



A-level
RELIGIOUS STUDIES
7062/2B

2B: CHRISTIANITY AND DIALOGUES

Mark scheme

2018 Specimen

Version 1.0

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 Assessment Writer.

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

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 Principal Examiner.

Additional Guidance for assessment of Global answers.

When marking 25 mark global answers, markers should be aware that they are assessing both AO1 and AO2. Weightings for each assessment objective are as follows:

**AO1 10 marks
AO2 15 marks.**

The level descriptors for these answers include both AO1 and AO2 elements and markers will be making an assessment on that basis by applying both the AO1 and AO2 levels.

Full guidance will be given on how to assess such answers during standardisation.

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: 10 marks A-Level – AO1

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|-------------------------------|---|
| 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

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|--------------------------------|--|
| 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 use of 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 |

Section A: Study of Religion

Question 01

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Examine how Christian teaching helps Christians respond to the challenge of secularisation.

Target: AO1:2 Knowledge and understanding of influences of beliefs, teachings and practices on individuals, communities and societies.

Answers may include some of the following ideas, but all valid material must be credited.

- Students should apply their knowledge and understanding of the challenges of secularisation, a summary is not required.
- Secularisation may be defined – perhaps in terms of the replacement of the authority/explanatory role of religion with science or the loss of the relevance and significance of religion in the modern world.
- A wide range of teachings and of contexts may be considered.
- There may be specific reference to scripture relevant to the relationship between Church and state or to living in a secular society as many addressed in Paul's letters did.
- Some Christian traditions embrace science as a study of God's world – they see no conflict with their beliefs. This may be exemplified through the work of John Polkinghorne.
- There may be emphasis on the spiritual aspects of Christianity or social Gospel rather the more 'supernatural' elements so reducing conflict.
- Christianity may offer an ethical stance/security which enables believers to function in the secular society.
- Christian fundamentalism may be seen as a rejection of secularisation.

[10 marks] AO1

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'Christianity is not relevant in a secular society.'**Evaluate this claim.**

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

This may, but need not, be answered exclusively with reference to the British context.

- It may be argued that the functions previously central to the role of Christianity as a source of truth and moral values have been replaced, by science and humanism for example. However, these secular views are not necessarily incompatible with Christianity: for example it can be argued science explains 'how' while religion explains 'why', and Christian values and those of secular humanism may overlap, for example in their attitude to materialism. Some may, but need not, refer to the Church's reduced role in education here, but while it is true that this role has reduced greatly over the last 100 years, interest in Church schools remains very high. Responses to militant atheism include a defence of the relevance of Christianity; there may be reference to the work of McGrath in response to Dawkins.
- It may be argued that the relegation of religion to the personal sphere has led to ongoing reductions in church attendance and that this is evidence that Christianity is becoming ever more irrelevant. However, church attendance is not the only indicator of the relevance of Christianity: private, or online devotion would also make it relevant; also Christianity continues to play a role in national life simply as evidenced by interest in services broadcast nationally to celebrate or commemorate events in national life; new forms of Christian expression are emerging, such as Fresh Expressions, which may indicate a growing interest in Christianity and its relevance to at least some of the population, as does the increase in attendance in some churches.
- It may be argued that current emphasis on the social Gospel and the Church's engagement with and on behalf of the poor and oppressed within society demonstrates the continuing relevance of Christianity. However, the overtly Christian nature of such missions is not always evident and the activities could continue without the underpinning of Christian faith or organisation. Students may use example(s) to support their answers.

[15 marks] AO2

Question 02

0 2 . 1 Examine why there are different views in Christianity concerning the issues of:

- **marriage**
- **homosexuality.**

You should refer to both issues.

Target: AO1:3 Knowledge and understanding of cause and significance of similarities and differences in belief, teaching and practice.

Answers may include some of the following ideas, but all valid material must be credited.

