation”)
- Evil helps us to appreciate the good more
- God always brings good out of evil.
- (Enchiridion 3.11)

**Refer to the marking bands for question (c).**

**(c) Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the Incarnation. [8]**

- Christians believe that Jesus was God incarnate, fully human and fully God.
- This is important to Christians because it means God, in Jesus, has experienced what suffering is like and human beings can be comforted by this in their own suffering
- It is also important because it shows how much God loves human beings, because the Son willingly gave up his equality with God and became a human being
- Christians believe that human suffering will be overcome by God’s power, just like Jesus was raised again from the dead.

For other approaches, candidates could include some or all of the following, but other relevant points should be credited:

- Jews would not accept the idea that any human being could be God – so they do not believe Jesus was God incarnate.
- They would view the worship Christians give to Jesus as a breach of the first commandment.
- The Incarnation also requires belief in the Trinity, which Jews would also reject because they consider that it means belief in three Gods, which is fundamentally opposed to Jewish monotheism

Relevant reference to sources mentioned in the specification could include:

- Nicene Creed; John 1:1-18; Philippians 2:5-11; John Paul II, *Salvifici Doloris* 13 & 23
- The Shema, Deuteronomy 6:4-9; The Ten Commandments, Exodus 20:1-15

**Refer to the marking bands for question (d).**

**(d) (i) ‘Suffering is not always evil.’ [15]**

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- The existence of evil helps human beings to appreciate the good in the world: if there was no evil, people would not be able to recognise the good.
- Suffering can help human beings to become better human beings: it may help them, for example, to becoming more loving, empathetic and courageous.
- The suffering of Jesus was a good thing, because by it God showed love for the world and saved human beings from their sins.
- Most human suffering is unnecessary and is proof that either God is not all-loving, is not all-powerful or does not exist.
- Suffering can just as easily destroy people as make them better. Some forms of suffering are so horrible and final that they could never lead to other goods.
- Why was Jesus’ suffering necessary? If God is all-powerful and all-loving, why could God not forgive humanity’s sins without having to make Jesus suffer?

Possible sources could include:

- Isaiah 53; John Paul II, *Salvifici Doloris* 13 & 23
- They may refer to atheist thinkers who have presented versions of the Problem of Evil, e.g. Hume or Mackie’s Inconsistent Triad.

(ii) **‘Having statues in churches is against the Ten Commandments.’** [15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- It is not against the Ten Commandments, because Catholics do not worship the statues, but rather they worship God. The statues of Jesus and the saints are an aid to prayer.
- The making of statues is allowed by God in the Old Testament, when he commands the Jews to make statues of cherubs to decorate the Ark of the Covenant
- Statues are used by Catholics to remind, to inspire and to teach – for example, some statues are inspiring works of art, like Michelangelo’s *Pietà*, which help people reflect on the meaning of suffering
- Because God became a human being in Jesus it is acceptable for us to make images of Jesus, because he was the image of God.
- The Ten Commandments forbid the making of any “graven image” and forbid the worshipping of these images.
- Many people do seem to worship the actual statues and treat them with a reverence that is only proper to God
- Statues distract people from focusing on God in prayer. Many statues are of saints and other religious figures and not of God or Jesus.

Possible sources could include:

- Michelangelo’s *Pietà*
- The Ten Commandments, Exodus 20:1-15