



A-level
RELIGIOUS STUDIES
7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2020

Version: 1.0 Final



2 0 6 A 7 0 6 2 / 2 B / M S

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 A-level 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.

Levels of Response: 10 marks A-Level – AO1	
Level 5 9–10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 7–8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 5–6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 3–4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 1–2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 13–15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 10–12	<ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 7–9	<ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 4–6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 1–3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit

0 1 . 1

Examine the importance for Christians of Jesus' actions at the last supper.
[10 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 this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

For many Christians, the actions and words of Jesus over bread and wine are important because they mark the institution of Holy Communion. The last supper was the start of a new covenant between God and humans. For example, 'this cup is the new covenant in my blood' signifies a new relationship based on sharing in the death and resurrection of Jesus Christ, available to Jews and Gentiles alike. The words and actions of Jesus are repeated in church services to re-enact his sacrifice for sins, and to remember his role in salvation.

Roman Catholics see Holy Communion as a sacrament. The actions and words of Jesus are re-enacted by the priest, and cause the bread and wine to undergo a change of substance, so that although they continue to appear physically as bread and wine, at a deep level they actually change into the body and blood of Christ. Consuming the bread and wine is believed to affect the soul of the communicant because they have received Christ into their body, and it is so important that it is a frequent event in churches.

Baptists see Holy Communion as an ordinance, an instruction from Jesus. He said 'Do this in remembrance of me', so his actions and words are repeated in the service to remember his death on the cross for the sins of the world. Because Jesus shared bread and wine with his disciples at the Last Supper, Baptists see this as a way to express their sense of community. However, it is less important than reading and understanding the Bible, and so Holy Communion may happen only once a month or less often in Baptist churches.

0 1 . 2

‘Wealth and possessions are of little value in Christianity.’

Evaluate this claim.

[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 the consideration of the following specification content: Responses to materialistic secular values: the value of wealth and possessions.

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

Wealth and possessions have no role in salvation, which is a goal of Christian life. For many Christians, salvation depends on either beliefs, justification by faith, or good works, justification by works. Neither of these relate to wealth and possessions. However, some Christians follow a ‘prosperity’ theology which sees wealth and possessions as signs of God’s reward for their right faith or good works, and for them, wealth and possessions are important because if they have these things they have earned God’s favour.

Many of Jesus’ teachings seem to indicate that wealth is spiritually damaging. He teaches that spiritual treasure is important, but a concern with material wealth and possessions diverts a believer’s attention from the Kingdom of God. However, many Christians believe that wealth itself is morally neutral. It has value when it is used to help the poor or to further the spread of the Kingdom of God, but not if it is used for selfish purposes. Some parts of the church have a tradition of poverty, but some churches have great wealth.

Personal wealth and possessions seem to have had little value in the early church, since the early Christians shared all they had with one another in the community, living simply and supporting one another. However, donations from wealthy patrons and gifts from other churches allowed church communities to survive and grow. Without some wealth and possessions, churches today would not be able to sustain worship or work in the communities they serve.

0 2 . 1

Examine how religious pluralism in modern secular states has influenced Christian thinking.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including analysis and evaluation of aspects and approaches to religion and belief.

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.

Religious pluralism has challenged Christian exclusivism. Although some Christians hold on to an exclusivist view based on John 14:6, others have responded by developing varieties of Christian inclusivism, such as the concept of anonymous Christians. This says that people of good faith in all religions and none are nevertheless saved through Jesus Christ, whether they recognise this themselves or not.

Religious pluralism has led Christians to see people of other faiths as holding some shared values or beliefs. This leads to some taking a pluralist view of all religions, for example Hick's view that all share in the sovereignty of God, but express that sovereignty in ways that are particular to their culture, time and circumstances. This can lead to respect between Christians and those of other faiths which makes it possible for them to support freedom of expression for other faiths, and to engage in interfaith dialogue and shared social action.

Religious pluralism has caused some Christians to reject all kinds of pluralism and inclusivism, and instead adopt an extreme exclusivist position. They may see interfaith dialogue and actions as undermining Christianity, or as an attack on Christian values. They may view religious pluralism as a threat, and may withdraw from plural society, or take an aggressively evangelistic approach to those who do not share their views, or take a public stand against the influence of other religions in British society.

0 2 . 2

'The theory of evolution undermines Christian beliefs.'

Evaluate this claim.