Answers may refer to specific factors as indicated below and/or more generally to underlying reasons for change such as changes in the status of women outside of Christianity and the rights given to women by secular governments.

Marriage

- Differing attitudes to the scriptures and their authority, as the inerrant Word of God or a human reflection, means that its authority varies for Christians; teaching within the Gospels is also inconsistent, marriage both may and may not end through divorce
- Priests in the Catholic Church may not marry, nor is marriage part of the vocation of monks and nuns and there is no evidence that Jesus was married: this suggests to some that celibacy and the single life can be considered a superior form of commitment.
- There is much emphasis in Christian teaching on marriage and procreation which many regard as a duty.
- There are denominational differences in teachings about marriage: marriage as a sacrament and unbreakable vs marriage as a contract that may be broken. Individual Christians may follow the authority of their own denominations.

Homosexuality

- Differing attitudes to the scriptures and their authority, as the inerrant Word of God or a human reflection, means that its authority varies for Christians; Old Testament teaching in particular is considered irrelevant by some Christians
- Some regard it as totally consistent with Christian vocation and marriage because it is a state of love
- Denominational differences are also relevant: some accept homosexuals as equal but different and endorse same-sex marriage, others oppose these completely. Individual Christians may follow the authority of their own denominations.

Answers may conflate their response to both issues or treat each one separately.

Maximum Level 3 if only one issue addressed.

[10 marks] AO1

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2

 'Christian feminism has had little impact on Christianity.'

Evaluate this claim.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief.

Students may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.

Students should apply what they know and understand about feminism within the religion rather than simply summarising it.

- There may be reference to the 'starting point' – ie the status/role of women before feminism made any impact and a definition of 'feminism' in this context. There may be different views about when Christian feminism started. The specification draws attention to developments in the Church of England up to 1994 and the ordination of the first woman, but other denominations ordained women earlier.
- It may be argued that the ordination of women should be attributed to feminism but it could also be seen as a response to broader social changes. and to the reduction in the number of men coming forward for ordination.
- In the Catholic Church the status of women remains as equal but different to men. This could be seen as a failure of Christian feminism, but debates continue about the possibility of women representing Jesus in the Mass continue.
- Feminist theology gets attention among academics, but it can be difficult to see its impact in mainstream Christianity where prayers and liturgy make use of traditional patriarchal language. Interpretations of key biblical passages such as that describing the creation of Eve from Adam's rib often do reflect an equality agenda – but again that may be attributed to wider social changes rather than the actions of individual feminists or feminist organisations.

[15 marks] AO2

Section B: The dialogue between Philosophy and Christianity

Question 03

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 'Christian beliefs about the afterlife are reasonable.'

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

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

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

AO1

Students may include some of the following, but all relevant material should be credited:.

- Christian beliefs vary. They include resurrection of the flesh, spiritual resurrection, different interpretations of heaven, hell and purgatory and objective immortality. I Corinthians 15 may be referenced.
- Philosophical ideas about the possibility of continuing personal existence after death, including the nature and existence of the soul, Cartesian arguments and the debate about personal identity.
- Evidence supporting Christian views such as scripture, religious experience and contemporary evidence for life after death such as near death experiences and visions of the risen Christ.

Max level 3 for answers that do not include both Christianity and philosophy.

