

**AS**  
**RELIGIOUS STUDIES**  
**7061/2B**

Paper 2B Christianity

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**Mark scheme**

June 2020

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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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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**

**Explain the concept of God in process theology.**

**[15 marks]**

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

Note that answers may, but need not, be limited to consideration of the following specification content: The concept of God in process theology: God as neither omnipotent nor creator.

Process theology views God as existing panentheistically with the universe, such that God is in the universe and the universe is in God. God and the universe are both uncreated and eternal, and exist together, interacting with each other. God is the soul of the universe. It is based on a reading of the start of Genesis, seeing both God and matter as already in existence at the beginning of the narrative. God, like the universe, is therefore always changing and growing.

Process theology rejects the idea of God as creator in its traditional sense. It rejects the concept of creation ex nihilo. Instead, it sees God's role in creation as persuading matter into order and complexity out of primeval chaos. The slow development of galaxies and life on earth are examples of the way that God works to bring about creation. The God of process theology is therefore compatible with scientific theories such as the Big Bang theory and evolution.

Since God exists panentheistically for process theologians, God is omnibenevolent but not omnipotent because God does not have the power to create matter. Process theology takes the view that matter resists the persuasive power of God, which is why all change is slow and incremental. God cannot override the laws of nature, but works within them. God cannot, therefore, control evil, and this means that some conclude that the God of process theology is not worthy of worship.

**[15 marks] AO1.1**

0 1 . 2

**‘For Christians, heaven is a physical reality.’**

**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: Different interpretations of judgement, heaven, hell and purgatory as physical, spiritual or psychological realities; objective immortality in process thought.

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

Many Christians support the view that heaven is a physical reality based on theological necessity. Augustine argued that since humans are tainted in body and soul by sin, then both body and soul must be saved by the atoning work of Jesus Christ, and therefore the resurrected body will spend eternity in a physical heaven in the presence of God. However, others believe in the idea of heaven as a spiritual reality, based on 1 Cor 15:44 which seems to support the idea of spiritual rather than physical resurrection.

Many Christians adhere to historical church teachings which gave an exclusively physical view of heaven. At a time when pain, starvation and death were immediate in people’s lives, the reward of a physical heaven, with no suffering or hunger forever, made sense. However, contemporary life is less perilous, and science proves that bodies decay after death, so today it makes more sense to see heaven as a spiritual reality after death or as a psychological reality during life.

Many traditional Christians find the concept of eternal physical existence in God’s presence comforting, seeing the hope of resurrection as a literal promise of eternal life. They hope to be reunited with lost loved ones in heaven. However, many of those who subscribe to process theology do not believe in any kind of subjective existence after death. Rather, they understand existence after death as objective immortality, a memory held in the universe and a panentheistic God, and thus they have no concept of heaven at all.

**[15 marks] AO2**



Question 2

0 2 . 1

**Explain Christian beliefs about dominion and stewardship.**

**[15 marks]**

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

**Dominion**

According to the first creation story, humans were created in the image of God, and therefore have the capacity both to reason and to exercise moral authority over all other life on earth. Humans may therefore use the earth and other creatures in ways that they see fit, and do not have to consider animals as autonomous beings.

God told humans to subdue the earth and gave humans dominion over all other living creatures. Humans have God’s authority to use creation for food, material, labour and entertainment. Everything exists primarily to support and provide resources for humankind. This anthropocentric view is the basis of natural moral law, and is therefore the basis of traditional Catholic teaching.

**Stewardship**

An alternative understanding sees dominion in terms of stewardship. God the creator handed on the care and nurture of the world and all life upon it to humans, whose duty it is to act as God’s stewards to preserve and develop everything that exists on God’s behalf. Humans therefore have a responsibility to limit their own consumption and use of natural resources and to work to maintain the beauty and diversity of creation.

Stewardship in contemporary understanding sees all of creation as having intrinsic value and holds the view that animals, like humans, are in some way moral beings. This means that the preservation of the planet and its resources, and care and respect for animals and plants, are moral imperatives for humans who can choose to preserve or destroy.

Maximum Level 3 for answers that do not cover both aspects.

**[15 marks] AO1.1**

0 2 . 2

**‘For Christians, the Bible has more authority than the Church.’**

**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 Church: the different perspectives of the Protestant and Catholic traditions on the relative authority of the Bible and the Church.

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

For many Christians, the Bible is God’s direct message to humankind, and does not depend on tradition or interpretation for its value to Christians. For these Christians, the Bible has more authority than the church. However, for other Christians, for example Catholics, the Church has preserved and developed the teaching of Jesus and the apostles, guided by the Holy Spirit. The Bible is one aspect of this tradition, but its interpretation depends on the Church, which therefore has more authority for lay people.

The Bible has more authority for Christians because it is accessible to everyone who can read, and can be taught to those who cannot. This means that everyone has full access to God’s authority as written in the text. However, Catholics hold to the doctrine of apostolic succession. The Church is led by direct descendants of the apostles by the laying on of hands at ordination, which passes on Jesus’ authority from one generation to the next. For them, the Bible cannot have more authority than the church.

The Bible has more authority for some Christians, for example Baptists, because their relationship with God depends on Bible study and prayer. This means that although they gain much from church membership, their salvation does not depend upon it. However, for other Christians the sacraments, for example Baptism and Holy Communion, are essential to salvation. Sacraments are mediated by the church, so the church has more authority.

**[15 marks] AO2**