[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 the consideration of the following specification content: How scientific explanation has challenged Christian belief with reference to the 'God of the gaps'; 19th century Christian responses to Darwin's theory of evolution...including reference to creationist views.

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

For those who interpret the Bible literally, the theory of evolution suggests the Bible is in error, and therefore not the directly inspired word of God, thus undermining one of their core beliefs. However, young earth creationist views hold the view that the Biblical account is factually accurate in both detail and timescale, and so they reject entirely the theory of evolution, and it cannot therefore undermine their belief. Others argue that the Bible can be interpreted in ways that make it compatible with the theory of evolution, for example, old earth creationism.

The theory of evolution undermines the view that human beings have a unique status in creation. It suggests that humankind is one among many species to have developed by the processes of natural selection and the survival of the fittest. However, some would argue that humans have developed uniquely, through these God-given natural processes, to be able to have a relationship with God, which other species do not. In this case, the theory of evolution explains rather than undermines Christian belief.

The theory of evolution is one example of science replacing God as an explanation for the way things are, thus undermining Christian belief in God as the creator and controller of all things. However, Christians may argue that science merely explains the mechanisms by which God creates and controls the universe. Polkinghorne points to the way in which variables appear to have been fine-tuned to allow humankind to develop, suggesting that evolution does not undermine Christian beliefs.

0 3 . 1

‘It is not reasonable to believe that religious experiences happen.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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.

AO1

Christianity

There are varying Christian views about the nature of religious experience. The belief that the experiences recorded in the Bible really happened is essential to many Christians. Revelation and conversion experiences also play a part in the religious life of many Christians today. The sources of authority supporting the claim that such experiences are genuine include scripture, personal experience and testimony.

Philosophy

Philosophy may challenge the claim that it is reasonable to believe that religious experiences happen on the grounds that it is more reasonable to believe either an alternative explanation for such experiences or that the witnesses lied about what happened. It may also be argued that a religious experience is simply an ordinary experience interpreted in an extraordinary way. Swinburne's principles of credulity and testimony may be discussed.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

There are natural explanations for so-called religious experiences so no justification for the claim that they are genuinely religious experiences. However, Swinburne argues that reality is probably as we experience it, so if anyone reports seeing or hearing, for example, a heavenly realm or angel, it should be assumed that they did unless there are special considerations against their claim. Many philosophers argue that there are always 'special considerations' which make it unreasonable to believe that claim – for example, drugs, psychological factors, the absence of any independent evidence for the claim made. However, the absence of proof that the visionaries were taking drugs or psychologically disturbed may be cited in response along with the argument that the only direct evidence available for the realm/being in question is religious experience and/or that there are independent arguments for the existence of God which can support the reported experience.

The authority of scripture which supports many claims about religious experience may be challenged. That authority may itself depend on religious experience, making a circular argument. Even if one accepts Swinburne's principle of testimony, it may be argued that there are good reasons to think that witnesses could be lying about what they have experienced. The subjectivity of most experiences mean that the only evidence is the word of one person, who may have a vested interest in having claims accepted. However, it is not reasonable to dismiss all witnesses as liars, and the character of some witnesses may be called in support of a claim.

What is apparently experienced can be dismissed as simply a matter of interpretation. For example, a dream about God may be interpreted as experiencing God in a dream. An event taken as a sign may have no significance for others experiencing the same event. However, different interpretations rely on different underlying assumptions. Therefore, faced with two different interpretations it is difficult to justify choosing one over the other, for example, preferring the natural rather than religious interpretation of the event.

0 4 . 1

‘Christian statements about God are meaningful only for Christians.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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.

AO1

Christianity

Statements about God appear in Christian scripture and teaching, and these appear to be meaningful and informative. They include: one God, Father, Son and Holy Spirit; God is the omnipotent creator and controller of all things; God is transcendent; God is love. Some see understanding of such words as a gift of the Holy Spirit and / or as dependent on some form of religious experience. Others argue that statements cannot be meaningful because God is beyond human understanding.

Philosophy

The verification and falsification principles challenge the meaningfulness of religious language, but have been extensively criticised. Eschatological verification suggests that statements about God are meaningful for all because they can be verified after death. The idea of language games could suggest that the intended meaning is limited to the community of believers. References to religious language as symbolic, analogical, cognitive or non-cognitive, and to the Via Negativa may also be made relevant.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

The verification and falsification principles could be used to argue in support of the view that religious language has meaning only for believers, or to argue that it has no meaning at all. However, the principles may be rejected because they fail their own tests. Furthermore, the idea of eschatological verification suggests that statements about God are verifiable in principle and so are meaningful.

