



GCE A LEVEL MARKING SCHEME

SUMMER 2019

**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 2019 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>
<p style="text-align: center;">5</p> <p>(25-30 marks)</p>	<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.
<p style="text-align: center;">4</p> <p>(19-24 marks)</p>	<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.
<p style="text-align: center;">3</p> <p>(13-18 marks)</p>	<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.
<p style="text-align: center;">2</p> <p>(7-12 marks)</p>	<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.
<p style="text-align: center;">1</p> <p>(1-6 marks)</p>	<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.
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

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

SUMMER 2019 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 Christian attitudes towards wealth. [AO1 30]

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

- Reference can be made to the set texts and any relevant texts to provide the basis for examining the various responses each offer towards wealth.
- Mark 10:17-15 – Jesus telling the rich young man that to inherit eternal life he must sell what he owns and give the money to the poor / easier for a camel to pass through a needle than a rich man to enter the Kingdom of God.
- Matthew 6:25-34 – Jesus teaches that having the right priorities in life will not include power or riches.
- Luke 12:33-34 – a test for Jesus’ followers is to sell what they have and give the proceeds to the poor – a sign of where your heart is focused.
- I Timothy 6:10 – The love of money is the root of all evil – a verse that has become a common saying.
- Jesus’ teaching suggests that there is a just and generous way to make use of wealth and yet it can become a spiritual obstacle.
- Some see wealth as an indication of personal divine blessing and favour.
- This would seem to suggest that the poor are cursed by God.
- Jesus however, often showed compassion if not a preference for the poor.
- The ascetic way of life and/or the religious way of life with a vow of poverty seeks to emulate that way not by requirement but as a choice.
- Further examinations and exemplars can be provided of those who advocate the ‘prosperity gospel’ and those who advocate the ascetic / religious life.
- Christians are called to stewardship of their: time, talents and money.
- Money is therefore seen as a necessity and to tithe one’s income to the Church was an historical requirement and now a guiding principle.
- Giving to the Church can ensure its ability to pay for its ministry, mission and outreach, not least to the poor, but questions can be asked as to whether the Church is too rich and consequently not living out Jesus’ own teaching.
- Often the Church (historically and today) is at the fore-front of charitable giving / charitable provision evidencing its appropriate use of its wealth.
- The opposite of such a lifestyle can lead to greed, covetousness, gluttony all of which are condemned throughout the Old and New Testaments.

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

2. Examine the beliefs and practices of the Charismatic Movement. [AO1 30]

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

- New Testament references can be explored to show both the beliefs and practices of charismatic worship in the early Church e.g. St. Paul's teaching on the Gifts and Fruits of the Holy Spirit:
- Gifts of the Holy Spirit (e.g. I Corinthians 12:28) include: Apostles, prophets, teachers, deeds of power, healing, serving, leadership, tongues to which can be added from other New Testament sources: giving, compassion, discernment of spirits, interpretation of tongues, speaking for God, serving.
- Fruits of the Holy Spirit (e.g. Galatians 5:22): Love, Joy, Peace, Longsuffering, Kindness, Goodness, Faithfulness, Gentleness, Self-Control.
- An examination can be made of the beliefs and practices in Charismatic worship which may include among other aspects:
- Scripture as the ultimate authority (hence Gifts and Fruits of the Holy Spirit being so important to the Charismatic Movement).
- The saving death of Jesus on the cross is the only source of redemption
- There needs to be a personal conversion experience
- The Christian faith is evangelistic - to be shared with others.
- Speaking in tongues (glossolalia) to the point that for some this acts as a litmus test of true conversion and faith.
- The ongoing direct experience of God in the life of the believer
- Faith healing
- Importance of worship – led by the Holy Spirit.
- The question can be asked whether the beliefs and practices of the Charismatic Movement only forms denominations in its own right or whether such beliefs and practices can also be found within older churches e.g. Roman Catholic or Anglican Churches.
- Whether or not a 'clear grouping' in the older churches the effects the Charismatic Movement has on their worship styles and beliefs can be examined in various ways e.g. music, hymns, form of preaching, involvement of the laity, healing services, concern with evangelism e.g. Alpha Course.
- The question can be asked about the impact of particularly African and Caribbean migration on the growth of the Charismatic Movement, notwithstanding its established in the UK from early 20th Century.