AO2

The debate about how 'reasonable' the beliefs are may centre on the sources of authority that underpin them and/or the coherence of the concepts involved. Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- It may be argued that the evidence and arguments in support of these beliefs from scripture, religious experience, and contemporary evidence such as near death experiences are inadequate. For example, religious experience may be argued to be subjective and unverifiable and/or better explained as the result of natural causes; scripture may be argued to derive its authority from such experiences and therefore to be undermined by the same arguments; much contemporary evidence also derives from religious experience (such as near death experiences) but these are open to the same challenges. However, the cumulative weight of such evidence may be argued to make the belief possibly, if not probably true.
- Cartesian arguments in support of the existence of a soul may be evaluated. Of particular relevance from the perspective of Christianity may be a discussion of the nature of the soul Descartes is concerned with, and the degree to which the existence of a soul, or any other non-physical reality within the body, has any relevance to the afterlife.
- The coherence of the beliefs may be challenged for example, of the belief held by some that God will re-create every individual body even though they may have shared the same atoms in life, and of the idea that such a resurrected body would be suitable for a life in 'heaven'. The concept of spiritual resurrection, or of being resurrected in a different body, raises issues of continuing personal identity. This may be discussed with reference to 1Corinthians 15 which references continuity within change.
- Some Christians may accept philosophical objections to traditional ideas of life after death and interpret the teaching very differently in terms of objective immortality or psychological states. This may be seen as a direct result of the impact of philosophy on Christian belief.

[25 marks] AO2

Question 04

0 4 . **1** **‘Religious experience gives Christians knowledge of God.’**

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

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

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief: 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.

AO1

Students may include some of the following, but all relevant material should be credited:

- How religious experiences are seen in Christianity as sources of knowledge about God. This may include: examples of prophetic experiences recorded in scripture; beliefs about scripture as revelation; religious experiences as ongoing sources of knowledge about God. A distinction may be made between insight experiences through which understanding of God is realised, propositional experiences in which information about God is directly received and personal encounters with God.
- Philosophical views about such experiences including the challenges of verifying them. This may include the problems of subjectivity and the possibility of alternative natural explanations.
- An explanation of Swinburne’s principles of credulity and testimony and their implications for the way Christian religious experiences should be approached.

Max level 3 for answers that do not include both Christianity and philosophy.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Against the principles of credulity and testimony, it may be argued that there are many good reasons to argue that those reporting experiences of God are lying and that even if it is accepted that they are telling the truth there are always good reasons to think that they could be mistaken about their experience. However, many Christians challenge alternative explanations for the experiences on the grounds that altered brain states may accompany the experience without being its cause.

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- If the assumption is that ‘things are as they appear to be’ then the fact that an atheist does not experience God should be taken as equally valid and, on the assumption that the absence of God is experienced more often than the presence of God, the weight of experience is against the claim being made. Swinburne rejects this argument on the basis that the principle deals only with positive experiences, not the absence of experience.
 - It may be argued that religious experience is ‘experiencing as’. The believer ‘sees’ or understands the experience in a particular way because of pre-existing beliefs and only those beliefs allow people to recognise what they experienced as God. Others lacking those prior beliefs would have the same experience but not believe they had experienced the Christian God. However, some argue that religious experiences are self-authenticating: ineffability and the sense of the numinous guarantee they are genuine. They would argue that the believer and non-believer do not have ‘the same’ experience.
 - Some Christians argue that God cannot be experienced because God is wholly transcendent or too far beyond human understanding for the human mind to be able to experience God. Others see the ability to experience God as a God-given gift. Even if God is beyond human experience, knowledge about God could still be received through intermediaries such as Angels, but the issue of how the receiver would know that the ultimate source is God still remains. This may lead to a discussion about whether knowledge received (eg about God as creator) can be supported by other evidence.

[25 marks] AO2

Section C: The dialogue between Ethics and Christianity

Question 05

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 'Christian ideas of moral responsibility have been undermined by understandings of the nature of free will.'

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

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

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief. (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.

AO1

Students may include some of the following, but all relevant material should be credited.

Christian beliefs vary and may be linked to varying theological positions and Christian traditions.

- God has foreknowledge of what we will choose, but free will is a God-given gift and humans are responsible for their actions.
- Theological determinism: all actions are God-caused, humans have no free will.
- Humans are free to make decisions within the limits of their nature – this may be qualified by the idea that human nature is 'fallen', only God's grace can transform it to make it capable of good moral decisions.

Perspectives from ethical studies vary, and include the following.