Language game theory, as proposed by Wittgenstein, suggests that religious language is a game played between believers who understand language according to its own internal logic, and cannot communicate the sense of it to those who are outside the game. However, many reject this analysis of language. For example, the language may be evocative and designed to stimulate an experience of God, which will reveal the meaning of the term both to those within and outside of the faith.

Some Christians may argue that the meaningfulness of religious statements depends on religious experience which occurs only for believers. Language used by Christians is, at best, analogical. However, such believers do not have to be Christian, and analogical meaning may be understood by non-believers.

0 5 . 1

‘Virtue ethics supports Christian views about eating meat.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and virtue ethics.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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. This question may, but need not, be answered solely with reference to Aristotle's virtue ethics.

AO1

Christianity

Christian beliefs about dominion and Aquinas' natural moral law support meat-eating because the role of animals is to serve the needs of humanity. The Bible generally supports meat-eating. Some Christians argue that stewardship of animals and the environment discourages meat-eating. Some Christians abstain from meat whilst fasting, and some avoid meat altogether as part of a healthy lifestyle.

Ethics

Aristotle assumes a hierarchy of souls, which places humanity above animals, and therefore meat-eating is acceptable. The final end of humanity is complete well-being (eudaimonia). This is the fulfilment of virtue which can only be achieved by individuals who choose to act virtuously. Each individual must achieve the mean appropriate to themselves and in the situation. Meat-eating is appropriate in Aristotle's view.

Maximum Level 3 for answers that do not include both Christianity and virtue ethics

AO2

Humanity has dominion over animals in Christianity. It is believed that animals were created to serve human needs. This view is consistent with Aristotle's hierarchy of souls. However, some Christians believe that stewardship of animals and the environment discourages meat-eating. This view is not supported by Aristotlean virtue ethics.

Christian ideals of compassion and stewardship may condemn the animal suffering caused by meat-eating and this is supported by the view that compassion is a virtue that virtuous people should develop. It does not seem coherent that a compassionate person should direct that compassion only towards other humans. However, Christian teachings that all food is permitted by God may encourage meat-eating without regard for animal welfare, whereas virtue ethics does not support this.

The Bible explicitly permits meat-eating and Christianity has traditionally allowed the eating of meat except during a fast. This is supported by the hierarchy of souls aspect of virtue ethics. However, Christian views are now much more diverse, with some continuing to use the hierarchy of souls in natural moral law to allow meat-eating while others focus on stewardship and avoid eating meat. Since virtue ethics sees virtues as consistent qualities which are intrinsically good, it does not support conflicting views as all being equally right.

0 6 . 1

‘The conscience is not a good guide to moral decision making.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

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.

AO1

Christianity

In Christianity, the conscience may be seen as the voice of God and a God-given faculty that allows people to distinguish right from wrong. The term may refer to an innate sense of right and wrong and / or as a guide to how Christian teachings should be applied in concrete situations. Some interpretations stress conscience as a guide, or as a source of guilt. Some argue that the human conscience is capable of error.

Ethics

There are varying secular understandings of conscience as a social or psychological construct. It may be seen as the result of nurture, for example, as the internalised standards of society or family. As such, it is relative to its context and while socially useful, has no objective value. It may reflect the psychological need to conform to society, or a rejection of current social values. It may also be considered innate and universal, and so account for broad similarities between many moral codes.

Maximum Level 3 for answers that do not include both Christianity and ethical studies.

AO2

The conscience may be an inadequate guide for those who merely see it as a social or psychological construct that varies from person to person, and depends on their historical and cultural context. However, conscience as a social construct, informed by Christian teachings, may be a good guide for Christians to make moral decisions.

The conscience may not be a good guide to moral decision making because it is subjective, so an individual could confuse personal desire with conscience. However, conscience is rarely the only factor in making moral decisions. A person may have an intuitive feeling and that could be followed by self-analysis to determine whether self-interest is involved.

The conscience may not be a good guide because it requires personal responsibility and may require moral courage to accept or disregard Christian teaching. Not all people have these qualities. However, not following one's conscience may be stressful and guilt-making, and unforeseen consequences may follow. For this reason, Christians may consider the conscience as a good guide.