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

Section B

3. 'The kerygmata are of no value for Christians today.'
Evaluate this view.

[AO2 30]

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

- With particular reference to Acts 2-3, the first public speeches of the Church, the question is whether those who heard the kerygmata (plural of kerygma) heard what was right or whether a twist, or a spin, had been put on the proclamation.
- Many say the kerygma not only have historical value but in provide us with a format for proclaiming the faith which is just as valuable in its structure today.
- Theologian C.H. Dodd thought we should be careful not to confuse kerygma with teaching or historical facts and so he identified 6 main elements of kerygma: The age of fulfilment has dawned / This new age has come through the ministry, death and resurrection of Jesus / Jesus had ascended / God's Holy Spirit had been poured out / Christ will return / Everyone should repent so sins can be forgiven and they can receive the Holy Spirit and new life of the Church – for some one or more of these points would be questionable for various reasons, while others will say they are a worthy proclamation and retain their value.
- Some have questioned for various reasons which may be examined whether the book of Acts is trustworthy as an historical document rendering it valueless.
- Others e.g. Albert Schweitzer go further in saying that there is no value whatsoever in the kerygma since Jesus himself thought the world was going to end and the fact it has not renders all such proclamations worthless.
- C.H. Dodd disagrees introducing the idea of realised eschatology removing the idea of a specific end time and argued that the fullness of God can be known now and so the kerygma remain of value.
- Bultmann agreed that the kerygma had value, more value that the demythologised Jesus as it left people with an existential question of faith 'what is the deeper meaning behind these words' which demands a personal response.
- Apart from the theological value the kerygma also illustrates the vitality of the early church e.g. qualities that many would wish to see expressed today in making a stand for their belief, public healings to the extent that the 'Pentecostal Churches' seek to express and witness the same today showing its value.
- Nevertheless, some would caution at highlighting one portion of Scripture over others.
- A kerygma is an announcement, not a set of teachings or doctrines and therefore the interpretation is always going to be in the ear of the hearer and consequently its value.

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

**4. 'A committed Christian must be a religious pluralist'.
Evaluate this view.**

[AO2 30]

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

- A central tenant of the Christian faith from the early church is that salvation comes through Jesus Christ's birth, death, resurrection and ascension alone.
- This is expressed in the Holy Baptism (and Confirmation) of Christians and so on face value it seems impossible for a Christian to be a pluralist.
- A pluralist however may not deny those central tenants but could argue that they are not the only religious beliefs that can be held in union.
- Historically however, and for many churches today to veer any distance away from believing in the uniqueness of Jesus Christ is heresy.
- There is a question of how much the Church has constructed its belief system primarily through the Councils of the Church and in such a fashion that were not only challenged at the time but would retrospectively render those who had been accepted as Christian as non-Christian. Project the idea forward and pluralism takes on a different light.
- Yet the Councils of the Church resolved the true understanding of the faith and so why question them, not least when millions of Christians each Sunday recite one Creed or another formulated in these Councils?
- John Hick's approach is to acknowledge that Jesus had a high degree of 'God consciousness' to the point where he became an example and inspiration to others and, in just the same way, so did leaders of other faiths. Consequently, what makes one a Christian rather than a Muslim is the fact one came to a deeper understanding of life through Christ rather than Mohammed and so allowing a pluralistic way.
- Christians may respond that Hick's language of 'God consciousness / Ultimate reality / transcendent reality' inherently show that he has already departed from Christianity negating the idea of pluralism.
- Hick would reply that to try to define God is to deny that God is mystery and rather turn God into an object of human definition. To take different views of God is to enhance that understanding of the mystery.
- Furthermore, if experience is to have a role in faith rather than intellectual assent leading to a more God centred life then experience is pluralistic unlike tenants of intellectual faith.
- In our present world is not the very Christian thing to do to seek all common ground to remove the basis of disagreement and warfare.
- Question is whether all other religions approaching the pluralistic model can and will accept it and act in the same way or is the pluralist model shown up by the fact that it is a minority interest.
- Rahner came to the idea of the 'anonymous Christian' whereby Christians can hold to the central tenants of their faith while recognising in those of other faiths a common bond and purpose.
- Origen, an early church Father proclaimed that all would be saved through Christ, even the devil and so a universalism of Christian salvation incorporates all other faiths.
- Perhaps pluralism is best expressed in the notion of 'each to their own' and accepting, even rejoicing in that.