- Libertarianism: humanity is free to make decisions unconstrained by nature or by God.
- Hard determinism: all events, including those in the brain, are determined by prior causes.
- Compatibilism: free will is consistent with determinism, humans have limited freedom to act within their own nature.

Max level 3 for answers that do not include both Christianity and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- The free will / libertarian position may be supported theologically: A Just God would not reward or punish people for actions they had no responsibility for. However it appears to challenge belief in God's omnipotence and omniscience, although how far God's knowledge of the future indicates God has caused that future is debatable. It also challenges the belief that God is the only creator.
- The hard determinist position is consistent with some Christian views but contradicts others. It may be challenged by the view that at the quantum level causal determinism is not true and/or by the argument that what we regard as cause and effect is association of ideas and not true in reality. Theological determinism can be criticised theologically because it seems that God is unjust and punishes people for actions that they are not morally responsible for.
- The compatibilist view may be consistent with some Christian beliefs. However, the fact that we experience choosing between alternatives is not itself evidence that the choices are 'free' and if compatibilism is defined as our freedom to act according to our desires it does not actually address the problem of the cause of those desires.
- The coherence of the view that God has foreknowledge of, and ultimate control over, our actions but our intentions and decisions 'free' may be challenged. Hard determinism extends to the view that thoughts / intentions are caused. Separating action and thought may therefore be purely arbitrary.

[25 marks]

Question 06

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1

 'Christian understandings of the status and rights of animals have been undermined by ethical studies into animal rights.'

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

Target: AO1:4 Knowledge and understanding of approaches to the study of religion and belief.

Target: AO2: Analysis and evaluation of aspects and approaches to religion and belief.

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.

AO1

'Status and rights' may be treated holistically. The answer may be approached in a variety of ways,.

Students may include some of the following, but all relevant material should be credited.

Christian beliefs vary and include the following.

- Animals were created by God for the use of human beings and have neither souls nor reason; humans have dominion over them and may exploit them as they wish.
- God made a covenant with animals as well as humans and knows of and cares about all living things. Humanity should be stewards, protecting animals from all unnecessary suffering.
- The ideal Garden of Eden and the Kingdom of God are both described as places where animals and humanity live in complete harmony. This is the ideal and can only be achieved if Christians give rights to animals.

Perspectives from ethical studies vary, and include the following.

- According to some ethicists, higher order animals may not be clearly distinguished from mentally handicapped humans or babies, this suggests they should have equal rights. Bentham argued that all sentient beings should be taken into account when calculating the utility of an action.
- Others make a clear distinction between the rights /status of humans and those of non-human animals. This may be based on personhood of human beings or on human beings as 'ends in themselves'.
- Many virtue ethicists argue that harming animals, directly or indirectly, conflicts with virtues we should be developing such as respect for the interests of others and compassion.

Max level 3 for answers that do not include both Christianity and ethical studies.

AO2

Students may propose, analyse and evaluate some of the following arguments. All valid arguments must be credited.

- Against those Christians who argue that animals do not merit 'rights' comparable to human beings are the similarities between non-human and human animals such as ability to feel pain and fear, and, some claim, to think, grieve and make moral decisions. However others see this as humans anthropomorphising animal behaviour and seeing 'personhood' where none exists.
- Bentham's view that animals have rights because they suffer can be used in support of those Christian views that stress stewardship and the responsibility of each Christian to minimise animal suffering.
- Virtue Ethicists may argue that Christian attitudes to animals are inconsistent with the Christian virtue of love and are an abuse of power which does not take the interests of the animal into account. Some Christians limit the command to love to other human beings. This may be regarded as speciesist and arbitrary.
- In support of some Christian views it may be argued that conflicts of interests require a value judgement about which is more important: animal life or human life. For example the lives of disease bearing insects vs human suffering and death. It can also be argued that not directly causing harm to an animal (ie not ending its life) can cause unnecessary and unjustified suffering.

[25 marks] AO2