

AS
RELIGIOUS STUDIES
7061/2B

Paper 2B Christianity

Mark scheme

June 2023

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 Examiner.

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.

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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 Lead Examiner.

Assessment of Quality of Written Communication

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

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

LEVEL DESCRIPTORS

Levels of Response: 15 marks AS-Level – AO1

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

Levels of Response: 15 marks AS-Level – AO2

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

Question 1

0	1	.	1
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Explain why Christians have different understandings of Jesus' authority.**[15 marks]**

Target: AO1.3: Knowledge and understanding of religion and belief including causes 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.

One reason Christians have different understandings of Jesus' authority results from how they understand the person of Jesus, whether they regard Jesus as being either fully human and divine, or merely human. Some Christians who believe that Jesus was the Son of God, or God revealed in human form, regard Jesus' authority as divine because it is linked to God's authority. Others believe Jesus was merely human, and argue that Jesus' authority is not divine but simply that of an inspired teacher.

Another reason arises from different understandings about scripture. Some Christians regard scripture as divinely inspired and not open to interpretation. Therefore, they accept that scriptural titles for Jesus, for example Son of God or Son of Man, support the divinity of Jesus and therefore that Jesus' authority is divine. Other Christians take a more liberal view that scripture is not divinely inspired or binding, but open to interpretation. This alters their understanding about the person of Jesus and therefore also about his authority.

A third reason why Christians may hold differing views about Jesus' authority depends on different historical views about Jesus. Some hold Jesus is not divine and therefore does not have divine authority. For example, Adoptionists or Unitarians believe that the human Jesus became God's son only by adoption at his baptism, and because of this his authority is spiritual rather than divine. Jesus gained his authority not because he was a divine figure but because he acquired it by adoption.

Maximum Level 2 for answers that only explain different views.

[15 marks] AO1.3

0 1 . 2

‘Language about God is always anthropomorphic.’

Assess this view.

[15 marks]

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 challenge of understanding anthropomorphic and gender specific language about God.

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

Language about God is always anthropomorphic because it facilitates a meaningful way of talking about God in terms which humans can understand. For example, to describe God as Father or God as King is to give anthropomorphic qualities to God that humans can relate to. However, some language used about God is not anthropomorphic. For example, in the phrase ‘God is love’, love is an abstract term and not a personification of human form, so language used about God is not always anthropomorphic.

Those who take a literal view of scripture would agree because scripture uses anthropomorphic language about God. For example, in Genesis God is described as walking and talking, so language about God is always anthropomorphic. However, those who take a more liberal view of scripture argue that such language is not to be understood literally, but analogically, so that God and God’s power can be understood and related to by humans.

Some argue that in order to have a relationship with a God whom they believe to be immanent, the language used about God needs to be anthropomorphic. This allows humans to understand God’s presence or activity in the world. However, others argue that language about God is not always anthropomorphic because God can be described in other terms, for example, transcendent, an ultimate being or wholly other, and these terms cannot be used correctly about humans.

[15 marks] AO2

Question 2

0	2	.	1
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Explain the significance of infant baptism for Christians.**[15 marks]**

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 the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason infant baptism is significant for some Christians is because it is through baptism the infant is cleansed from original sin. By the water of baptism, the infant is symbolically cleansed of the taint of original sin which humanity inherited from Adam. Through the act of baptism infants, cleansed from sin, gain access to eternal life. Although an infant has not sinned, those who practise infant baptism regard it as important for the child to be cleansed from original sin.

Another reason is because for some Christians baptism is a sacrament which causes an irreversible spiritual change. The sacrament of baptism is the outward sign of spiritual rebirth, and marks the reception of the Holy Spirit into the lives of the infants. Baptism symbolises the rejection of evil and unites the infant in the death and resurrection of Jesus. This is effected by the signing of the cross on them.

A third reason it is significant for some Christians is because infant baptism is the first part of Christian initiation into the Church. For example, they regard it as obeying Jesus' command to let the children come to him, and they believe they are following the traditions of the Early Church. By baptising infants, the Church admits them into the fellowship of the Church, giving them the opportunity to grow in faith and to be nurtured in it by the church community.

[15 marks] AO1.1

0 2 . 2

‘Christians can get to heaven only by doing good works.’

Assess this view.

[15 marks]

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 importance of good moral conduct in the Christian way of life, including reference to teaching about justification by works, justification by faith and predestination.

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

Some Christians agree they can get to heaven only by doing good works because this is expressed in scripture, for example in The Sermon on the Mount. Christians are expected to follow the example and teaching of Jesus. However, other parts of scripture, for example St Paul’s letters, suggest justification comes by the grace of God alone, and is based solely on the faith of the believer. The primary requirement to get to heaven is faith, not works.

Some Christians argue that faith alone, without good works, is meaningless and is no guarantee for getting to heaven. Some human effort must be involved in the process of justification. However, others argue that the good works which Christians do result only from faith. Those who through choice or circumstance do not do good works, yet hold a strong faith in God, can hope for the promise of heaven.

Some Christians agree they can get to heaven only by a combination of both faith and doing good works; the two are linked. Having faith and doing good works are the hallmarks of Christian living. However, some argue that neither faith nor good works will get people to heaven because God has already predetermined who will go to heaven. Those who get to heaven do so because God has willed it, therefore good works have no effect on who gets to heaven.

[15 marks] AO2