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

**5. 'In Christianity men and women are equal.'
Evaluate this view.**

[AO2 30]

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

- Christianity has a long and intertwined connection not only with society but also the state so there is an immediate question of which influences, or dominates the other in its thinking and practice?
- A variety of biblical quotes can be provided to make a case from Genesis onwards that women have never been equal to men.
- Is equality actually possible even if it is desirable?
- Mary Daley suggests that the original 'Fall' in Genesis was not the eating of the fruit but the dominance of one gender over another.
- In traditional Christian understanding Eve submitted to temptation first and led Adam into sin but equally Christian understanding and practice today places the Virgin Mary as the new Eve who through her love of God enabled the virgin birth of Jesus as redeemer of the world. In this sense there is no human more highly venerated than Mary – a woman.
- Jesus' ministry was notable precisely because of the role women had within it and following from that the Christian faith should practice equality.
- Yet it can be argued that Jesus clearly has a dominant role – as a man – in that it is his ministry, death and resurrection which confirm him as the Son of God, the Redeemer of the World and so patriarchal views of the superiority of men reassert themselves.
- To many Christians the Blessed Virgin Mary is Co-Redemptrix. She has an equal role to Christ in the redemption of the world.
- The early church gave credence to women in a unique way in terms of believing the women's testimony about the resurrection of Jesus. Invalid in any court at that time. That equality was protected in the gospels recounting those events rather than air-brushing the women out.
- The New Testament can provide various passages that candidates can employ illustrating the belief that men and women are equal.
- The New Testament can provide various passages that candidates can employ illustrating the belief that men and women are not equal.
- The position of leadership of women in the various churches can be variously utilised to show either equality or inequality or trends from one to another e.g. the ordination of women debate.
- Mary Daley suggested that there is such inequality the only solution was for women to leave the church.
- Rosemary Radford Ruether's suggestion of 'androcentrism' dominating Church thinking i.e. the cultural view that men are more authentically human than women.
- Evidence suggests that there are more women in church than men and especially so in the western world so where does that leave the argument?

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

6. **‘The political and ethical foundations of liberation theology are more important than its religious foundation’.**
Evaluate this view. **[AO2 30]**

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

- The religious foundation of liberation theology is undisputed being the creation of Roman Catholic priests.
- Fr. Gustavo Gutierrez and Fr. Leonardo Boff were not only practicing priests but also gained PhDs in theology and the *raison d’etre* of their thought and concern was that the Church develop a response to oppression and poverty reflecting Jesus’ stance.
- Karl Marx was concerned with the same, as an atheist. His approach was that there must be action rather than thinking through the problem which would result in no change.
- The liberation theologians followed Marx’s notion of praxis which as Cardinal Ratzinger says begins to question where the foundation of liberation theology truly lies as theology becomes subservient to liberation.
- The great alarm is that Marxism has no place for the Church which in turn views Marxism itself as oppressive as evidenced in Eastern Europe at the time.
- The response is that they had no intention of reducing God but of redressing an imbalance in the church whereby Western theology (First world) took place in a context of scientific and technical progress which could afford to take on an intellectual form. However, in a Second or Third World context of suffering rationalisation was second place to the need of a vibrant faith lived in the face and answerable to suffering, oppression and poverty and so the religious foundation remains.
- Indeed, the inspiration for liberation theology was Biblically based again showing its religious foundation. Candidates can offer various Biblical evidences of this.
- Yet the interpretation of these passages was seen by many, including Cardinal Ratzinger, as being political rather than religious. E.g. the Exodus is not simply a political liberation but a hugely important theological theme that would continue throughout salvation history.
- If not Marxism it would appear that with the daily evidence before it many liberation theologians would certainly lean in a socialist direction; if change is to be effected, if oppression is to be relieved and so political foundations are undeniably in place.
- The Church continues to respond that Marxism offers a false utopia compared to the Christian message. Furthermore, Marxism has and does advocate violence to achieve its ends and these foundations are contrary to those of religion.
- Boff declares that he can be both a Christian and a Marxist adopting those parts of Marxism that can co-exist with his faith and rejecting others e.g. violence and as such he remains a man of faith which gives rise to his liberation theology.

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